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A COMPENDIUM

OF

CHRISTIAN THEOLOGY.

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A

COMPENDIUM

OF

CHRISTIAN THEOLOGY:

BEING

ANALYTICAL OUTLINES OF A COURSE OF THEOLOGICAL STUDY,

BIBLICAL, DOGMATIC, HISTORICAL.

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BY

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PREFACE.

THIS volume contains the outlines of a course of theological lectures which have been delivered during the last seven years to a succession of probationers for the ministry. It will be of use mainly to those who have already heard the lectures in part, and to those to whom it is now, or may be hereafter, a text-book. To them, therefore, they are primarily offered by their Tutor, with much respect and love. It is his hope that his old students will correct the deficiencies of their former notes by this more complete analysis, and thus, in a certain sense, continue their studies in his company: so perpetuating a bond which, on his part at least, is very gratefully remembered.

It will be matter of thankfulness if others should find this compendium useful in the prosecution of the noblest of all pursuits. Such readers are requested to remember that they have before them only analytical outlines. They ought not to be impatient of the careful analysis: nothing promotes sacred knowledge so much as reducing its materials to order. They must bear in mind also that here are only sketches. If in the heart of the work the treatment is occasionally more full, that is due to

the deeper and more direct interest of the subject, when it deals with the mediatorial work and its administration. Generally the book aims to give no more than hints for the dogmatic, scriptural, and controversial study of theology. But even hints, when they embrace the whole field of Christian divinity, must needs swell into a large bulk.

Finally, and what is of more importance, if it should please the Supreme Revealer of all truth, which is simply the Truth AS IT IS IN JESUS, to use this volume to the promotion of His own glory in days when definite theological teaching is too much undervalued, the author will in that find his best reward.

To HIM therefore it is humbly dedicated, that He may deign to consecrate it to His service.

DIDSBURY COLLEGE.
1875.

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ERRATUM.—On Page 138, line 3 from bottom, *for* SUBSTANCES *read* SUBSISTENCES. Many slighter errors, chiefly in the references, the reader is requested to correct for himself.

ANALYTICAL CONTENTS.

PAGE

PRELIMINARIES.

GENERAL DEFINITION OF CHRISTIAN THEOLOGY.

I. THEOLOGY PROPER . . . . . 3—4
II. IN RELATION TO MAN . . . . . 4—6
III. IN CHRIST JESUS: Relation to Natural Theology . . . 6—9
IV. IN THE CHURCH, Development and Various Types . . . 10—15
V. SCIENTIFIC: in Aim and Methods: Analysis . . . . . 15—20

I.

DIVINE RULE OF FAITH.

I. REVELATION OR THE FAITH 23
i. REVELATION, as given by God: Definitions . . . 24—27
ii. THE CHRISTIAN FAITH, as received by Man: CREDENTIALS or EVIDENCES . . . . . 27—60
i. RESPONSE TO EXPECTATION OF MANKIND . 31—35
Appeals to a Preparation in Human Nature . 32—33
Satisfies Universal Anticipation . . . . . 33—34
Responds to its own Preparatory Disclosures . 34—35
ii. DIVINE ATTRIBUTES IN REVELATION . . . 35—45
Miracles: Supreme Power . . . . . 35—39
Prophecy: Divine Knowledge . . . . . 39—43
Inspiration: Third Law of Supernatural . . 43—45
iii. CHARACTER OF CHRIST THE REVEALER . . 45—51
The Claim of Jesus . . . . . 45—46
The Character of Jesus consistent with it . . 46—48
Theories as to His Person and Mission . . . 49—51
iv. INFLUENCE OF CHRISTIANITY . . . . . 51—57
Its Claim to Teach, to Save, to Redeem . . . 52—53
Its Corresponding Effects: General and Specific 53—56
Its Victory over Opposition: Judaism; Heathenism; Scientific; Deism; Pantheism; Positivism . . . . . 56—57
v. THE PRESENCE OF THE HOLY GHOST: Nature of the Argument and its Force . . . . . 57—59
SUMMARY . . . . . 59—60

PAGE

II. Inspiration: or the Divine Faith: Definition . 60
I. Scripture Testimony: The Old Testament; Our Lord; the Apostles . . . . . 61—67
II. Historical Development: Heathenism; Judaism; Patristic; Mediæval; Reform; Arminian; Degrees of Theories; Modern Assaults and Objections . . . . . 68—75
III. Dogmatic . . . . . 75—80
i. The Inspirer: the Holy Ghost . . . . . 75—76
ii. The Organs of Inspiration . . . . . 76—79
iii. The Scriptures of Inspiration . . . . . 79—80
III. The Canon: a Divine Rule of Faith 80
I. The Canon . . . . . 81—88
Scriptural: Old Testament ratified in New . . 81—83
Historical: Formation of the Canon . . . . . 83—86
Later Opinions and Arguments . . . . . 86—87
Genuineness; Authenticity . . . . . 87—88
II. The Rule of Faith . . . . . 88—106
i. Objective: Standard of Faith, Criterion of Morals, Charter of Privileges . . . . . 89—91
Rationalism and Traditionalism . . . . . 91—94
ii. Subjective: Interpretation.
Biblical Criticism . . . . . 95—97
Biblical Introduction . . . . 97—101
Philology . . . . . 101—102
Hermeneutics: History and Methods . . . . . 102—105
Exegesis and Theology . . . 105—106

II.

GOD.

I. Existence and Notion . . . . . 109—115
I. Existence: Innate and Demonstrable Truth . . 110—113
Consciousness of Self; of the World; of God . . 110—111
Arguments or Credentials: their Several Classes, Moral, Ontological; Cosmological and Teleological; Universal Consent . . . . . 111—112
Limitations of Argument: Divine Demonstration . 112—113
II. Notion of God: Limited; Real and True; Sufficient . . . . . 113—115
II. Divine Essence and Attributes . . . . . 115—155
I. Essence: Elohim and Jehovah . . . . . 116—119
The Triune Name . . . . . 119—139
i. Unity: Scripture; Polytheism; Pantheism . 120—123
ii. Trinity: Development in Scripture . . . . 123—130

PAGE

iii. Triunity . . . . . 130—131
HISTORICAL: Ante-Nicene, Monarchianism and Subordinationism; Œcumenical Councils; the Three Creeds; Mediæval; Reformed and Modern . . . . . 131—139
II. THE DIVINE ATTRIBUTES: Principles of Classification . . . . . 139—156
i. Related to the Divine Essence: Spirituality; Infinity; Self-sufficiency; Immutability; Perfection . . . . . 141—145
ii. Related to the Creature: Freedom; Omnipotence; Omnipresence; Omniscience; Wisdom; Goodness . . . . . 145—149
iii. Related to Moral Government: Holiness; Love 149—155

III.

GOD AND THE CREATURE.

I. THE CREATURE: THE CREATOR; CREATION . . . . . 159—186
I. THE CREATOR: Persons of Trinity; Attributes . . 159—165
II. THE CREATED UNIVERSE: Spiritual, Material; Man 165—186
i. Angels and Spirits . . . . . 165—172
ii. Material Universe: Matter; the Universe . . 172—175
iii. Man: Elements of Human Nature . . . . . 176—178
Image of God in Man . . . . . 178—181
Natural and Federal Unity of the Race: HISTORICAL REVIEW . . . . . 181—186
II. PROVIDENCE . . . . . 186—200
I. THE GOD OF PROVIDENCE: Trinity and Attributes 187—193
II. OBJECTS OF PROVIDENCE: Conservation, Care, Government . . . . . 193—200
1. Conservation of Existence: Continuous Creation, Dependence . . . . . 193—195
2. Care of the Creature Dependent: General, Special 195—196
3. Government of Probationary Creatures . . . . 196—200

IV.

SIN.

I. ORIGIN OF SIN IN THE UNIVERSE AND ON EARTH . . 203—214
I. IN THE UNIVERSE: the Original Sin . . . . . 204—205
II. IN THE WORLD: the Fall of Man . . . . . 205—212
Interpretation of the Narrative: Theories . . . . 206—208
The Probation and Fall: Fall Active and Passive . 208—212
III. THEORIES OF ORIGIN AND NATURE OF SIN: Dualism or Necessary Principle of Evil; Finite Limitation; Sensuous Nature; Free Personality 212—214

PAGE

II. Nature of Sin. Scriptural Definitions . . . . . 214—218
Guilt : Consciousness of Sin and of Obligation to Punishment . . . . . 215—216
Death Spiritual, Physical, Eternal . . . . . 216—218
III. Sin and Redemption . . . . . 218—221
No Element of Redemption in Sin . . . . . 219—220
Redemption from without possible, probable, certain . . 220—221
IV. Original Sin : the Sin of the Race as Redeemed . . . 221—248
I. In Relation to the First Adam : Guilt, Bias 222—225
II. In Relation to the Second Adam ; the Free Gift and the Consequent Modifications of Sin . . 225—229
III. In its Relations Generally : to Theodicy ; to Government of Nations ; to Christian Doctrine ; to Human Nature ; to Sin in its Varieties . . . . 229—237
IV. Historical Review : Profane ; Jewish ; Patristic ; Pelagian Controversy ; Scholastic ; Tridentine ; Lutheran ; Calvinistic ; Arminian ; Methodist ; Socinian, and Rationalist . . . . . 237—248

V.

THE MEDIATORIAL MINISTRY.

I. The Divine Purpose of Redemption 252 260
I. The Eternal Counsel ; Foreannounced, Prepared for, and Accomplished . . . . . 253—255
II. The One Covenant of Grace : its Mediator ; its Three Forms ; its Dispensations . . . . . 255—257
III. Accomplishment : the Mystery Revealed . . . . 257—258
Historical Review ; Ante-Augustinian ; Mediæval ; Calvinistic : Supralapsarianism and Infralapsarianism ; Arminianism , ... 258—260
II. The Redemptional or Economical Trinity : Unity of Triune Purpose ; Absolute and Redemptional Trinity ; Relation of the Three Persons : of the Father, of the Son, of the Spirit ; Subordination . . . . . 260—264
III. The Person of Christ 264
I. The Divine Personality . . . . . 266—274
i. Divine : Divine Names ; Two Natures, Divine Human, united in the description of the Incarnate Person ; His Humanity Flesh, His Godhead Spirit ; Divine Attributes and Worship . 266—271
ii. That of the Son : the Eternal Sonship, Continued in the Incarnation ; Unity of the Person of the Son for ever . . . . . 271—274

PAGE

II. THE PERFECT MANHOOD 274
i. Without Defect and without Excess; Sinless Development . . . . . 274—276
III. THE DIVINE-HUMAN PERSON: or Hypostatic Union 276
i. Scriptural Formulas of Indivisible Person; its Unity; Abiding Distinction of Natures . . 277—280
ii. Development of Doctrine of one Personality in Scripture . . . . . 280—289
IV. HISTORICAL DEVELOPMENT . . . . . 289—295
i. Early Errors: Ebionites Precursors of Modern Unitarianism, Nazarenes of Socinians; Monarchianism of Second Century . . . . . 290—291
ii. Gnostic Heresies assailing both Divinity and Humanity; Arianism and Apollinarianism, dishonouring the Divine and the Human Natures respectively . . . . . 291—292
iii. Nestorianism and Eutychianism affecting the Union of Natures as such; Chalcedonian Formula . . . . . 292—294
iv. Later Development: Monophysitism; Adoptionism . . . . . 294—295
IV. THE MEDIATORIAL WORK IN ITS PROCESS . . . . . 296—379
I. THE INCARNATION: Permanent Foundation of the Redeeming Work . . . . . 297—300
II. HISTORICAL MANIFESTATION OF THE REDEEMER 300
i. THE TWO ESTATES: Humbled and Exalted . 300—335
1. The Humiliation, as to the Redeemer's Person: Exinanition . . . . . 301—430
The Humiliation as to His Work; Subordination . . . . . 304—310
2. The Exaltation: its Stages; the Descensus; the Resurrection, as to the Person and the Work, as to His Incarnation and the Evidences of Religion; the Ascension and Session . . . 310—324
3. Scriptural Development . . . . . 324—325
4. Historical Theories of the Two Estates; Monothelitism; Adoptionism; Nihilianism; Necessity of Incarnation; Lutheran Communicatio and Ubiquity; Krypsis and Kenosis, Depotentiation; Sundry more Modern Theories . . 329—335
ii. THE THREE OFFICES 335
1. THE CHRIST OF PROPHECY. Anointing Symbol; Messianic Predictions of Scripture; Moulded in Later Judaism; Expectation of the Christ . . . . . 335—341

PAGE

2. The Christ of Fulfilment. The Personal Unction; One Mediator. The Official Unction: Baptism of John and of Holy Spirit; Gradual Assumption of Offices. . . . . 341—345
3. The Prophetic Office: Personal; Permanent; Universal . . . . . 345—353
4. The Priestly Office: 1. The High Priest, and His Function. 2. The Sacrifice. (1) Its Rites: Presentation, Sprinkling, Burning, Meal. (2) Its Various Descriptions: Burnt-offerings, Peace-offerings, Sin-offerings. All United in Christ . . . . . 353—363
(3) Sacrificial Seasons: Passover, Day of Atonement, Combined . . . . . 363—367
3. Intercession and Benediction . . . . . 367—372
5. The Regal Office: Prediction; Assumption; Function . . . . . 373—375

III. Names of the Redeemer . . . . . 375—382
1. Pretemporal Dignity: Divine Names . . . . 375—376
2. Of His One Person . . . . . 376—377
3. Official Names . . . . . 377—379
4. Combinations of Names . . . . . 380—381
5. Practical Use of the Names . . . . . 381—382

V. The Finished Work . . . . . 382—414
I. The Vicarious Oblation of Perfect Obedience 383—391
i. Christ's Atonement: as to Himself . . . 384—386
An Obedience unto Death: Obedience or Sacrifice; Obedience and Sacrifice . . . . . 384—385
Virtue or Merit; not for Himself but for us . 385—386
ii. Vicarious Expiation and Propitiation: as to us . . . . . 386—391
Vicarious as to the World; Representative as to His People, in their Mystical Union with Him 387—388
Satisfaction and Expiation; Atonement and Propitiation; Scriptural Phraseology . . . 388—391
II. The Atonement in its Result 391
i. As to God: The Divine Glory; Divine Name; Divine Attributes; Divine Righteousness; View of Atonement in Scripture, as Satisfaction in God, Love to us, Display of Righteousness . . . . . 391—393
ii. As to God and Man: Reconciliation . . 394—397
1. God Reconciler and Reconciled . . . . . 394—395
2. Reconciliation of World or Human Nature . . 395—396
3. Personal Reconciliation . . . . . 396—397

PAGE

iii. As to Man: Redemption . . . . . 397—398
1. From what: Sin, Satan, and Death . . . . 398—399
2. By what: the Price . . . . . 399—401
3. To whom and by whom offered . . . . . 401—402
4. For whom: Universal . . . . . 402—403
5. Particular Application . . . . . 403—404
History of Dogma: 1. Ante-Nicene: Gnostics and Satan's place in the Doctrine. 2. Pre-Anselmic: Greek and Latin Doctrine. Anselm: Cur Deus Homo. Controversies of Schoolmen. 3. Tridentine. 4. The Reformation. 5. Socinianism and Rationalism. 6. Grotian and Arminian. 7. General Results . . . . . 404—414

VI.

THE ADMINISTRATION OF REDEMPTION.

Terms Defined:
I. The Holy Spirit . . . . . 418—430
i. In Preparation of Redemption: Before Christ; in Christ; in the Gospels . . . . . 419—421
ii. After Pentecost: Economy of Spirit; Agent of Christ; Two Classes of Office; in the Church; Divine in His Subordination; Scriptural Formulas 421—430
II. The Gospel Vocation . . . . . 430—447
i. Vocation and Universal Redemption: Mystery of Gradual Development . . . . . 431—432
ii. Historical Process:
1. Universal Call, Indirect: 2. Gospel Vocation Direct: Old Testament Election and Calling; New Testament Calling and Election . . . . 432—434
iii. The Nature of the Gospel Call:
1. Proclamation, Offer, Command. 2. Spirit, Word, Church. 3. Vocatio Seria. 4. Election and Effectual Calling. 5. Resistible, Reprobation . . . . . 435—440
History of Controversy: In the New Testament; down to Augustine; Augustinian Doctrine; Mediæval; Calvinism and Reformed Confessions; Modifications of Calvinism; Lutheranism and its Modifications; Arminianism and its Modifications . . . . . 440—447
III. Preliminaries of Salvation . . . . . 447—471
i. The Spirit of Grace: Grace Prevenient; Scriptural Doctrine; Importance . . . . . 448—450

PAGE

II. FREE WILL . . . . . 450—452
III. RELATION OF GRACE TO FREEDOM OF WILL . . 452—454
IV. CONVERSION, REPENTANCE, FAITH . . . . . 454—471
i. CONVERSION: 1. The Term; 2. Connection with Preliminary Grace; 3. Relation to Repentance and Faith . . . . . 454—457
ii. REPENTANCE AND FAITH:
1. Repentance: Divine; Human, in Contrition, Submission to the Law and Confession; Reparation; Legal and Evangelical . . . 457—460
2. FAITH, Divine and Human: (1) Belief; (2) Saving Faith; Trust, Passive and Active; by the Holy Spirit. (3) Assurance . . . . . 460—466
3. Relations of Repentance and Faith . . . . 466—467
HISTORICAL: Ante-Nicene; Pelagianism; Augustinianism; Mediational: Semi-Pelagianism; Synergism; Arminianism . . . 467—471
IV. THE STATE OF SALVATION . . . . . 472—541
I. UNITY OF GOSPEL PRIVILEGES . . . . . 472—479
Terms used to describe Salvation; Simultaneous Impartation by the Holy Ghost; Union with Christ; Unity of Relative and Real; Unity in the Atonement. Importance of this Unity—Unity in Trinity: Righteousness, Sonship, Sanctification 472—479
II. RIGHTEOUSNESS . . . . . 479—497
i. THE RIGHTEOUSNESS OF GOD: in Christ; Vindication of Justice; the Gospel Righteousness 480—482
ii. RIGHTEOUSNESS APPLIED TO MAN . . . . 482—497
1. Justification by Faith; Its Terminology, Imputation . . . . . 483—485
2. Justifying Faith. Faith without Works: The Condition. Counted for Righteousness. The Instrument. For relation to Christ. Faith with Works: Relation to the former and to Internal Righteousness . . . . . 485—489
HISTORICAL: Patristic; Mediæval; Tridentine Doctrine of Justification; Protest of the Reformation; Distinction between Lutheran and Reformed; Arminian Doctrine; Modern Tendencies . . . . . 489—497
III. CHRISTIAN SONSHIP: Regeneration and Adoption . 497—511
i. REGENERATION: Definitions referring to Divine Agent and the Divine Operation. Definitions describing the effect in Man. Definitions based on the Means employed . . . . 498—502

PAGE

ii. Adoption. The Term. The Act of God. Privilege conferred on Man . . . . . 502—504
iii. Privileges of Christian Sonship: Access to God; Liberty; Election; Inheritance . . 504—505
Historical: Sacramental Theories; Theories of Co-operation or Divine and Human Elements; Theories of the Order in Economy of Grace; Relation of Christian Regeneration to the Elements of Human Nature; Value of Regeneration . . . . . 505—510
IV. Sanctification . . . . . 510—542
I. In Principle and Process: Purification, Consecration, Holiness . . . . . 511—516
II. Progressive and Perfect: Progressive in each respect . . . . . 517—523
III. Entire Sanctification from all Sin; Entire Consecration or Perfect Love; Christian Perfection . 523—534
Historical: Theories of Christian Perfection . . 534—541
V. Tenure of Covenant Blessings . . . . . 542—570
I. Probation: Scriptural Doctrine and Historical Review . . . . . 542—549
II. Assurance: Objective: Resurrection of Christ; Means of Grace. Subjective: The Spirit; Plerophoria of Faith and Hope and Understanding; Parrhesia. . . . . 549—557
Historical Review . . . . . 557—559
III. Perseverance. Grace; Manifestation; Conditionally . . . . . 559—570
VI. Christian Ethics . . . . . 571—617
I. Ethics of Redemption. The Lawgiver; the Gospel Doctrine and Ethics; Christian Ethics and Moral Philosophy; the Christian Law; Liberty; Love and Law; Biblical Methods . . 571—594
II. Christian Ethics Systematic . . . . . 595—617
1. Personal Ethics: of Conversion; of Intention; of the Conflict; of Service; of Devotion. . 595—604
2. Relative Ethics: of Man and Man; of Family; of Commerce; of Politics; of the Church . 604—617
VII. The Church . . . . . 618—708
I. Its Historical Foundation: Gospel Preparations; Pentecostal Establishment . . . . . 618—624
II. Attributes and Notes: Unity One and Manifold; Holy and Mixed; Visible and Invisible; Catholic and Local; Indefectible and Mutable; Militant and Triumphant . . . . . 624—641

PAGE

III. INSTITUTE FOR WORSHIP . . . . . 641—680
i. DIVINE SERVICE . . . . . 641—647
ii. THE MEANS OF GRACE . . . . . 647—680
The Word and Prayer . . . . . 648—651
The Sacraments . . . . . 651—660
Baptism: Scripture; Historical and Controversial . . . . . 660—671
Eucharist: Scripture; Historical and Controversial . . . . . 671—680
iii. THE CHRISTIAN MINISTRY . . . . . 681—703
1. The Universal Priesthood . . . . . 681—683
2. Offices Extraordinary and Transitional . . . 683—686
3. The Ordinary Ministry 686
The Pastoral Office . . . . . 687—691
The Diaconate . . . . . 691—693
Vocation and Ordination . . . . . 693—695
HISTORICAL: Theories of the Ministry . . . 695—703
IV. THE CHURCH AND THE WORLD . . . . . 703—709
1. The Witness of Truth . . . . . 704—705
2. The Missionary Institute . . . . . 705—707
3. The Church and the Kingdom . . . . . 707—708

VII.

ESCHATOLOGY.

PRELIMINARIES . . . . . 711—719
I. DEATH AND THE KINGDOM OF THE DEAD . . . . . 713—719
1. Death and Immortality . . . . . 713—715
2. The Intermediate State . . . . . 716—719
II. THE DAY OF CHRIST . . . . . 720—738
1. The Second Coming: Scriptural and Historical . . 720—726
2. The Resurrection: Scriptural and Historical . . . 726—731
3. The General Judgment . . . . . 731—738
III. THE CONSUMMATION . . . . . 739—752
1. End of Mediatorial Kingdom: Doctrine and Error . 739—741
2. Mankind Saved. Theories: Annihilation, Universalism, and Intermediate . . . . . 741—746
3. New Heavens and Earth . . . . . 746—749
4. Eternal Life . . . . . 750—752

PRELIMINARIES.

I. THEOLOGY.

II. REVELATION TO MAN.

III. BY CHRIST JESUS.

IV. IN THE CHRISTIAN CHURCH.

V. THEOLOGICAL SCIENCE.

CHRISTIAN THEOLOGY.

CHRISTIAN Theology is the science of God and Divine things, based upon the revelation made to mankind in Jesus Christ, and variously systematised within the Christian Church.

All that belongs to the Preliminaries of our Study may be distributed under the several heads suggested by this definition, which is so framed as to include, first, Theology proper; secondly, its limitation to the relations between God and mankind; thirdly, its essential connection with Christ; fourthly, its characteristics as developed under the influences of the Christian Church; and lastly, its title to the name of a science.

I. THEOLOGY.

I. THEOLOGY PROPER.

God is the source and the subject and the end of all Theology: it is "a Deo, de Deo, in Deum." The stricter and earlier use of the word limited it to the doctrine of the Triune God and His attributes. But now it includes the whole compass of the science of Religion, or the relations of all things to God. This gives to universal Theology its dignity and sanctity: *His Name is in it.*

1. The only adequate definition embraces DIVINE THINGS: λόγος περὶ τοῦ Θεοῦ καὶ τῶν θείων. The Divine Being, whose

existence is the first postulate of Theology, declares Himself to be as to His nature incomprehensible and unsearchable. In the Old Testament we read that no man *by searching can find out God*: in the New, which brings Him nearer in His Son, that *no man can approach* to search. In the profoundest sense He is ever *the Unknown God*. It is His glory that He cannot but conceal Himself. But St. Paul uses two expressive phrases which give us back our Theology. He speaks of *the things of God*, τὰ τοῦ Θεοῦ, in reference to those mysteries which the Spirit can and will reveal. Elsewhere he sums up all as *that which may be known of God*, τὸ γνώστον τοῦ Θεοῦ. The thick darkness round about Him is not absolutely unbroken: the rays that flow from it penetrate every department of theological science.

Job xi. 7. 1 Tim. vi. 16. 1Cor.ii.11. Rom.i.19.

2. Hence every branch of this science is sacred. It is a temple which is filled with the presence of God. From its hidden sanctuary, into which no high priest taken from among men can enter, issues a light which leaves no part dark save with excess of glory. Therefore all fit students of theology are worshippers as well as students. In the heathen world there was a true instinct of this. The highest tribute the ancients could pay to their poets and philosophers, from Homer and Hesiod downwards, was to call them θεολόγοι. So in the early Church, when theology put on its perfection, its relation to God was the seal of that perfection: St. John was "the Divine," ὁ θεολόγος, because his writings contained most of the manifestation of God in Christ. Each one of us may say in this sense, "I also am a theologian." To us, God is the centre everywhere of a science which has its circumference nowhere. The remembrance of this must stamp its impress upon our spirit and temper in all our studies. *Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart.*

II. FOR MAN.

II. DIVINE THINGS MADE KNOWN TO MAN.

Theology is mainly concerned with the things of God as they are related to man and his destiny. This limits its range; gives an essentially human character to its form; and invests it with a profound human interest.

1. Man is in a certain sense the centre of this science. He is specifically the centre of one branch of it, technically called ANTHROPOLOGY, which has to do with his characteristics as a creature formed in the image of God; but, more generally, he is the object around which all revolves. The light of revelation is poured upon the human race.

2. Hence the limitation that everywhere meets us. The relations of the vast universe, and of other creatures in it, with God, are included only so far as they concern mankind. Revelation brings us tidings from without, from the outside universe; and its communications concerning the earlier probation of spiritual intelligences, their division into orders, their interest and agency in the development of God's purposes, amount when systematised to a considerable theological department, to which the name ANGELOLOGY is sometimes given. But it is always its connection with man that regulates the method and the amount of these disclosures. There is strict parsimony as to everything not essential to human destiny: the principle of "least action" is maintained in revelation as in nature. Hence it is obvious that the responsibility of theology, so to speak, is limited to one subject. Those who study it must submit to this restriction. *What is that to thee?* has its meaning here. So also has another word, *What thou knowest not now thou shalt know hereafter:* there are many hints and earnests of a more abundant compensatory outpouring of knowledge in due time. Meanwhile, here is the answer by anticipation to a thousand objections of the sceptical spirit. We have but one leaf out of an enormous book, and it begins and ends in the middle of a sentence.

3. There is an impress upon theology, whether in its Divine records or in its human science, which shows that it is for Man. He is a creature in probation: his knowledge of Divine things is given in probationary forms, testing his character and graces at every point. All is adapted also to his faculties. God has *come down in the likeness of men*, and speaks to them in their own language. The entire Bible is pervaded by what is called Anthropomorphism and Anthropopathy: the former giving a name to the condescension of God in seeming to take a human form and human attributes; the latter including also the peculiar affections of

man, including some that belong to his infirmity, such as hope and suspense. Not that the reality does not correspond. The Supreme gives us a true revelation of Himself; but it is a revelation that can be understood only in our world, and by us. Even the angels *desire to look into* these things; they have to learn human theology.

4. As human students of our own theology, we may be assured that we shall have full and sufficient guidance. Nothing that it concerns us to know will be hidden from us. *He hath showed thee, O man, what is good:* this must have its widest application. So also must that other saying, which contains the counterpart: *The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever.* With what a profound human interest does this invest the whole! Our life, our hope, our destiny, our all, is bound up with it: it is the record of our degradation and of our deliverance, of our ruin and of our recovery, of our woes and of our redemption. How great is the dignity of man that he is the centre, in any sense, of such a science! If it is the name of God that gives it its surpassing majesty, that grandeur is reflected upon us. *What is man, that Thou art mindful of him!* Our study cannot be conducted aright without a sense of the loftiest though most humble triumph in the place we ourselves occupy in it. Theology is a *light* shed upon all the universe; it is the *glory* of God's creature, man. But this leads us, at once and of necessity, to the eternal secret of our dignity. All our knowledge comes to us through One who is Man and also God; and it is in Him that the theology of God and the theology of man become one.

Deut. xxix. 29.

Ps. viii. 4.

III. IN CHRIST JESUS.

III. IN CHRIST JESUS.

Jesus Christ is Himself in Person and in Word the revelation of God. He has confirmed and supplemented Natural Theology, or that which is independent of supernatural revelation. He has consummated the preliminary disclosures of His own earlier dispensations. He has discredited and condemned all teachers and teaching

that reject His authority. Hence the science which we study is essentially Christian theology.

The postulates of the general proposition will be more fully established hereafter: they are now only stated and assumed:

1. In its technical sense, the term CHRISTOLOGY generally refers to the doctrine of Christ's Person as such in the unity of His two natures; but it may be said that Christology is Theology. *He that hath seen Me hath seen the Father.* Christ is *God manifest in the flesh.* His Person is the compendium of all that is Divine in human things, and in Him *are hid all the treasures of wisdom and knowledge.* He is the substance of revelation in act and in word. He is Himself the One and supreme Theologian: *no man knoweth the Father but the Son.* He is the centre of theology; all its doctrines revolve around Him: *I am the Truth.* And, as *Mediator between God and man,* making both one, He is in a peculiar sense the bond of perfectness in Theology. In Him is its unity, and it is complete in Him. The superscription of the Apocalypse is the superscription of our science as a whole: it is the ἀποκάλυψις Ἰησοῦ Χριστοῦ, *the Revelation of Jesus Christ.*

Jhn.xiv.9. 1 Tim. iii. 16. Col. ii. 3. John xiv. 6. 1 Tim.ii.5.

2. The Supreme Revealer confirms and absorbs into His teaching the original revelations of nature; or what is called NATURAL THEOLOGY. (1.) He presupposes the elements of this natural knowledge. He everywhere appeals to it. But by the mouth of His servant Paul He has given the fullest exposition of what it includes. First, there is the *law written on the heart,* or reason, of universal man, which is the indestructible evidence of a God in whose image he was created: *for we are also His offspring.* Secondly, this interior theologian in human nature has always constructed a threefold body of truth: a Religion, judging through conscience the actions of life, according to the standard engraven on the reason; a Theology, interpreting the external phenomena of nature into proofs of the *eternal power and Godhead;* and a Providence, drawing men, in all ages, to *feel after* the unknown God of a final revelation. Thus St. Paul, as preacher in the Acts, and teacher in the Romans, traces the broad outlines of the primitive revelation. (2.) The Christian revelation confirms and supplements the theology of nature. Our Lord came not to destroy

Rom. ii. 15. Acts xvii. 28. Rom. i. 20. Ps. xix. 1. Acts xvii. 27.

but to fulfil this natural law, and these natural prophets. Of these Scriptures also He silently says to the searcher: *they testify of Me.* His coming in the flesh reveals their imperfection; but His appeal to them, as the basis of His teaching, vindicates their Divine origin.

3. Christian Theology is the consummation of its earlier dispensations. Christ was the Revealer from the beginning. But His revelations have been given by progressive stages; and now in the end of the world He has gathered the whole into one great system of truth. We may therefore regard Christian Theology as the consummation of its preliminary forms. It is the fulfilment of OLD TESTAMENT THEOLOGY as a vast body of preparatory truth, the ruling design of which is to prepare the way of the Lord. This one complex economy of past revelation is itself divided again into several branches: there is the PATRIARCHAL THEOLOGY, which had in it the earliest broad disclosures of the Divine will—the gospel before the law; the MOSAIC THEOLOGY, which is that of the chosen people, and its theocracy, and typical institutes; and the PROPHETICAL THEOLOGY, which is emphatically the gospel in the law. These branches of the earlier teaching
1 Pet. i. 11. were all under the guidance of inspiration: under *the Spirit of Christ which was in them.* They are all presupposed, confirmed, and supplemented and perfected by the New Testament revelation of Christ.

4. Christian Theology, which sanctions the religion of nature and the earlier disclosures of truth, both having the same common element of preparation, denounces every other source of religious
Matt. xxiii. 8. instruction. *One is your Master, even Christ.* He has expressly shut out all others who had come before Him, or who might come after Him. He is not more jealous of the honour of His
Lu. xxi. 8. Father than of His own honour. *Go ye not therefore after them.*
Matt. v. He is the absolute Teacher; *But I say unto you* interdicts every other: the only supplement of His own words which He admits
John xvi. 13. is that which He Himself gives in the person of *the Spirit of truth.* And this is intended in the comprehensive saying of the last
Matt. xxviii. 20. commission: πάντα ὅσα ἐνετειλάμην, *all things that I have commanded.* The theological systems which are thus condemned are those which have been based upon perversions, either of natural or of revealed

religion. (1.) The former has assumed many forms, all of them having some common element of Theology. There has always been a TRADITIONAL THEOLOGY among men, which, containing vestiges of truth, has been woven into every imaginable form of MYTHOLOGY, or religious Legends, varying with the culture of the nations. These have been connected, especially in the East, with elaborate religious systems which may be called HEATHEN THEOLOGIES, and flourished in India, China, and Persia especially when Christ came into the world. PHILOSOPHY has been in every age a human disguise of Divine revelation: anciently deeply religious, but in modern times led away by false fundamental principles. The Theology proper of a perverted religion of nature is DEISM, which retains a God but rejects supernatural revelation, and especially that of Christ. (2.) The perversions of revealed religion have assumed also many forms. The most gigantic is that of RABBINISM, the foundations of which were laid in the Judaism of the interval between the two Testaments. Next comes MOHAMMEDANISM, an imposture based upon the Holy Scriptures, but reducing religion back again to the lowest conditions of nature. And to these must be added that mass of CHRISTIAN TRADITIONAL THEOLOGY which is identified with the corruption of the Christian Faith. All these are the dark background of the science which the name of Christ sanctifies.

5. As the centre of theology, Christ is its living Teacher also. The test of all opinion and faith is the place it assigns to Him. *Whom say ye that I am?* is the question that follows *Whom do men say that I am?* And His doctrine cannot be studied effectually save at His feet. By His Spirit He guides His Church into all the truth: no longer by a supreme inspiration, but by a secret instruction that gives *the full assurance of understanding to the acknowledgment of the mystery of God . . . and of Christ* to every believer united to Himself. "Pectus facit theologum": this word of Augustine holds good of all whose hearts are true to their Master. But He gives His instruction through His Spirit, not only by secret and personal illumination, but through the channels of teaching provided in His Church, which is *the pillar and ground of the truth.*

Matt. xvi. 13.

Col. ii. 2.

1 Tim. iii. 15.

IV. DEVELOPED IN THE CHURCH.

IV. THEOLOGY IN THE CHURCH.

The Lord has been pleased to commit His revelation, as finished in the Scriptures, to the keeping of His Church, under the control and supervision of the Holy Spirit. The Scriptures are the norm and standard of Theology, as it is the whole sum of the Church's Christian literature, gradually produced and variously modified.

I. The former part of this proposition must now be assumed. There is nothing in theology which does not seek its authority in the Word of God: our science is the arrangement, development, and application of facts and principles given by inspiration. The Book of elements has from the beginning been lodged in the Church. The early oracles were in the keeping of the covenant people; and the Christian Faith has been *delivered unto the saints*. The oracle has always had its ark. As the Church was enlarged the Bible was enlarged; but never was the one without the other in the world. Neither, however, without the Holy Ghost, who has always watched over the growth of a theological literature around the Bible. Besides the fixed utterances of inspiration, the Holy Ghost has His *many other words* spoken by men under His more common influences: and Christian men have also theirs, which He overrules and controls. And all these are in their expansion Christian Theology: a boundless mass of systematised doctrine, the growth of all ages, of all kinds of soil, and of all zones of religious faith. The whole, so far as we have to do with it, is the produce of the Christian Church. And we have to consider the various characteristics of theology accordingly.

Jude 3.

Acts ii.40.

II. Religious truth, as moulded within the Church, must be developed according to some laws. First, the requirements of teaching would ensure the development of a large body of various theology. Again, it assumes specific forms as the development of different types of doctrine within the Church: giving birth to a great mass of what may be called Confessional Theology. And, further, there is a rich development which is governed by the law of adaptation to the internal circumstances

by which the truth may be surrounded. The idea of development is all-pervading in Theology; and we are safe in applying it if we remember that there is one law of development peculiar to Scripture, the law of progressive revelation. Divine doctrine is developed in the Bible; in the Church human dogma.

1. Both as teacher and as defender of the Faith the Christian Church must create Theology: Didactic as teacher, Dogmatic as defender. Didactic Theology was the necessary expansion of what in Scripture is termed *the Apostles' doctrine*. Its first and simplest form, as seen in the writings of the earliest Fathers, was EXPOSITORY or practical, aiming at the edification of the flock; then followed the CATECHETICAL, for the preliminary instruction of converts or catechumens in order to Baptism, conducted by pastors as catechists, and formulated in the permanent catechism; and thus were laid the foundations of all subsequent BIBLICAL Theology proper. Defensive assertion of truth was rendered necessary by heresies arising within the community, and by the duty of vindicating the faith against those without. The latter obligation gave rise to APOLOGETIC Theology in all its branches, called in modern times EVIDENCES. The former introduced DOGMATIC Theology, taught first in creeds—the Apostles', the Niceno-Constantinopolitan, and the Athanasian; afterwards in specific expositions of those creeds, and their individual articles: this, as distinguished from Apologetic Theology, is Polemic or controversial. In later times, all those branches of Christian literature have been incorporated into the unity of what is called SYSTEMATIC Theology, which is the orderly arrangement of the doctrines of revelation, as they are Dogmas fixed in the decisions of the Church, defended against external assaults, and unfolded in the ethics of human duty. This is the normal development of theology within the Christian community, and common to all its branches.

Acts ii. 42.

2. There is a development also which has been conducted according to the law of distinct types of doctrine, and has issued in what may be called CONFESSIONAL Theology. This opens a very wide field, where the differences of the several branches of Christendom meet our view. It requires something like an historical survey.

(1.) This survey must include the New Testament itself; but marking the essential difference between its several types of doctrine and those that appear in the Church after inspiration had ceased. It is important to have a clear conception of this. The sum of Scriptural doctrine is the combination of many elements which the Holy Ghost fashioned into unity. The preparatory teaching of the Old Testament and the perfect teaching of the New are one in the unity of prophecy and fulfilment. The same may be said of the prophetic teaching of the Gospels before the Pentecost, and the fulfilment afterwards. And there are different types of doctrine in the Apostolic circle. St. John, St. Peter, St. James, St. Paul contribute their several distinct exhibitions of Christian truth, each of which is sharply marked off from its fellows, while all conspire to *the unity of the faith*. St. Paul, who brought most of what seems new, ascribes his theology to the direct teaching of his Lord, and is of all the Apostles the most strenuous in denouncing divisions of doctrine.

Eph. iv. 13. Gal. i. 1. 1 Cor. i.

(2.) In Christian history the case is different. Christendom soon was divided into provinces: the period of perfect unity in theological teaching was very brief. This is not the place to discuss the moral character of this fact: it is with the fact alone we have to do. Scarcely were the Three Creeds lodged in the universal faith than the first division of Confessional Theology took place: that between the ORIENTAL and the WESTERN confessions. Beginning with the difference of a word, the breach wore on, and the two Theologies have had ever since their marked types: that of the East contemplative, mystical, unprogressive, and teaching rather by symbol than by creeds; that of the West abounding in analysis, always progressive, and developing every truth to its utmost issues. The TRIDENTINE and the PROTESTANT types of Theology have divided the Western world for three centuries: united in some fundamental verities, their differences touch almost every essential topic in the administration of redemption and the presence of Christ in His Church. Those differences will meet us only too often: meanwhile it is enough to say that each type of doctrine is developed into a large body of theology. Protestantism has many subdivisions, and its confessions are many. Historically considered, these divided into two at the Reformation—the

LUTHERAN and the REFORMED; the chief expositors of the former having been Luther and Melanchthon, and of the latter Calvin and Zwingle. These are one in the restoration of Holy Scripture to its supreme place as the standard of faith, in the vindication of the fundamental doctrines of grace, and in the establishment of the Scriptural view of a sinner's personal relations to Christ. But they differ in other respects: mainly in that Lutheran Theology is more deeply sacramental, and the Reformed is pervaded by the revived predestinarianism of Augustine. The chief standard of Lutheran doctrine is the Augsburg Confession, of 1530: the Reformed has spread more widely, and is represented by many formularies. In the beginning of the seventeenth century the ARMINIAN, or rather REMONSTRANT, Confession arose in Holland as a protest against what has been called, from its second founder, CALVINISM. The supreme principle of this latter type of doctrine is the Absolute Sovereignty of God: its best representative is the Westminster Confession. The Arminian type has for its principle the universality of the benefit of the Atonement and the restored freedom of the human will as an element in the doctrine of the Divine decrees: its best representative is found in the standards of METHODIST Theology. All these Confessional types are exhibited in the systematic teachings of the larger communions into which the modern Church is divided. Nor are there any other, unless a UNITARIAN type is admitted: there was after the Reformation a SOCINIAN Confession; but that, as a Confession, has vanished, scarcely any trace of its peculiarities being found in modern Unitarianism. There is no Anglican Theology proper: it is a composite of Lutheran, Reformed, and Arminian. Nor can there be said to be an ECLECTIC or LATITUDINARIAN system: for these words apply to no one particular type of Christian doctrine. The same remark may be applied to what has been above called Methodist Theology: it is not Latitudinarian in any sense; it is Eclectic only in the best sense; it has in it some of the best elements of the doctrine of Luther and of Calvin, but stamps upon all its own impress, as our course will show.

3. There is a third view to be taken of development in the theology of the Christian Church: it has reference to the form it

has in all ages taken from external circumstances. This, also, will be best seen in historical review. (1.) In the Patristic Church—including the ante-Nicene and post-Nicene periods down to Gregory, A.D. 600—there were schools of theological thought, which represented almost all the later tendencies. For instance, Asia Minor and Antioch, Alexandria, and North Africa were severally centres of three very distinct kinds of teachings: the first, more faithful to Scripture and Apostolical tradition; the second, blending philosophical speculation, allegorical interpretation, and the mystical element with its Christianity; and the third, hard, real, and dialectic. (2.) During the earlier part of the Middle Ages, superstition moulded tradition into forms of doctrine that more and more diverged from the Scriptural standard. (3.) The Scholastic Theology in the universities of Christendom wrought up the materials it inherited into systematic forms, which carried dialectic subtilty and philosophical speculation to their highest point. (4.) Through all these, however, struggled the Mystical spirit, which controlled a large part of the Scholastic Theology, and penetrated every branch of the Christian Church, infecting the doctrines of each by turns. Its law of development is the independent teaching of God in communion with the human spirit: independent, first, as without the external means of grace, and, secondly, as given to the individual apart from all others. The theology of every period, and of every region of Christendom, has received the impress of this law working lawlessly: its operation has touched Pantheism at the one pole, and at the other merely imparts a mystical colouring to Christian doctrine. (5.) In every age, but especially in these last times, theology in the Church has been influenced by a tendency the opposite of that of Mysticism: the spirit of Rationalism, which makes the human understanding the measure of the truth which it accepts. Rationalism is either philosophical or critical: the former has aimed to recast Christian doctrine, and make it the manifold expression of its own ideas; the latter has been destructive, eliminating from the faith everything that human reasoning cannot explain. In both these forms it has widely influenced the development of Christian Theology, though both may be said to carry their doctrine to a region altogether outside of the Christian

Church. (6.) Finally, there are healthy developments within the Church, which are guided by the general advancement of human affairs. With the progress of human culture Theology progresses. In its relation to science, philosophy, learning, and civilisation generally, it both gives and receives. It absorbs all good influences, and counteracts all evil. It begins, as it were, afresh in every land in which it is planted, and grows with its growth. The tree is everywhere the same, and its fruit the same; but its development varies with the influences of soil and culture. In every Christian Church theology is, at this moment, undergoing as a science manifold and obvious improvement; and each community contributes its part to the general advance. But this leads to the last branch of our general proposition.

V. THEOLOGY SCIENTIFIC.

V. THEOLOGY A SCIENCE.

Christian Theology is the systematic arrangement of the truths pertaining to the revelation of God. It may lay claim to the character of a science: its aim is scientific, as it is the basis of practical religion; its methods also are scientific, in the best sense of the term. But, as a science, it has peculiarities which distinguish it from all others, and must be kept in view by every student.

1. The aim of Theology is to exhibit the grounds and principles, the connection and harmonies, the results and applications, of the facts of revelation. In common with every science, it obeys the law of the human mind, which demands that the materials of its knowledge should be systematically arranged; and, in common with every science, it arranges its materials for use and practical application. Theology is the science, and Religion is the art. The two derivations of the word RELIGION—from *Relegere*, to ponder devoutly, or *Religare*, to bind back the soul—blend in making it the practice of the duties that flow from man's relation to God. Whether more subjective, according to the former, or more objective, according to the latter, it is, and has ever been, the art or practice of the Divine service. The reasons, obligations,

laws, arguments, and results of this service are set forth in the science of theology. And, as religion is from God, so also is theology. The Bible is as full of the science as it is of the art of religion. It will be seen hereafter that there is a distinction between Biblical and Systematic Theology; but that distinction does not involve the exclusion of theological science from the Bible: almost every treatise in it refuses to allow this. Wherever man's duty to God is taught, there must be the establishment and enforcement of its grounds.

2. The methods of theology are scientific. It observes facts and makes generalisations; it uses both the inductive and deductive processes of argument; and it depends upon the same primary laws of thought upon which those processes rest. But the facts of our science are gathered from regions some of which are thought to be interdicted to scientific observation. There is the sacred deposit of original truths in the constitution of man's nature. There are the economies of Creation and Providence. There is the boundless storehouse of Scripture; and there are the innumerable testimonies of common experience, of which Scripture is the test while they confirm the Scripture. We cannot take a step further without the assurance that these are legitimate fields of observation, the facts or phenomena of which are as real as the facts with which physical science has to do. Theological science is dissipated at once if this is denied. Supposing it granted, then there remains only the careful, honest, and religious observance of all the laws of reasoning. The result, whether by analysis or synthesis, is the scientific presentation of each doctrine and class of doctrines and the entire compass of theology.

3. Hence a distribution of the truths of revelation in systematic forms, which combine into a complete encyclopædia of theological science. A comprehensive view of this divides it into Biblical, Historical, and Dogmatic; each of these, however, more or less penetrating the others, and all combining to form what may be called Systematic Theology. (1.) BIBLICAL THEOLOGY, in its widest meaning, includes the criticism and study of the text of Scripture; its construction as a whole; the laws of exegesis and their application, or Hermeneutics; its archæology, geography, and history; and all that belongs to the Introduction to

the Bible. More restricted in meaning, it is the arrangement of the theology of Scripture in its own terms and according to its own laws of development and classification. In this sense it is the foundation of all theology properly so called. (2.) HISTORICAL THEOLOGY embraces ecclesiastical history in its whole compass, or the kingdom of God within and without the Scripture; including all that belongs to the Church, its antiquities, ceremonies, and jurisprudence, but especially the history and development of Christian doctrine through the ages of controversy and formation. (3.) DOGMATIC or DOCTRINAL THEOLOGY includes both the doctrine and ethics of Christianity in their scientific arrangement, with their apology and defence; in it doctrine as taught in Scripture, and dogma as taught in the Church, are one. (4.) SYSTEMATIC THEOLOGY may be said, more or less, to include all these: it takes the system of doctrine as its basis, but illustrates it from history, and verifies it by Scripture. It has this peculiarity, that, while the other three may be independent of any particular standard, every work on systematic theology more or less bears the impress of one confessional stamp. (5.) Of this fact the present course will be an illustration: exhibiting the compass of Divine truth as always doctrine, whether as presented in Scriptural forms, or moulded by ecclesiastical development, or dogmatically stated in its results. It will first treat of the Christian Religion, and of its Documents as the DIVINE RULE OF FAITH: including the topics of Revelation, Inspiration, Canon. This is the necessary introduction to the supreme doctrine concerning GOD; which leads to that of GOD AND THE CREATURE. Then follow the manifold doctrine concerning SIN; the MEDIATORIAL MINISTRY OF JESUS CHRIST, His Person, and His Work; the ADMINISTRATION OF REDEMPTION, including personal salvation, the ethics of the Gospel, and the institutions of the Christian Church; all being closed by the doctrines pertaining to the LAST THINGS. ANALYSIS.

4. It is of great importance that the student should imbue his mind at the outset with a sense of the possibility and the advantage of a well-articulated system. In the organic unity of Christian truth every doctrine has its place in some cycle of doctrines, while all the lesser systems revolve around one common centre. And it is one of the fruits of theological study to enable the

student to locate every topic at once. But not only so. There are rich and profound harmonies among these truths; and every doctrine, having its proper place, has also its relations to almost every other: the quick discernment of these relations is another fruit. Putting the two together, the aim of this study should be to discover all the affinities and connections of the truths of the Christian system. It may be objected that such scientific precision in the definitions and demarcations of doctrine is out of keeping with the free spirit of Christian Theology. It is customary to point to the rich and irregular luxuriance of Scripture. But the Scripture is altogether on the side of order. Some parts of it are as systematic as they could be made; and none are without system. It has, and bids us have and hold, the ὑποτύπωσιν, *the form of sound words.* St. Paul distinguishes between the words of *faith,* and the words of *good doctrine,* which he exhorts Timothy to combine in their unity. Of course, the effort to systematise must be governed by a higher aim, and guarded against the danger to which it is peculiarly exposed. Theology, the city of God, is built, as it were, upon seven hills, which are the great doctrines that may be discerned to be fundamental. These several hills of the Lord are not sharply separated from each other, but throw out their spurs in all directions, making it hard to show where one department of truth ends and another begins. To maintain the distinctions without marking them too mechanically is the aim of sound theological science.

1 Tim. iv. 6.

5. It remains only to mark the sacred peculiarities of this study. True as it is that its methods are the same which are employed in the inductive sciences, it is also true that its materials are partly or mainly collected in a region which merely human science cannot penetrate, and where a special kind of demonstration is alone attainable. It is wrong to place Theology on a level with the inductive sciences: it is either below them, or above them, or both.

There is a sense in which the entire round of theological truth is matter of faith: even those facts which belong to the consciousness of every man are connected with great verities that are delivered to faith from the invisible world. Now, faith is the inward assurance of things not seen, and makes the materials of

theology as real and certain as the things that physical science has to deal with. But that faith is not *common to man;* it is connected with certain moral conditions; and, to those who have it not, theology in every form is only an incomprehensible pseudo-science. They retort upon it its own words: *science falsely so called.* Not that they entirely reject the study of Divine things: to them it is the Science of Religions, or of the superstitions and quasi-spiritual delusions of mankind. To those who believe it is the truest, most comprehensive, and not least exact of all the sciences; and it is not their fault if it remains, nevertheless, a region of esoteric mysteries into which they alone are initiated. 1 Tim. vi. 20.

Mystery is everywhere in this science: its simplest elements are things unsearchable by the faculties of man. This is to some extent true of all others; they all have their mysteries, in both the Scriptural senses of the term: things brought to light that have been long hidden, and things unsearchable, the signs of which only are seen. The latter always wait on the former: it is a mistake to think that when science has discovered the laws that govern the wonderful phenomena with which it deals, the mystery ceases. The simplest elements of every department of knowledge are things unsearchable by human faculties. Supposing it successful in penetrating every secret of nature, so far as to find the cause of every effect, there is still a large residuum over which it cannot cry "Eureka." But the theological mystery is *confessedly great.* Every doctrine, however bright and blessed in itself, is compassed about with thick darkness; every page and every line of its record "exit in mysterium." There are, and will ever be, great antitheses or, as men call them, contradictions in thought which our limited capacity is unable to reconcile. Metaphysical thinking is compelled to leave these antinomies unsolved wherever the finite and the infinite meet. Our science also has its speculative region, into which reason soars, but the logical understanding cannot follow. This is the Cross of theology, which to itself is its glory, to unbelieving man its reproach. 1 Tim. iii. 16.

Like every other science, but in a peculiar sense, theology has much in it of the "petitio principii." It assumes many irreducible first axioms. The consciousness of self, the consciousness of a world not self, the consciousness of God, neither self nor the

world,—all may be demonstrated, but they are postulated in the demonstration. It will appear, as we proceed, how often and in what various ways theology seems, in its general credentials and in its defence of every doctrine, to argue in a circle. This is a necessity of which it need never be ashamed, and no truly philosophical or scientific mind will charge this as an offence.

Like every other science, theology has its phraseology of conventions: partly of Scriptural precedent or suggestion, partly of human appointment. Conventional terms are necessary in all knowledge: the symbols of ideas once settled are, and ought to be, unchangeable. The systematic arrangement of Divine truth requires them, and has enlisted them in great variety. It has its precise technical terminology, the fixing of which has been the result of sound inductive processes, and the accurate maintenance of which gives its precision to our study. Revelation, Inspiration, Faith, Trinity, Substance, Person, are instances of terms which have their established conventional meaning; and every department of theology has its own. They will defend themselves as we proceed: meanwhile, the student should be impressed with their importance, and make it a law of his study to define them carefully, and hold them fast tenaciously.

Theological science, in conclusion, has a Divine sanction, influence, and control, which no other can claim. *There is a spirit in man: and the inspiration of the Almighty giveth them understanding* in all departments of knowledge. But in theology, which seeks in all truth its relation to God and eternity, there is the guarantee of a special guidance of the Holy Spirit of God. In this study He more than blesses the diligent mind: He directs its pursuits, shapes its conclusions, and sanctifies all its reasonings. The first condition of the successful pursuit of this science is the submission of the reason to the teaching of the only wise God. In the Holy Scriptures this is laid down as a primary axiom. No one who despises or neglects it will ever be more than a learner, never coming to the knowledge of the truth; but no one who steadfastly relies on the Heavenly Teacher will fail to reach *the full assurance of understanding.*

Job xxxii. 8.

Col. ii. 2.

I.

THE RULE OF FAITH.

I. REVELATION.

II. INSPIRATION.

III. CANON.

THE DIVINE RULE OF FAITH.

THE Holy Scriptures are the Divine Rule of Faith: this proposition, unfolded, opens three departments of investigation. First, they are the Documents and the Depository of the Christian Revelation, or the Christian Faith. Secondly, they are Divine in their origin: the product of the Holy Spirit's inspiration. Thirdly, they are the Rule of the Faith, as forming a body of canonical Scriptures, regulating for ever the doctrine and teaching of the Christian Church. Hence we derive the three great words which are the superscription of the whole body of dogma concerning the written oracles of God.

I.

REVELATION OR THE CHRISTIAN FAITH.

These two terms are counterparts, and, as will be seen, synonymous. The Christian Faith is Revelation, and Revelation is the Christian Faith; each and both being coincident with the Christian Scriptures. But Revelation refers them to God the Revealer; Christian Faith regards them as received by man. It will be useful to make this distinction govern our treatment of the whole subject.

Human faith and Divine revelation are *double one against the other*. What God is pleased to make known, man's acceptance makes his Faith.

I. REVELATION.

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The term Revelation signifies the unveiling or disclosing of God's redeeming purpose to mankind. This definition distinguishes it from more general manifestations of the Supreme Being, and gives to the Christian revelation its distinctive character, as including them and adding its own glorious peculiarity. It is at once the most elementary and the most comprehensive word of our theological system.

1. Revelation, taken in its broadest meaning, includes every manifestation of God to the perception of man: whether in the constitution of the human mind, in the framework of nature, or in the processes of Providential government. It embraces the whole compass of the Divine disclosures, whether in act or word, whether by immediate contact of the Eternal Spirit with the human soul or by mediating instrumentalities. But all these more general Divine teachings are spoken of, not as ἀποκάλυψις, or revelation, but as manifestation. A lower order of words is applied to them: such as φωτίζειν, of the light of the Son in human reason; φανερούν, of the declaration of the Divine glory in the universe; and οὐκ ἀμάρτυρον, or *not unwitnessed*, referring to the testimonies of Providence. It is sufficient for our present purpose that all these lower and more unrestricted or improper revelations and methods of revelation are taken up into Revelation proper. The Records of the Faith are the records of all the teachings that preceded and prepared for it. But there is a special and limited meaning of the term in our theology, to which we now turn.

John i. 9. Rom. i. 19. Acts xiv. 17.

2. Revelation, in the stricter, deeper, and fuller sense, is the unfolding of the eternal counsel of God in Christ, for the restoration of man to fellowship with Himself; and, as such, it is perfected in the Christian Scriptures in the final testimony of

Jesus. In this definition there are four salient points: the one eternal purpose, Christ the Revealer, the perfect Scripture, and the identity, or rather coincidence, of the Christian oracles with the Christian Faith.

(1.) Revelation proper is consecrated to the mystery hid with Christ in God; that is what it unfolds. This is the common burden of the Prophets and of the Apostles and of Christ Himself. The entire range of its disclosures, in all these many forms, is governed by this supreme purpose.

(2.) Christ the Revealer is the sum of all revelation. He is the Revealer in act and in word. First, and above all, in act. He is Himself the personal revelation of God and His purpose. This is fully brought out by the combination of three Pauline passages. In the first the great Mystery of godliness is spoken of as *God manifest in the flesh:* this refers to the one Person of Christ incarnate. In the second, this manifestation is reflected from the mirror of the gospel, the entire word of God: *beholding as in a glass the glory of the Lord.* In the third, both are more clearly explained as *the knowledge of the glory of God in the face of Jesus Christ,* the countenance of the personal God in Christ looking upon man and speaking to him wisdom. Secondly, therefore, He is the Revealer in word. *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him:* ὁ υἱὸς ἀποκαλύψει. Christ is *the Word* in His original estate; in His incarnate estate *that Prophet,* who should absorb into Himself all prophetic functions, whether of announcing or of foretelling the will of God. In virtue of the former name, He has been from the beginning the Revealer: it was His Voice that uttered the ancient oracles. In virtue of the latter name, He has summed up, satisfied, and consummated the revelation of all past ages in one perfect revelation for ages to come. He spake by the prophets; He spake upon earth; and, though gone from us, He yet speaketh.

1 Tim. iii. 16.

2 Cor. iii. 16.

2 Cor. iv. 6.

Matt. xi. 27.

(3.) The Scriptures contain and are this perfect disclosure. Of their inspiration we need not think as yet; though it is anticipated in the fact that the Saviour has given His sanction to the whole body of them in their integrity. That sanction, first, makes the Old Testament the revelation of Christ. It testified of Him; and He testifies of it. He took it into His hands, and blessed it,

and hallowed it for ever as His own. Knowing better than any human critic can know all its internal mysteries and difficulties, He sealed it reverently for the reverence of His people. The canon of the ancient oracles, just as we hold them now, He sanctified and gave to His Church as the early preparatory records of His own gospel and kingdom. That sanction, secondly, assures us that the New Testament is His own authoritative completion of the Scriptures of revelation. Leaving the fuller study of this proposition for a further stage, we need only note the general fact that our Lord declared His own purpose to complete an unfinished revelation. *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil*, ἀλλὰ πληρῶσαι: not only to fulfil these predictions, but to fill out their meaning; to set the seal of perfection on them. All the lines of Old Testament revelation were broken off and incomplete: He gathered them up into Himself and His word. And He made full provision for the preservation of His perfected doctrine. All that we here need is given in one large promise, which declared that His sayings should be revived in their unbroken unity in His disciples' memory; that what He could not yet speak concerning His Person, His Spirit should show them; and that the same Spirit should lead them into all truth as touching things to come. The Spirit was no other than Himself by His agent re-uttering His own words, revealing His own Person and work, and filling up His prophecy of the future. Hence, lastly, our Lord's sanction makes the complete Scriptures the finished revelation, never to be superseded. Nothing can be more plain than that the entire fulness of what the Revealer had to say to the world was to be communicated to these Apostles by the Holy Ghost; and that, not as a further disclosure on the part of the Spirit, but as the consolidation of the Saviour's teaching into its perfect unity, and its expansion into its perfect meaning. No future streams of revelation were to rise higher than the fountain-head of truth opened in Himself.

Matt. v. 17.

(4.) We are justified, therefore, in holding that the Scriptures of revelation and Christianity, as the Christian Faith, cover the same ground and strictly coincide. As yet, we have nothing to do with the question of inspiration, or with those of genuineness

and integrity ; but only with the general fact that in theology the Bible and Christ are inseparably connected. Not that they are identical : we can suppose the possibility of an Incarnate Revealer present in the world without the mediation of the written word. It is difficult, indeed, to imagine this ; because it has pleased God from the beginning to conduct the development of the great mystery by documents containing the attested facts, the authenticated doctrines, and the sealed predictions of revelation. The process of the Divine Counsel has been bound up with the enlargement of the Volume of the Book. That Book is the foundation of Christianity : the Lord and the Bible are one as the rock on which it is based. We have no other Christian Religion than that which is one with its documents and records. Generally speaking, and as yet regarding the Scriptures only as a whole, we may say that the character of Christianity is the character of the Bible ; the claims and credentials of the one are the claims and credentials of the other. This observation will lead us to the counterpart of Revelation : the Christian Faith.

II. THE CHRISTIAN FAITH.

II. THE FAITH.

The Revelation given by God is the Christian Faith as received by man. This latter term admits of two meanings : it is either, objectively, the substance of revelation as believed, when the Faith is "fides quæ creditur ;" or it is the principle that receives it, when Faith is "fides quâ creditur." The former meaning has one example in St. Jude's *Faith which was once delivered*, which refers, not to the doctrines of Christianity, according to the common supposition, but to the entire body of revealed truth. The latter meaning pervades the Scripture. Combining the two, we are led to the Credentials of Revelation : which are, first, addressed universally to faith ; which are, under the influence of the Spirit acting on the sincere will, sufficient to produce faith ; which are, finally, exhibited in the form of Evidences to those who as yet believe not. Thus, it appears that the

Jude v. 3.

theological treatment of Revelation, on its human side as the Christian Faith, resolves itself into a discussion of the Credentials of Christianity, as contained in the Holy Oracles.

Some points in this general proposition may be enlarged on as preliminary to the study of these credentials.

1. They have to do with Revelation as designed to awaken faith. As containing the Christian system of truth, and recorded in the Bible, it appeals to a universal principle of human nature, the faculty of believing. This primary faculty is profoundly seated in our constitution: it works as the acceptance of Truth on sufficient evidence, whether of consciousness, or intuition, or testimony. It is at the root of all knowledge: it is one with the highest reason. By faith in our own instincts, we know *that God is*, and that the world was *framed by the Word of God:* moreover, by faith we understand that there is a world external to self. Revelation appeals to this primary principle; and it is possessed as knowledge only as accepted by faith.

Heb. xi. 3, 4.

2. There is a spirit in man which giveth him understanding, and there is a Spirit in revelation which demonstrates its truth to the mind, affections, and will of the personal man, who is sincere and *cometh to the light.* The credentials of Divine truth are self-evidencing: they are like the light of the sun in the natural world. This preliminary postulate is of the utmost importance, and may be established out of Scripture itself without any irrational "petitio principii." First, let our Lord Himself be heard. The testimony concerning Him is, that He is *the true Light which lighteth every man that cometh into the world.* His testimony to Himself, borne, moreover, to one who was not His disciple, is: *Every one that is of the truth heareth My voice,* where *of the truth* points to the mystery of man's free posture of mind as disposed or otherwise to be guided aright. This final declaration of Him who *knew what is in man* expresses the spirit of His entire teaching concerning the self-manifestation of His truth to every man's conscience who *wills to do the will of God.* Secondly, the light of the body of revelation is the Holy Ghost. The Saviour does not appeal to reason, apart from the mediation of the sole and supreme Convincer. He also knoweth *what is in man,* and brings His

John i. 9.

John xviii. 37.

John vii. 17.

own Divine demonstration to every mind that does not refuse to consider what He says. He so adapts His arguments to the present fallen moral nature of man, that their rejection can spring only from the perverseness of those who are reprobate concerning the truth. As Christ is the Truth incarnate, the Holy Ghost is *the Spirit of the Truth.* He is the great Apologist of revelation to the world. And St. Paul says, concerning His argument, that it is demonstration: ἐν ἀποδείξει Πνεύματος. Hence, thirdly, descending to man, we may appeal to the testimonies of Scripture as to the sin and self-conviction of unbelief. The tenour of those testimonies may be summed up in St. Paul's last word, concerning the heretic, the αἱρετικὸν ἄνθρωπον: he is αὐτοκατάκριτος, *condemned of himself.* Those who *resist the truth* are *men of corrupt minds,* and this has its evidence in their being *reprobate concerning the faith;* on the other hand, the same Apostle tells us that there is a manifestation of the truth *to every man's conscience in the sight of God;* and that, in every case in which it is hid, the cause is to be found in a blindness superadded by the god of this world. The same God who *commanded* the natural light to shine out of darkness in the beginning, commandeth still the light of His knowledge to shine *in the face of Jesus Christ.* No command of God can be disobeyed. *There was light* follows *Let there be light* in the moral world also. But the light, like its Author, may be rejected of men.

John xvi. 13. 1 Cor. ii. 4. Titus iii. 11. 2 Tim. iii. 8. 2 Cor. iv. 2. 2 Cor. iv. 6. John i. 5.

3. While the Revelation of Christ in the Scriptures enforces its own claims, theology must needs make those claims a department of its system. What the Law was to the earlier Gospel, Evidences are to Credentials: added because of human weakness. They have their use, as it respects both the believer and the unbeliever.

EVIDENCES AND CREDENTIALS.

The believer is taught by them how to give a reason of the hope that is in him: to be ready or prepared, πρὸς ἀπολογίαν, for Apology. St. Luke, the evangelist of the Evidences, sets this clearly before us: he so arranges the testimonies of the Faith that Theophilus, already instructed in the verities most surely believed, might know their certainty: ἐπιγνῷς, referring to an accurate and systematic knowledge. Both for the confirmation of his own faith, and for the conviction of the gainsayer, every Christian, especially every Christian minister, should have the form of sound defence

1 Pet. iii. 15.

at hand to guard the form of sound words: the ὑποτύπωσις, or systematic arrangement, is equally necessary for each.

As to the unbeliever, the Credentials must be so arranged as to form a complete body of evidence for his possible conviction: without either undervaluing or overestimating their importance. They must not be despised by a transcendental reliance on the self-evidencing light. Christianity, like its Founder, must seek that it may save. Its history, both within and without the Bible, is a record of calm reasonings with the mind, even of those who turn away. Evidences or signs are for those who believe not. There may be cases in which the arguments used concerning Revelation may induce the sceptic to listen to the voice of Revelation itself. But, on the other hand, too much must not be expected from them, as they are external evidences apart from the interior demonstration of the truth. Our Lord and His Apostles have left us no instance of argument with those who held not some measure of faith to which their reasonings might appeal. As the Book of Revelation does not reason with Atheism, neither does Christianity lay any stress on reasoning with infidelity. Leaving, however, this point for consideration in its own place, let us glance at the exhibition of the Christian Credentials as such.

CREDENTIALS.

THE CREDENTIALS OF THE CHRISTIAN FAITH.

Revelation, which is one with the Christian Faith, which is one with its documents and records, presents its credentials to the reason and heart and will of man as one great body of evidence that may be arranged under its several heads. First, it comes to mankind as a response to the universal desire and expectation of communication from above. Secondly, Revelation exhibits, in its own structure, the Divine attributes as stamped upon every part of its system in the form of miracle, prophecy, and inspiration. Thirdly, it presents, in the Person of Christ the Revealer, its heavenly guarantee of its own truth. Fourthly, in its

perfect consummation as Christianity, it appeals to the character of its influence in human history. Lastly, it relies on the demonstration of the Holy Spirit. All its credentials are to be classed under these several heads.

Let it be observed that these credentials have no reference to those branches of Evidences that concern the volume externally viewed: they come from the heart of Revelation as one great communication in Christ. Again, they allow opportunity for the fair consideration of everything that can be said for or against Christianity as such, without descending, however, to innumerable subordinate questions, which have no importance in themselves. Once more, the exhibition of these Credentials in all their grandeur will simplify the later evidences as to the inspiration and integrity of the several books, and at the same time lend those evidences their own force. Finally, this arrangement enables us to do justice to the cumulative character of the argument: it is not merely an accumulation of all that may be said on the subject, but such an orderly presentation as will make every argument, whether more or less important, both give and receive strength through its connection with the rest.

I. RESPONSE TO THE EXPECTATION OF MANKIND.

REVELATION EXPECTED.

Christianity, or Divine Revelation, presents itself as the answer to a universal demand. It explains while it appeals to the innate craving of the human mind to know God. It accounts for the general expectation of the Race, as expressed in its traditional religions: appealing to them by what they contain of truth, and by what they contain of falsehood. It comes with these credentials; and, moreover, pleads as being the perfect utterance of a Revelation which has been among men from the beginning, and, therefore, as the response to an expectation kept alive in the world by its own earlier inspirations. Under this first department of credentials must be included all those

preliminary considerations which are sometimes reckoned as Presumptive Evidences.

In systems of Apologetics, or Evidences, Presumptive arguments are commonly arranged in a threefold gradation. First, it is shown that a Divine revelation is POSSIBLE, whether as it respects the Giver of it or the recipient. Secondly, the deficiencies of reason within and the failures of human religion without are urged to establish that such a revelation is NECESSARY. Then, thirdly, the conclusion follows that it is PROBABLE: the probability, when the Divine goodness and man's desire are taken into the account, reaching the point which only falls short of moral certainty. Now this chain of propositions may be established: the argument breaks down nowhere. But it seems better to discard this method, for the reasons already given. Instead of arguing over the first proposition, the affirmation of which is contradicted by a certain school of philosophy, we must assume it to be true by appealing to the consciousness of all men, the sceptic included. To conduct this argument without taking some revelation for granted is a thing impossible. And it is certain that it is more after the manner of the Bible to set out with the credentials of Revelation itself than to array a number of internal and presumptive evidences in its absence.

I. Divine revelation appeals to a preparation in the human spirit which it explains and accounts for: first, the instinctive and indestructible sense of dependence on a First Cause; secondly, the consciousness of responsibility to a Supreme Authority; and, thirdly, the union of these in the deep desire to know the Divine Being. This three-one fact in human nature revelation challenges; and here is its first irresistible credential. The instinct in man and the response from God meet. Two opposite objections may be made to this. Atheistic philosophy is content to assert that the sentiment in human nature is one of the fruits of its own imagination, begotten of fear or hope; and that it has invented a revelation to satisfy its own delusion. Against such theories of the soul there is no law of argument. Deism insists that these instinctive preparations for the voice of God are the revelation itself, and that there can be no other. But it forgets that the very

highest religious sentiment in man is only a desire unsatisfied; and that, as every strong and universal instinct has its answer from without, so also must this the strongest and most universal of all.

II. As Divine revelation responds to the spirit in man, so it explains and responds to the anticipation of the Human Race, as expressed in its universal Religions. This also is a most mighty credential.

1. It explains the religiousness of mankind. St. Paul, the great expositor of Natural Theology, preaches in the Acts and teaches in the Epistle to the Romans, that the whole world has ever been under a Divine education: drawn by God's works of creation to contemplate His power, and by the benefits of His Providence to contemplate His goodness, in order that it might be prepared for a third revelation which should display both His power and His goodness in redemption. The Apostle, as the representative of this argument, professes only to *declare* or preach, —καταγγέλλω ὑμῖν—the *Unknown God* whom all the world had sought: that world which is, as Tertullian said of the human spirit, "naturaliter Christianus." He makes God Himself, in a certain sense, the universal *Teacher of the Gentiles in faith and verity:* διδάσκαλος ἐθνῶν. Acts xvii. 13. 1Tim. ii. 7.

2. Christianity, which is revelation made perfect, responds to the anticipation it explains. It confirms the truth, and corrects the errors, of the world's religious systems. (1.) Much truth it recognises in the sacred traditions of mankind, however perverted and waning and ready to perish: the unity and supremacy of the One Unknown; the dim perception of a plurality in that unity; the Fall, and the universality of sin as personal guilt and liability to punishment; the Deliverer desired of the nations; the sense of the acceptableness of worship by sacrifice; the rights of the Right and the goodness of the Good; the hope of immortality. (2.) But it comes as the correction of every error into which it declares the Eternal had permitted the world to fall as the consequence of its resistance of His Spirit. It renews the doctrine of God; it amends the doctrine of Sin, by connecting it with redemption; it substitutes the true Divine-human Sacrifice, its expiation cleansing the heathen temple, its gift of the Spirit Romans i. 28.

supplying the need of the heathen philosophical schools; it reforms the whole economy of worship, by revealing a Mediator; it supplies the defects and reproves the corruptions of the world's ethical systems; and it brightens and simplifies its doctrine of the future state.

3. Such are the credentials of the Christian revelation: such are its claims to be heard. No other system has ever made such pretensions. No ancient creed or religion, however missionary in its spirit, ever professed to come from God with the explanation and sure guidance of the world's spiritual desires. Christianity alone explains heathenism, with a solution at once gentle and stern. And it alone brings in the time of a universal reformation. This is, however, laid down only as its credential: as such it has all the force, although no more than the force, of a preliminary demand for profound respect.

III. It is a continuation of the same argument to say that Christianity is itself a response to its own preparatory disclosures.

1. It does not profess to be the first supernatural communication to mankind: it is not the opening of the heavens for the first time. It began with the fall of man: in the best sense, it is as old as the creation. Hence it is the response to a third great anticipation of the race: besides the instinct in the human spirit, and in the human family, man has had, though all men have not had, an inspiration of the Mind of the Supreme, leading human hope onward to the perfect revelation of Christ. Christianity comes as a response to its earlier Self: the final and sufficient response. This is its supreme preparatory credential. It is the last of many words, and leaves nothing more to be desired in the present estate of mankind.

2. The force of this credential may be parried: it cannot be effectually resisted. If the objection be urged that it is below the dignity of a Divine revelation to keep the world so long in suspense, we can only refer to the analogy of all other dealings of God with His creatures. The earth as man's abode, the history of all that it inherit, especially the progress of everything pertaining to man its chief inhabitant, has been under a law of secular and slow evolution. If it be urged that revelation is after all a partial response to the questions of mankind, this may be

granted as a fact, but it is robbed of its force as an argument by the suggestion that even Christianity is only part of a scheme understood only by the Infinite Mind. Had it professed to leave no mystery unexplained, that would have been a stronger plea against its Divinity than infidelity has ever yet used.

3. The cumulative strength of these pleas, the line of which only has been indicated, is or ought to be irresistible. They have immense force as a moral demonstration of the claims of Christianity to be heard. It is the only Response to the universal anticipation of the human race: as existing in the very constitution of the mind, as testified by the consent of nations, and as kept alive from the beginning by supernatural revelations. Either God has thus finally spoken, or there is no God, and man is the incomprehensible creation of chance and the sport of the chance that created him.

II. THE DIVINE ATTRIBUTES IN REVELATION.

THE SUPER-NATURAL ORDER.

Another class of the credentials of revelation is found in its exhibition of the attributes of God, displayed in the supernatural order of miracles, prophecy, and inspiration as including both. These are not so much attributes of revelation, as the very fabric of the revelation itself; and have always been, whether separately or combined, the strong enforcement of its claims upon men.

I. God is a personal presence in the whole economy of revealed truth. But He is not present in the same sense as that in which He is immanent in the world: revelation is, and has ever been, a supernatural order of things, blending with the natural, and moving on harmoniously with it in general, but also exhibiting an essential difference. The laws of the supernatural operation have been threefold. MIRACLE is the intervention of the supreme power in the established course of nature: The Creator put all things under the control of general laws, but *it is manifest that He is excepted which did put all things under it.* His personal authority is not a violation of law, nor a suspension of it, but the introduction of a new and sufficient cause of any effect He would produce.

PROPHECY is the intervention of the supreme knowledge, imparted to man independently of the ordinary laws of knowing: whether for the purpose of uttering new truth, or of foretelling what, to all but God, is contingent in the future. INSPIRATION is that supernatural intervention of the Divine wisdom by which the miracle of prophecy is made permanent in the organic unity of Scripture. Now these three are of the essence of revelation: they combine in every part of it. The Scriptures, or Revelation, or the Christian Faith—these three are one—have exhibited one vast and permanent miracle, one great prophecy ever in course of fulfilment, and one great result of inspiration.

II. These several evidences of God in revelation must be viewed as distinct. But in considering them as credentials we are not under the necessity of taking that "a priori" view of their abstract possibility which a philosophical view of the Evidences requires. We regard them as the internal demonstrations of Scripture, and have only to ask what their force and meaning are as credentials, and to prove that no condition of such credentials is wanting.

I. MIRACLES.

I. MIRACLES.

1. There are many terms used in Scripture to signify miracles. They are called generally the ἔργα, or works of God: sometimes these works are referred to as acts of the Divine power that effects them, and they are miracles or δυναμεῖς; sometimes the purpose for which they are wrought is emphatic, and they are signs or σημεῖα. A third term, τέρατα, is occasionally connected with these; but, as it merely refers to the effect produced, it has no theological importance. (1.) The first of these terms, *powers*, or Divine acts, makes miracle the special intervention of omnipotence: in this sense also *there is no power but of God*. Revelation shows us the Maker of the laws of the universe, which we understand only as the invariable sequence of cause and effect, introducing when He pleases a new cause: not violating His own laws, or suppressing, or arresting them; not using the operation of more extensive laws than those known to exist, but simply bringing in new when He sees fit. It does not argue with those who deny to the God of nature this power. The preliminary objection

against the possibility of miracle, and of any amount of evidence that might establish its credibility, can never be met by any other argument than this first term. (2.) The second term, σημεῖον, אוֹת, is the more important, and is never wanting in Scripture. It indicates that God declares Himself present in the miracle, and challenges attention to the words of the messenger thus authenticated. Now, revelation has never at its great epochs been without this credential. It is needless to ask whether it might have been otherwise: in His wisdom God has seen fit to distinguish His supernatural visitations by this sign.

TESTS OF MIRACLES.

2. There are a few postulates or reasonable requirements that the miracles of revelation must meet; tests to which they must submit. A fair consideration of these is all that the subject requires. (1.) Such Divine interventions must authenticate missions worthy of God. Now if we divert our attention from isolated wonderful works, and send a general glance backwards, we see that the great clusters of miracles were wrought at crises pregnant with importance in the Old Testament: the ante-Mosaic authentications, not of His messengers only, but of His own dread attributes; the introduction of the Mosaic legislation; the Kingdom-miracles clustering around Elijah and Elisha, when the cause of God was at stake in the chosen land; the great renewal of miracles to rescue the sinking faith of the people during their captivity. The New Testament yields the same analysis: the prolonged miracle of the Divine Person, whose humiliation for mankind required the vindication of His Godhead; the Resurrection, with its infallible signs, completing the education of the Apostles' faith; the miracles of the Acts, which are exhibited only on critical occasions, but always then: witness the lessened renewals of Pentecost for the conversion of the Gentiles, for Samaria, and for the relicts of the Baptist's ministry. It must be remembered, however, that God has not absolutely limited Himself to the great eras of revelation: the power of God, like the word of God, *is not bound*. But we discern a certain law of miracles which renders it improbable that miraculous interventions have occurred since the full establishment of the organic Church in the world. Moreover, the occasional instances in which the wonders, or τέρατα, have been wrought by the permitted agency of wicked men are so

referred to in Scripture as to strengthen this credential of revelation. As Balaam in the Old Testament and Caiaphas in the New delivered sublime predictions, so the magicians in the Old Testament wrought supernatural wonders under a Divine restraint, and Antichrist, with his lying wonders, is predicted in the New. But the true workers of miracles in the Scripture are its holiest men; and one of its closing records is the miracle that vindicates the sanctity of miraculous power upon Elymas.

(2.) It may be demanded that the miracles should generally teach worthy lessons, besides asserting the power of God in the supernatural order of the world. We must not, indeed, presume to judge what in every case is the worthiness of the lesson taught: some may seem too trivial, others too stupendously great, for acceptance. With this reservation, it cannot be denied that the wonders of revelation are worthy of the cause they support. In all cases they pay respect to the very laws that they seem to supersede. They themselves effectually teach the lessons of the Divine will. They are never, or very rarely, even liable to be regarded as merely portents. They are faithful to the character of God as otherwise revealed: mingling chastisement with mercy in both Testaments, the benevolence and mercy largely predominating in the New. As it respects the miracles of Christ, the supreme miraculous credentials, they are so ordered from the least to the greatest as to teach symbolically the whole mystery of His grace.

(3.) It may be expected, further, that the miracles which bring the supernatural Hand into human affairs shall, as credentials, allow of the application of fair "criteria" in the case of those who witnessed them, and be supported by sufficient evidence for posterity. As to the former: the miracles of revelation were wrought openly, under the cognisance of men's senses. The Lord may speak for all: *in secret have I said nothing.* Even the Resurrection—the miracle above every miracle—was amenable to the same tests with all others. Like all others, it was an event miraculous which took its place among the events of life which men might investigate and be assured of. As to the latter: we are, as posterity, in a different position, and miracles are matter of historical evidence. There are no events of the past,

John xviii. 20.

commonly believed, which are so well attested as the central miracles of Christianity. They were never denied at the time of their supposed occurrence; they were always believed from that time by a large body of conscientious and credible witnesses, whose mental and moral character sustains every test; moreover, they are connected with posterity by the existence of public monuments originated through them: such as the Passover, the Lord's Day, the Christian Church.

(4.) Once more, the dignity of revealed truth demands that it should not lay the main stress of its demonstration on miracles: certainly never on miracles alone. No one in Scripture is said to have made the validity of his mission depend on his works: the challenges of Moses and Elijah are seeming exceptions which confirm the rule. The Saviour sometimes even surprises us by His frank depreciation of their evidence, *being alone*. In fact, as they are the Hand of God demanding attention to His Voice, the relation of miracles to the doctrine of the Teacher who performs them is always most simply stated and guarded throughout the Scripture. Two passages in St. John will repay study. *Though ye believe not Me, believe the works:* this places the works in their subordination. *The works which the Father hath given Me* TO FINISH—*bear witness of Me:* this gives the glorious gospel in Christ its supreme place as evidence. John x. 38. John v. 36.

(5.) Lastly, there is a postulate which believers in revelation add to those which scepticism suggests. The miracles of Scripture, in their wide variety and unbounded grandeur, are the economy of a SUPERNATURAL ORDER. They must, therefore, be in many respects dimly apprehended by the limited faculties of men. There are residual difficulties, which are the test of faith.

II. PROPHECY.

II. PROPHECY.

PROPHECY, as one of the credentials of revelation, is bound up with its very fabric: it is the Divine law of its gradual impartation. It is amenable to the legitimate tests of such a credential. And its cumulative demonstration is of irresistible force.

I. Prophecy is the impartation of a Divine knowledge of the future to man through man. All truth from the beginning has

been prediction unfolding into prediction: we cannot imagine it otherwise, on the assumption that revelation is progressive.

Prophecy has its laws.

LAWS OF PROPHECY.

(1.) Its first law is that CHRIST IS ITS SUPREME SUBJECT. His Person, advent, and kingdom give all prophecies their unity. This fact divides them into three branches: first, the great catholic all-embracing predictions which pervade revelation concerning the accomplished redemption of mankind. These, from the Protevangelium, or first prophecy with promise, downwards, are everywhere found; every cycle of the prophecies pays its tribute to that great design of the work of Christ. While no prophet foreannounces his successor, all foreannounce the Christ. We cannot always see the connection between the lesser predictions and that vast accomplishment; but the running superscription of prophetic revelation is the final kingdom of the Redeemer. This is the meaning of the Double Sense: the events to which the predictions first refer are themselves prophetic of Christ.

(2.) There is observable a subordinate law of PROGRESSION. The fulfilment of one prediction introduces a new prediction. The largest application of this principle divides the whole series into the Old-Testament predictions, and those of the New. All the ancient prophets spoke of what Isaiah, in their name, calls the *Last Days*, or the great *Afterward:* the Fulfilment is the *fulness of time* generally; particularly, it is the perfect revelation *by the Son*, the *manifestation of the atonement*, and the *outpouring of the Spirit on all flesh*. But Christ, the supreme Fulfilment, begins a new order and range of prophecy. The same principle may be traced in the subordinate cycles throughout Scripture. The patriarchal predictions, while always faithful to the first law, terminated in Canaan, to begin again. The predictions of the Jewish prophets, so far as they referred to the captivity, terminated in it, to begin again in another series when the captivity was ended. Similarly, there are, in the New Testament, subordinate cycles of predictions out of the accomplishment of which other predictions arise. The same law is latent in the Apocalypse, the last prophecy; but here our eyes are holden, and it is not given to the Church to trace clearly its operation.

Is. ii. 2. Gal. iv. 3. Heb. i. 2. 1Pet. i. 20. Acts ii. 17.

(3.) Once more, all prophecy is under the law of RESERVE: a

law which has been appointed in the Divine counsel, and is absolute. Neither *what* nor *what manner of time* has ever been fully made clear until the day declared it. Daniel approaches most nearly to an Old-Testament exception; but his prophecy of the Weeks is not an exception, having been until the Messiah came almost as indeterminate as the date of the Millennium. Even when approaching the seventh of the weeks before Pentecost, the Saviour says only *not many days hence*. To sum up, all prophecy points to One, like the needle to the pole, and with only the same tremulous variation: all proceeds in the majestic march of a determinate counsel, but in spiral cycles; and over all, including that under which we live, there is the same veil of heavenly mystery.

1 Pet. i. 11.

Acts i. 8.

TESTS OF PROPHECY.

2. The TESTS of prophecy are very simple. They are, strictly speaking, not the moral character of the prophet, nor the worthiness of the matter, nor the preservation of the record, nor obvious connection with the Divine scheme: these are all implied characteristics. But the prophecies which are the credentials of a revelation must require Omniscience; must be beyond mere human fulfilment; and must precede their accomplishment.

(1.) Granted that a few lesser predictions might have been the result of clear human foresight, let this test be applied to the One Object of prophecy. During a thousand years a perfect picture is gradually drawn, by more than a hundred distinct predictions, of One Person, and of none beside Him. Could the converging foresight of a series of prophets have drawn this? So also of the fates of the leading nations. There is the same wonderful unanimity in the predictions of the entire history of Israel: its rejection and dispersal foretold when it was most prosperous, its elevation and dignity when it was most dejected. Similarly of Babylon, Nineveh, Moab, and all the burdens of the prophets. The minute study of the prophecies will abundantly show that they sustain this test.

(2.) As only Omniscience could foresee, so only Omnipotence could fulfil the predictions of Scripture. Infidelity misreads the scriptural word, *that it might be fulfilled;* and unconsciously satirises itself, when it assumes that the entire history of our Lord and His kingdom in the New Testament was a *cunningly devised fable*, woven after the pattern given in the Old Testament.

Matt. i. 22.

2 Peter i. 16.

Have the nations and empires whose overthrow was predicted and accomplished, fulfilled the predictions by their own cunning? Are the Jews executing on themselves the judgment written? They are the most determined enemies of the Christian fulfilment, but they do not deny that the hand of God has been long against them, and that He has smitten them, as they think, for the chastisement of the world's peace.

(3.) But this test takes another form. It is asserted that all the predictions of Scripture were written "post eventum"—after the supposed accomplishment. To prove this is a tremendous task; but the infidel spirit is very bold. It scruples not to make the Pentateuch the product of a time after the captivity; and the voices of the prophets, from Joel to Daniel, are made to speak at periods which allow the theory that they turn history into prophetic poetry. As Daniel is supposed to have written after Antiochus appeared, so the Gospels were written after the destruction of Jerusalem. The application of this test, and the vindication of the prophets in detail, belongs to the minuter study of prophetic Scripture. But that is not necessary to show the triumph of this credential of revelation in its broad outlines. Doubtless the New Testament followed the Old, and the Old was not written "after the event." The dispersion of the Jews, the spread of Christianity, the ruin of the empires, the signs of Antichrist, the latter-day scepticism,—all are fulfilments of distinct prophecy, which assuredly was written before their accomplishment.

3. The evidence of Prophecy as a credential of revelation is of the highest order. It is a token of the Divine presence in it worthy of God. He Himself appeals to it as His high prerogative: *who hath declared this from ancient time!* The boundless variety and steadfast unity of these predictions give them an unspeakable grandeur. They are a law under which we live: every age has been under a ruling prophecy; and we also *wait to see the end.* These prophecies, also, are cumulative in their demonstrative force. Unlike the miracles, the fulfilled predictions constantly enlarge the materials of their evidence. We live under a vaster amount of fulfilment than any former age. Finally, like the miracles, the prophecies are bound up with the teaching of the Bible; and, apart from their evidential force, yield an

Isaiah xlv. 21.

unlimited treasure of instruction in the ways of God, the work of Christ, and the destiny of man.

III. INSPIRATION.

INSPIRATION, as a doctrine, will reappear in its place. It may be regarded very briefly as one of the credentials of revelation, on a level with Miracles and Prophecy. Like them, it is a distinct element of the supernatural order of revealed truth.

1. Inspiration, throughout all the ages of the world's religious history, has been the Divine method of preserving the knowledge of God among men. Its origin is lost in the distance of ages; but none of its fruits are lost. It is, in a certain sense, one with revelation, as the Divine impartation of knowledge that could not otherwise be acquired. It does not, however, coincide with revelation. It is either less or more: less, since much that has been revealed has not been transmitted; more, since much is recorded and transmitted that was not given by direct revelation. But, whatever may be its limits, it indicates a specific intervention of God in human literature, which has always been producing, and has finally produced, the permanent revelation of His mind and will to man. And this is a credential of the Faith: it is worthy of the Divine wisdom, and what might have been, humanly speaking, expected, that He whose power has been known in miracle, and His knowledge in prophecy, should declare His wisdom and fidelity in making His revelation permanent among men. Revelation makes this its universal claim.

2. Now, the entire scope and contents of the Volume of the Book justify its pretension.

(1.) The records of revelation exhibit a corresponding Divine-human excellence. They are worthy to be assigned to the authorship of the controlling Spirit: supposing that Spirit to employ human faculties and human editorship. But they are altogether beyond the unassisted ability of man. We have only to contemplate their tranquil, authoritative solution of questions that no other books have attempted to investigate; their profound and natural familiarity with the things of God; the simplicity and awfulness of their doctrine of sin; and the supreme moral

interest that everywhere reigns. If God records His truth for man, this is just what He would write: whether we have respect to what is given or to what is withheld. There is a perfect Divine dignity and perfect human purity: it is both the Voice of God and the voice of man; combined in so marvellous a way as to make the claims of Inspiration a most impressive credential of the Faith.

(2.) Hence the UNITY of the Bible may be appealed to. There is nothing parallel, nothing similar, in literature. Place it by the side of the most ancient poems, the Indian Vedas, the Classics of Confucius, the other religious books of the world at large, and comparison gives up its task. It is one great vision, and its interpretation one: beginning and ending with the same Paradise, and thousands of years with their history between. It has been instinctively called, what it does not call itself, the Bible: one Book, divided, if divided at all, into two parts. Only the Divine Power could have made so many men, of different lands, concert, without concerting, such a scheme of literature. These men belonged to no school of consecutive writers: yet they seem as if they had been, before time was, in the counsel of Jehovah, and to have come forth each predestined to his own contribution. If they had not asserted their inspiration, we must have invented the theory: but they have asserted it: the claim is bound up with every page of the word they have left.

(3.) What was said as to the miracles, and might have been said as to prophecy—that residual difficulties were to be expected in the nature of the case—may be said of the credentials of inspiration. Men frame theories of miracle and prophecy with which these are not found to accord: and they are offended. So, also, they frame theories of inspiration with which the records of revelation cannot be harmonized: and they are offended.

3. These three credentials ought to be united. The miracle is most demonstrative to those who behold it; the prophecy is most demonstrative to those who come afterwards. They cannot hand down to us in the fullest degree the evidence of their senses; we cannot give back to them our vision of accomplished prediction. Inspiration embraces the two in one: it records the fact of the miracle and, *as* inspiration, makes it present to every age; and,

as inspiration, its record of a prophecy makes the fulfilment as if it were past to those who hear it. These three have never been disjoined. Prophecy began, miracle followed, and in due time inspiration. The three have kept pace through all the ages of revealed truth; and they ended together, when their common work was done. Yet they have not ended. For still abideth miracle, and prophecy, and inspiration: but the greatest of these is inspiration; for it gives continuance and permanence to the whole.

III. THE CHARACTER OF CHRIST THE REVEALER.

CHRIST THE REVEALER.

The Person of Christ, the Author of Christianity, is its highest credential. This is true of our Lord's character generally; but for our present purpose it will be sufficient to regard Him as the Founder of His own religion, and to mark the perfect consistency with which He supports His claim to be the Divine-human Revealer. The strength of this argument will be found to be only increased by the theories adopted to resist it. There is no rational way of accounting for the Person and Work of Christ but that which accepts the Divine origin of Christianity.

I. This credential may be viewed under two aspects: the claim of Jesus, and the consistency of His teaching with His claim: both these being viewed as completely exhibited in the Christian revelation as a whole.

1. The Saviour's testimony to Himself is not to be gathered from any one assertion, but from the entire strain of the Gospels. The sum is, that He came down from heaven as the Son of God, being still in heaven though the Son of man, to reveal all the words of God and to accomplish all the will of God, for human redemption. There is nothing parallel to this claim; nothing like it ever entered into the mind of man. The anticipation of mankind had never conceived of this. Jesus is the Incarnate Son of God: this fact, or this claim, entirely rules Christianity. For the Christianity which does not bring this credential we do not plead: such a Christianity has descended to the level of other religions.

2. What then are the credentials of this Credential? The answer will be hereafter more fully given. Meanwhile, it is enough to indicate its outline.

(1.) Our Lord's personal character is in precise harmony with such a claim. It is Divine-human. It is the consummate ideal of human holiness: judged indeed by a standard that He has set up, which however our own reason approves. Following Him, and forgetting so far as we can His Divinity, we mark that every act and word, and believe that every thought, is consistent with His assertion that Satan had *nothing in Him*. But it is Divine holiness. We see that it is not a holiness that has retrieved itself, that His resistance to temptation is not that of one who can fall, that He does not speak of law and of duty save as a God. It is Divine-human: what God, supposing Him also man, would exhibit.

(2.) The Divine-human mission of Christ is conducted precisely under such restrictions as are consistent with His twofold nature. All is Divine in His work and word. The universe is under His command. In Him are hid all the treasures of wisdom and knowledge. Both these truths our Lord impresses in His own heavenly manner, not yet understood by those who heard:

John v. 19. *The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.*

These words speak of an Eternal vision, and an Eternal power. But there is a strange reserve in both: not strange, however, to those who understand, or rather believe in, the Lord's mysterious relations. This power is as it were held in trust and sometimes fettered by some transcendent restraint; this knowledge is a hearing of the Father, and gradually enlarging. Of the awful mystery that is here we do not now speak: only of its consistency with the amazing claim of Christ.

(3.) Christ's manner of teaching exhibits the same harmony. It is perfectly human. He uses human documents, quotes them humanly, and adopts the purest arts of human rhetoric. His manner of teaching is simply the highest in human literature. But it is Divine: those who are drawn by the *cords of a man*, for

Matt. v. vii. instance, in the beginning of the Sermon must cry at the close, *It is the voice of a God and not of a man.* We feel that His dealing with the conscience is that, not of a witness, nor of a sanctified teacher,

but of a Judge. The two sides of His teaching character—*having never learned*, and *My Father hath taught Me*—are harmonized in the Redeemer's claim, as stated in His own testimony, but on no other theory. John vii. 15; viii. 28.

(4.) The finishing of the Saviour's work reveals this credential in all its clearness. He approaches His Passion as a Man of sorrows, only more acquainted with grief than other men. Looked at *afar off*, that is from our human position, He approached the end like any other martyr: He had His distant dread, His Gethsemane-foretaste, and the bitterness of death. But *seen of angels*, or from heaven, His Passion is all Divine: according to His own Prayer, which makes His death a voluntary self-sanctification, to reveal the Divine glory in redemption and to secure His own return to the glory of God. Here all is evident though incomprehensible consistency with the supreme claim: and those who are of the truth must feel its force as a credential.

(5.) Once more, the provision made for the continuance of His cause or Kingdom bears the same tokens of consistency. The human provision is perfect in its calm, deliberate foresight. The Seventy and the Twelve are prepared; the discipline of the latter is conducted with exquisite skill; the foundation of a Church is laid, and the two Sacraments—the most wonderful expedients in all legislation—appointed. Nothing is left unprovided for: every hint and germ develops afterwards into profound significance, fitted into a perfect system. But the provision is Divine. All in truth was to depend upon His own Divine victory over Death and continuance in life. All was to depend, further, upon a Divine Substitute for His visible presence, whose glorious descent from heaven, a Messenger from Himself, is as clearly before the Redeemer's mind as is His own descent through death to the world of spirits. In other words, the great Future is humanly provided for, and Divinely ordained, by one and the same Incarnate Founder of Christianity.

(6.) We carry still further this marvellous chain of consistency, which is the credential of our Lord's mission, when we consider the combination in Him of Divine dignity and human humility. Our Lord's claims to the homage and devotion of men are at all points exactly what might be expected of Deity incarnate, but to be

accounted for on no other assumption. There is a series of records which represent Him as if one of ourselves, and even claiming to be the Refuge of the weary because of His human meekness; and this most tender human atmosphere the history breathes to the end. But He everywhere claims, both from His foes and from His friends, all that God might exact: the former He threatens with His own displeasure, as if there could be no fear beyond that; from the latter He demands perfect love and creaturely consecration. There is nothing like this in the history of mankind.

Matt. xi. 29.

(7.) We complete the chain when we point to the direct influence of the Saviour's character, both while He was upon earth and since He has gone. If He came down to this world, and delivered all those credentials of power and goodness to which we have referred, and died for us as the Incarnate Son, we might expect that His Divine-human ascendency over men would be permanent. And permanent it has been. There is nothing possible to God that the name of Jesus has not done. He has received a Divine devotion through all ages from His own; and been hated as only God can be hated. He is still God *manifest in the flesh*: the most influential Name in human affairs.

FALSE THEORIES.

II. Many have been the attempts to account humanly for this the most wonderful phenomenon in history. During our Lord's sojourn on earth the representatives of every subsequent speculation spent their surmise and questioning upon Him. From that day He has riveted on Himself the regards of the whole civilised world. And it may be safely affirmed that all speculation on the Founder of Christianity has had reference, expressed or unexpressed, to the mystery of His Incarnate Person. This phenomenon — what seems to be like the Son of God—must be accounted for by those who reject Christianity. The usual methods of infidel resistance to the claims of Christ have wavered between two sides of an alternative: accepting the reality of what is written, they have then aimed to disparage the Lord's character; or, leaving His character untouched, they have made it a picture drawn by the enthusiasm of His disciples. What has to be said on these points will be only indicated: reverence imposes a restraint as to the former; and future discussion of the Person of Christ will introduce much that might otherwise be said on the latter.

1. Sceptical criticism has occupied itself with the Lord's personal character in itself, and in relation to His mission.

(1.) As to His individual holiness, the assault has been negative and positive. Negatively, it has been asserted that the sinlessness which Christianity imputes to Jesus is in itself an impossibility. Concerning this it is enough to say that it pays an unconscious tribute of high importance to the fact of our Saviour's claim to be, in virtue of His Divine personality, eternally and essentially *separate from sinners*. Positively, the elements of our Lord's character have been analysed, and found by some to be wanting. Particularly, His recoil from death, and His undue severity, are points in which—by recent English Infidelity, to its disgrace—He has been counted less than some of His own disciples. But the doctrine of His infinite Messianic burden explains the former, and in the latter He is the perfect echo of the Old-Testament Jehovah.

Heb. vii. 26.

(2.) As it respects His mission, the assault has travelled through three stages. 1. The first reduces Him to the level of the great reformers of mankind, assigning Him it may be the first place, *one of the prophets:* but only as "primus inter pares." At the right juncture he fascinated the world by a secret it could not resist, and so swayed the minds of his followers that he became for ages the Lord of human thought and destiny. With this theory many who accept the Christian revelation as from God agree. But it is utterly inadequate to explain the Saviour's constant testimony to the secret of His mission: at best it is a great unreality. 2. The second makes Him a Jewish fanatic, who was inspired by an intense study of the ancient legends, formed his "plan" during his silent youth, kindled his own enthusiasm in others, came to believe in himself, and paid the penalty of his fanaticism. But a single glance at the awful tranquillity and reasonableness of the Lord's character dispels this illusion. 3. Some profess to believe that He was a conscious impostor, though they hear Him say, *How can Satan cast out Satan?* An impostor spending his life in exposing hypocrisy, and sacrificing self for the good of others!

Matt. xvi. 14.

Mark iii. 23.

2. Elaborate theories have been devised to account for the Author of Christianity without any reference to Himself. These

have been dignified by high-sounding names, and have had much more attention than they deserved.

LEGENDARY THEORY.

(1.) There is a LEGENDARY theory which requires no more than a slight nucleus of reality in the person of Jesus, and His personal influence of word and work. The industrious enthusiasm of His followers invented all the rest. The same solution has been applied to all the histories of the Bible: it is part of a philosophy which makes the religious sentiment merely an accident of human nature, its embellishment or its disease. It is enough to point to the inexpressible air of reality suffused over the Gospels, their impartiality in recording what showed the weakness as well as what showed the strength of the great Hero, the transcendent picture drawn so absolutely beyond legend, and the natural flow of the gospel narration into the current of later history.

MYTHICAL THEORY.

(2.) The MYTHICAL theory is but a modification of this: more fanciful and less rational. The myth is the vesture in which great national ideas clothe themselves without any conscious legendary invention. The Messiah was in the common expectation; the disciples of Jesus made Him the centre of their unconscious but necessary creations. On the one hand, this theory lowers the apostolic circle to the level of childish dreamers; on the other, it ascribes too much to their mythologic faculty, which must be supposed to have invented one of the most elaborate systems of belief known to man. Legends and myths are intangible: Christ and Christianity are hard realities.

TÜBINGEN THEORY.

(3.) The most popular theory among philosophical sceptics is that which makes the form of Christianity result from the conflict of parties in the Christian Church. Sometimes this is called the TENDENCY theory. It might with more propriety be termed the PAULINE; for it really makes Paul the founder of Christianity. Different schools contended over the spirit of Jesus: the Jewish and the Gentile, the bond and the free, the Petrine and the Pauline. The writings of the New Testament were invented in the second century: some with the one tendency, others with the other, both exquisitely combined in the Acts, which Peter and Paul divide between them. But Paul triumphed; he spoiled the best of the Rabbis or Prophets; prevented Judaism from putting on its perfection in Jesus; and gave the character of Christ a

colouring of his own, which it has retained. The study of the New-Testament writings refutes this most elaborate theory. The simplicity of the history of the coincidence and divergence of Christianity and Judaism forbids the acceptance of this notion that the idea of Jesus was perverted by Paul. The Pauline Christ does not differ from St. John's. And, while reading the interminable theories of this voluminous school of sceptics, we hear always a voice: *Was Paul crucified for you? or were ye baptized in the name of Paul?* 1 Cor. i. 13.

III. Our Lord in giving us our Faith gives it, so to speak, with His own hand, and His own Person is His highest credential. His Person: that is, His Divine-human character. It is hard to demonstrate the truth of our Religion on the assumption that Christ was as other men; the Christianity of that theory is not Christianity, and the character of Christ is the greatest possible embarrassment to its principles. No man ever paid the person and words of Jesus the tribute of sincere, unprejudiced, thoughtful attention without feeling the irresistible power of this argument. *Every one that is of the truth heareth My voice:* these words are a sublime explanation and rebuke of scepticism. After all that He had said and done He would at the end give no further sign: *Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said.* So now: we have Moses and the prophets, we have Christ and the Apostles; but in them all He speaks of whom the Father said, *Hear ye Him!* There is the strength of the credentials or evidence of Christianity. If we believe in Jesus, all other evidences are comparatively needless: if we doubt about or reject Him, all other evidence will be superfluous. This great argument should be the helmet and breastplate of the Christian, especially of the Christian minister. It gives immense corroboration to all other defences, and abates the strength of every opposing force. Other series of evidences may convince the judgment, but this central one gives rest to the heart. John xviii. 37. John xviii. 21. Matt. xvii. 5.

IV. THE INFLUENCE OF CHRISTIANITY. EFFECTS OF CHRISTIANITY.

Christianity in the world is its own permanent apology.

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Its credentials have been presented to mankind from the beginning in the slow but sure accomplishment of the Divine purpose which it proclaims. To this it made its appeal in Apostolic days, and to this it makes its appeal now. In one sense this is the most plain and palpable among the evidences of the Christian Faith; in another sense it is one of the most difficult, inasmuch as many obvious and reasonable objections arise which demand to be considered. The best method of exhibiting this line of argument is, to state clearly what the claim of Christianity, as a power, is, and what it is not; then to point to the proof that it has answered and is answering its ends, notwithstanding the facts that may be urged to the contrary; and to show that every opposing element has been utterly powerless.

I. The key-note of this demonstration is found in St. Paul's
1 Cor. i. 24. words that Christ in His gospel is *the power of God and the wisdom of God*. After challenging the whole world, and reducing its glorying
1 Cor. i. 30. to nought, he enlarges thus: *Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:* wisdom for the teaching of mankind, salvation from sin for the individual, and redemption for the entire race. 1. The gospel, making foolish the wisdom of this world, professes to impart perfect truth: but it must be remembered that the claim is limited to religious truth only, and that as taught of the Holy Ghost. 2. It professes to put away sin, by a method that sets the conscience right with God, and delivers the consciousness of man from the sense of impurity. But it professes to do this only on certain conditions, through the penitent acceptance of an atonement, and a sanctifying Spirit provided for all, but administered only to faith. 3. It professes
Rev. xxii. 2. to redeem the world from all its evil: to be set for *the healing of the nations*. This is everywhere its unlimited promise; but it is only through the spread of a spiritual kingdom, as a process that acts with moral, slow, and irresistible force. Such are the claims, and with such qualifications, for which Christianity is answerable.

II. It may be confidently asserted that the Christian Faith makes good its glorying, whether we look generally at the spread of Christianity, or at its specific effects.

SPREAD OF CHRISTIANITY.

The Religion of Christ had everything against it; so decisively against it that, on the supposition of its being *only a man's covenant*, every human expedient of accounting for its sway in the world is baffled. It was a miserable disappointment to the Jewish people: *unto the Jews a stumblingblock*. It had no elements of affinity with the philosophical systems of mankind; it preached a fundamental doctrine that was *unto the Greeks foolishness*, and preached it *foolishly*. It inculcated ethics of the grandest character; but such virtues as spiritual-mindedness, unlimited forgiveness, meekness, self-sacrifice, contempt for this world, abjuration of all good in man, were not likely to win the world. It introduced its adherents to a society that had no attraction but its simplicity, no rewards but persecution in this life. Yet in a few centuries it subjugated the world. 1 Cor. i. 23.

Against this many things have been urged. (1.) The power of a great idea has, in every age, swayed mightily the minds of men, and Christianity has not been more influential than some others. But this may be absolutely denied. Brahmanism and Buddhism were never forces for the world, and are tending to the destiny of their own Nirvana. Mohammedanism has lived by the truth it borrowed from the Bible, and been spread only by secular force. (2.) The concurrence of fortunate circumstances has been urged by Gibbon, and others: such as the pure zeal of the Christians, their doctrine of a future life, the miraculous powers attributed to them, their austere morals, the union and discipline of the Christian commonwealth. But it is obvious that this style of argument does in reality pay a high tribute to the Christian system, and has no force as a human explanation of its triumphs. (3.) The subsequent failure of Christianity has been charged against it. But it is a moral power only; it predicted its own apostasies; and, despite its internal perversions, it has exhibited a slow and sure onward movement unparalleled in any other system. (4.) The delay of Christianity to accomplish its mission, while the dying generations of men wait for it, is indeed a mystery unfathomable; but it is no argument against the Christian Faith to those who remember that it is one branch of an infinite scheme of the Eternal Mind,

every department of which is oppressed or dignified by the same mystery.

Returning to the three elements before adverted to, we may exhibit the argument with the same confidence.

1. It must be admitted by all that the Christian system of truth is the most compact and perfect the world has ever known: admitted even by those who demur to individual dogmas. All else is but speculation and legend in comparison. It has vanquished and suppressed every other system with which it has fairly come in contact. Nothing even in the tranquil and defiant East is inviolate which it does not hold in common with Christianity. And the Christian doctrines have formed themselves into an ever-strengthening system just in proportion as its rivals have vanished away. Against this many pleas are urged.

(1.) Many of those doctrines are said to be inconsistent with reason. The doctrine of the Trinity; the Incarnation of the Son of God and His vicarious sacrifice of Himself; the contrast between this insignificant world and the price of its redemption; the doctrine of sin as infecting the race, expiated at the cross, and eternally punished: these are said to militate against human instincts. Similarly, many of the facts of revelation: the series of stern Divine interventions in the old world, and the prophecies of the New Testament of yet sterner to come. The reply of the revelation itself is, that the whole system of its truth is beyond mere human criticism, that the unity of doctrine stands or falls with its awful doctrine of sin, and that there is a future solution reserved for the vindication of Providence. Christianity imposes a doctrinal as well as an ethical cross; and, though this is not itself an argument, it must be remembered that many of the greatest intellects among men have thought it wisdom to bear that cross, and have found in it their rest.

(2.) The history of Christian heresy is a plea of which much use is made. It cannot be denied that every doctrine has been perverted, and that almost every truth has been within the Church denied. But this fact is, on the whole, rather in favour of the Christian system than against it. Religious truth is not like mathematical: otherwise it might have banished every error from the world in the course of one age. The entire strength of

sin is against it. The wisdom of God has ever had a double conflict: against errors without, and the foes of its own household. But the heresies pass away, the truth abideth.

2. The effects of Christianity as a personal discipline most abundantly confirm its claim. It has provided a perfect deliverance from the sense of guilt, and a perfect discipline of holiness. The testimonies of Scripture are confirmed by a cloud of innumerable witnesses in the history of mankind. Against this it may be urged: (1.) That the same effects have been produced by other systems, which have gloried in such men as Socrates, Seneca, Marcus Antoninus. On the one hand, we do not deny the LOGOS SPERMATICUS among the heathen, or the influence of the light of THE WORD everywhere diffused; on the other, it may be denied that, apart from Christianity, any mortal has rejoiced in forgiveness and perfect victory over sin. (2.) The lives of Christians are said to contradict this claim. But the lives of many do not contradict it, and the failures of the Christian doctrine are to be attributed to other reasons than defect in itself. (3.) Experience of this kind is said to be the expression of enthusiasm. But imagination, though it can do much, cannot change the very framework of the moral constitution of man. If anything in life is true, it is true that the Gospel is the *power of God unto salvation.* Rom.i.16. Most happy is that defender of the Faith who *hath the witness in himself.* 1 John v. 10.

3. The world is under a manifest process of redemption from every evil that weighs upon it. Our Lord's first sermon in Nazareth has kept its pledge. Negatively, Christianity has been steadily raising the tone of universal morality, and abolishing the worst evils of society. It has waged exterminating warfare against every vice that has ever been condemned by man: mitigating the evils that it is bent on destroying. Positively, it has introduced benevolence in a thousand forms, raised all nations that have received it, and may claim as its own the civilisation of the modern world. Objections here also only too readily rise. Luke iv. 21—27.

(1.) It may be said that the organisation of Christianity itself has been flagrantly corrupt; to which the only reply is, humiliation that it should be so, and confidence that *the foundation of God standeth sure.* (2.) It is urged, and has been urged in all ages, 2 Tim. ii. 19.

that the remedial economy is either arbitrary, as under the control of God, or too dependent on the agency of man: in either case, too slow to be a real relief of the miseries of mankind. Perhaps no objection to the Christian scheme has weighed more with men than this. There is no reply but the appeal to the inscrutable counsel of God, on the one hand, and the profound mystery, on the other, of human control over human destiny. The Christian economy is most certainly accomplishing the redemption of the human family; there is no other force in the world that even aims at this. We may be sure that it will make an end of sins, and bring in everlasting righteousness for the race as such. As to the multitudes of individuals whom it seems to forget by the way, they must be left with God and His Christ.

VICTORY OVER OPPOSITION.

III. Christianity has sustained its credentials by outliving every form of opposition. Its triumph over its foes was predicted by our Lord for the encouragement of His disciples, when He first announced the foundation and destiny of His Church. The history of the victories of Christianity, from the beginning, is a mighty enforcement of its claims. 1. JUDAISM was its first declared enemy, doctrinal and political. There has never been more virulent hatred than that of the Jews, and their destiny is to be permanent enemies until their conversion. But Christianity has triumphed. 2. HEATHENISM has waged a failing warfare. At first it regarded Christianity as an "accursed superstition," and persecuted it; the great Apologies were written till they were no longer needed. When it was vanquished, it left its infection, and greatly corrupted the Christian faith by its Oriental and Platonic philosophies. But its open enmity was powerless; and its secret poison has been slowly and surely cast out. Such has been the triumph of Christianity over the heathenism of the world, and such is its present relative vigour, that those who reject it as a revelation from God believe in it as destined to overcome the world. 3. SCIENCE—sometimes, but not always, *falsely so called*—has been passively or actively, negatively or positively, more or less opposed to the Christian Faith from early times; but, so far as science has assaulted Christianity, it has been overcome in the conflict. It has had its own victories over corrupt and blinded and superstitious forms of it; never over the Chris-

tian Faith. Physical science and metaphysical have both, for the last century, come much in collision with the documents and doctrines of Scripture. The collision has sometimes tended to disencumber the Christian system of needless appendages, to stimulate deeper inquiry, and to discover previously hidden principles of accordance between science and faith. Modern Christendom has had much to unlearn and much to learn through its contact with scientific criticism and research ; but science has never succeeded in undermining the foundations of the eternal verities that make up the relations of God and man. There is a conflict now proceeding on some contested points. Our Religion has nothing to fear ; and it is a consolation, though a subordinate one, to know that this is the firm conviction of many who are at once the most profound students of science and the most humble disciples of Christianity. 4. DEISM, or the old English INFIDELITY, has literally spent its strength in vain, and disappeared. Its virtue was its weakness: that is, its strenuous adherence to Natural Theology. It was deeply Theistic, as believing in God ; Deistic, as renouncing Christ. But the argument of analogy will hardly allow one who believes in the God of this constitution of Nature and Providence to reject the Christian Revelation. 5. Hence the modern assault on Christianity is PANTHEISTIC, or POSITIVIST, or MATERIALIST. The contest is between Christianity —with its sublime, uncompromising doctrines, that unite God and man, time and eternity, and give a grand and consistent explanation of all ages —and a system of chaotic nescience. Christianity has survived many forms of Atheism, whether Materialist or Pantheist, and it will survive its present development.

V. THE HOLY GHOST.

DEMONSTRATION OF HOLY SPIRIT.

No view of the credentials of Divine Revelation is complete which omits a distinct reference to the Holy Ghost, whose special influence accompanies the Truth as its seal, demonstration, and assurance. This has been referred to already, and will in due course be more fully exhibited. Here it is sufficient to lay down this principle as the sum

and conclusion of the whole matter: the Spirit of God and of Christ gives to all the credentials their evidence and confirmation. The presence of the Holy Ghost, promised and pledged and bestowed, is the last credential of the Christian Faith.

It will be necessary only to indicate the force of the testimonies of Scripture on this subject: testimonies forming an unbroken series, of which these four are the key-notes. (1.) Our Lord, laying the foundation of His Faith, declares that *the Spirit of the Truth* should convict the unbelief of the world; and promised that Spirit as the power from on high by which His Apostles should bear witness of Him. (2.) The first preaching of the Gospel accordingly appealed to this credential: *He hath shed forth this which ye now see and hear.* And, more expressly: *We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.* Here the Apostles speak with the consciousness of a higher Witness behind their own, to whose energy they look for the demonstration of these words. (3.) The actual presence of unbelief in the Christian revelation is referred by St. Paul to the rejection of the Spirit: *no man can say that Jesus is the Lord but by the Holy Ghost*, which words follow their counterpart, *No man speaking by the Spirit of God calleth Jesus accursed.* Above, he had said that *faith standeth in the power of God:* that is, *in the demonstration of the Spirit and of power.* (4.) Lastly, St. John adds to this, that all true Christians have in themselves *the Spirit that beareth witness that Jesus is the Son of God.* As the anointing of the Holy Ghost was the Father's seal on His Son's mission, so we have *an unction from the Holy One, and know all things:* all things, that is, concerning the eternal difference between Antichrist and the faith that *Jesus is the Christ.*

John xvi. 8, 13.

Acts i. 8.

Acts ii. 33.

Acts v. 32.

1 Cor. xii. 3.

1 Cor. ii. 4, 5.

1 John v. 5, 6, 10.

1 John ii. 20, 22.

This is the bare outline which the entire New Testament fills up. A careful consideration of its evidence will convince all who are students, or preachers, or defenders of Christianity, that an appeal to the never-absent demonstration of the Holy Ghost is their sheet-anchor. 1. As Christian men, we must find our own full assurance of faith in the conscious influence of the Spirit of Christ. No theologian, in these days of doubt and despair of

truth, can keep his mind in peace who does not so live that his mind may be the temple of the Holy Ghost, giving him *the full assurance of understanding, to the acknowledgment of the mystery of God.* Col. ii. 2. A beclouded faith may be traced to one secret: *He that followeth Me shall not walk in darkness.* John viii. 12. 2. As preachers, our strength is the absolute reliance on a Divine testimony given to every truth that we proclaim. Our doctrine is not our own, but His who has sent us; we must leave to His Spirit the responsibility and the justification of the tremendous mysteries we unfold. 3. As apologists of Christianity, we must remember the limits of our obligation. It is our duty to be ready to give the very best reasons for the Faith that our learning and diligence can supply. This is most certainly demanded of us; but nothing more. If we succeed, the glory is God's: *not by might, nor by power, but by My Spirit, saith the Lord of hosts.* Zech. iv. 6. If we fail, and our opponents harden their hearts, the Lord will see to it, and show in His time *whose words shall stand, Mine or theirs.* Jer. xliv. 28.

SUMMARY. SUMMARY.

Such is the sketch of the course that Christian Apologetics take in presenting the Credentials of Revelation: most of the particular topics of evidence or defence must needs recur as we proceed with the separate topics of Theology. Christian doctrine is everywhere militant; and the best evidences of Christianity in general are those which arise under the several heads of its individual dogmas, each of which has its own credentials.

Thus far we have considered the Revelation given to man in Jesus Christ: this being Revelation proper is distinguished from, though including, Revelation common. It is the Christian Faith, as received by the faith of man accepting its credentials: credentials adapted to the probation of men, and amply sufficient, as sealed by the Holy Ghost. Revelation, thus viewed, is objective. universal, and one: the great whole of the economy of Divine truth

in Christ, apart from the specific methods by which it has been communicated. The consideration of those methods connects this topic with that which now follows.

II.
INSPIRATION.

The term Divine in the general proposition that the Holy Scriptures are the Divine Rule of Faith, suggests the inspiration and infallible authority of the Records of Revelation. The word Inspiration as distinguished from Revelation means the specific agency of the Holy Ghost in the creation and construction of Holy Scripture: this is the Biblical conventional use of the word which strictly limits its meaning. The theological treatment of the doctrine requires us to consider, first, the testimony of the Bible itself to its own inspiration; secondly, the history of the dogma in the universal Church; and, thirdly, the dogmatic results that fully express the truth.

REVELATION AND INSPIRATION.

The distinction between Revelation and Inspiration depends, to a great extent, upon the conventional use of both terms.

Heb. i. 1.

1. Scripture uses them interchangeably; or, rather, uses the same expressions to exhibit the methods of both. God *at sundry times and in divers manners spake in times past to the fathers by the prophets:* this includes at once the revelation of all truth to the minds of the prophets, and the inspiration by which they administered that truth to the fathers. The *divers manners* include visions, whether in Dream or Ecstasy, by the medium of which the Holy Ghost presented, with or without symbols, new forms of truth to the mind; and also communications to the waking faculties, conscious of all their own movements. Here the inspiration and the revelation are one. St. Paul unites them

2 Cor. xii. 1.

when he says, *I will come to visions and revelations of the Lord:* here all ancient methods are reduced to two, and these are shown to be continued in the New Testament.

2. On the other hand, the Scripture authorizes the convention

which distinguishes them. The Son, in the unity of the Trinity, is the Revealer. The Spirit, in the unity of the Trinity, is the Inspirer. The Son is the living and eternal Word; but the Spirit *signified* its meaning to the prophets, who *spake as they were moved by the Holy Ghost.* The word Revelation is generally used of *the Lord;* the only instance of the use of *inspiration* refers it to the Scripture as the result. Hence the disclosure of the mind of God to man is Revelation when viewed in relation to the Truth unveiled, and Inspiration when viewed in relation to the methods of its address to men and transmission to posterity. Hence, as Revelation is limited to the unfolding of redemption, so Inspiration is limited to that one kind of contact or intercourse between the Holy Spirit and the spirit in man which produced the written word.

1 Pet. i. 11. 2 Pet. i. 21. 2 Cor. xii. 1. 2 Tim. iii. 16.

I. SCRIPTURAL TESTIMONY.

SCRIPTURAL TESTIMONY.

The Scripture presents the credentials of inspiration: hence, remembering that credentials are always first, and are to be sustained by their own evidences, it is not arguing in a circle to receive the witness of the Bible concerning itself. The Old Testament yields its testimony in a manner accordant with its preliminary stage of development. Christ, the Revealer, gives His supreme attestation to the authority of the ancient Scriptures: such an attestation was necessary; it is expressly given, and of course it is sufficient. He has also with equal expressness, though in a different manner, declared the plenary inspiration of the writings of the New Testament. After exhibiting this, we shall descend to the consideration of the Apostles' testimony concerning the inspiration of the Old Testament and their own; and sum up the Scripture evidence concerning itself as a whole.

I. The OLD TESTAMENT does not lay down the distinction between Revelation and Inspiration; but it furnishes the evidence by which the distinction may be established. Communications of

the Divine will were given in various ways to various men, some of whom were educated and commissioned to write the permanent records of that will. The Patriarchs received revelations, and recorded them; but their records were not officially made Scripture by themselves. It was the special prerogative of Moses that he was the immediate organ of Jehovah, the Logos-Angel: *There arose not a prophet since in Israel like unto Moses whom Jehovah knew face to face.* After the uncreated Angel withdrew, the phrases vary. We read of *the Spirit of God*, or *Jehovah*, coming down on men; of His *Hand* moving upon them; of the *Word of the Lord* coming to them. But, running through all, there is a constant commission to write: from Moses, through Samuel's schools of the prophets, down to the last. *The Lord said unto Moses, Write this for a memorial in a book.* A large number of references to writing may be collected in the Old Testament: to the men appointed to write *by the commandment of the Lord;* to God as Himself the Writer, *I have written to him the great things of Thy law;* to the manner in which the prophetic records especially were arranged and preserved, *and Baruch wrote from the mouth of Jeremiah;* and to the general designation of the whole as Scripture, *I will show thee that which is noted in the* SCRIPTURE *of truth.* It will be seen by a collation of the multitudes of passages of which these are specimens, that the Old Testament gives all the materials for the full doctrine as unfolded in the New.

Numb. xxiv. 2. 1 Sam. x. 6. 2 Chron. xv. 1. Ezek. xxxvii. 1. Ex. xvii. 14. Numb. xxxiii. 1, 2. Hos. viii. 12. Jer. xxxvi. 1—4. Dan. x. 21.

II. Our Lord's witness to the inspiration of both Testaments is, to those who believe in Him, the sum of all evidence.

1. In two ways this supreme testimony is given to the Old Testament. (1.) By His absolute ascription to its writings of a Divine authority. It was the one thing common to Him and His Jewish opponents, that the Scriptures, the same to Him and to them, were admitted to be in all parts the Truth and the Word and the Writings of God. He charged them with *transgressing the commandment by tradition*, but not with adding to or diminishing the holy books. They made tradition, but did not make or unmake Scripture. While sweeping away their enfeebling glosses, and giving His own spiritual interpretation, our Lord expressly declared that the least ordinance and the least commandment in the Old Testament were Divine, and must have their fulfilment. Such is

Matt. xv. 3, 6.

the meaning of *one jot or one tittle*, with what follows. (2.) By the terms He was wont to use in speaking of the older oracles. He quotes them as SCRIPTURE. *It is written:* in the wilderness. *Search the Scriptures:* to the Jews and to all men. And He began His own prophetic office in the synagogue by saying, *This day is this Scripture fulfilled in your ears.* This Scripture He distinguishes according to the current division. *The Law or the Prophets:* commandment and promise. *In the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.* But He unites them all again as *the Scriptures* in that last unrecorded exposition of the Old Covenant that He gave to His disciples. He once calls the ancient oracles the *Word of God*, and adds, *the Scripture cannot be broken.* With this it is instructive to connect our Lord's saying concerning Himself, *My words shall not pass away;* which asserts at the end of His ministry the same eternal authority for His own teaching which, at the beginning, He had asserted for the law. Finally, He never fails to refer to the old Scripture as one testimony, given by the inspiration of the Holy Ghost, concerning Himself. *How then doth David in Spirit call Him Lord?* this is the one instance in which the Spirit's inspiration is directly referred to, and it is a special prophecy concerning David's Lord, uttered by David himself, as a solitary exception to his usual style, and quoted exceptionally by our Lord: in fact, it may be said that the entire Old Testament was represented; it *calleth Him Lord.* Hence the *testimony of Jesus is the Spirit of prophecy.* And all the ancient prophets spoke under the influence of the *Spirit of Christ which was in them.*

Matt. v. 18.
John v. 37.
Luk. iv. 21.
Matt. v. 17.
Luk. xxiv. 44.
Luk. xxiv. 27.
John x. 36.
Matt. xxiv. 30; v. 19.
Matt. xxii. 43.
Rev. xix. 10.
1 Pet. i. 11.

The Saviour's witness to the Old Testament is simply perfect. He began and ended His earthly life by declaring its divinity and its truth, and the necessity of its most minute fulfilment. He gives His testimony, not in accommodation to a current notion of the times, but as the Revealer of all truth. He does not speak, however, as Himself inspired. Though a Prophet, and endued with the Spirit from on high, He never claims for Himself a limited and specific inspiration of the Holy Ghost: in this eternally separated from all the Spirit's agents. As the Son of God incarnate He re-utters the entire Old Testament as His own ancient oracles made new; they died in Him to their transitory meaning, and rose with Him to be the power of an endless life.

2. For His own New Testament, it is enough to say that the Lord's Fulfilment necessarily implied a continuation of Scripture, both as Word and as Writing. (1.) As to the former, He said, *My words shall not pass away;* and all His sayings on every subject, whether recorded or not, were the words of God. He *gave them* to His disciples, and made provision that they should, so far as they were to abide, be brought to their *remembrance.* As to the latter, though the Divine decorum forbade His own writing, He did not reverse the ancient law, that revelation should be in a volume of a book. As Moses was commanded to write the beginning, so St. John was commanded to write the end, of that volume. (2.) The new Scripture was to spring from the same Spirit of inspiration who gave the old records. While the Saviour reserved revelation for Himself, He assigned inspiration to the Holy Ghost. Without giving Him the name of Inspirer, He so described His influence as to make it precisely like that which rested on the ancient writers. In old time, it was said to Moses: *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say;* and to Jeremiah: *Behold I have put My words in thy mouth,* and *Say not, I am a child.* Here a special inspiration for special need is promised, over and above the general inspiration for office. Compare the words of our Lord to His Apostles, promising the very same special influence: *The Holy Ghost shall teach you in the same hour what ye ought to say. It is not ye that speak, but the Holy Ghost.* These are promises in the Synoptists; St. John adds the final and supplementary assurance, that the same Spirit should bring the Lord's words to their remembrance, should *show them things to come,* and, generally, *guide them into all truth.* Connecting this with the Old Testament, the Lord afterwards said: *I send the Promise of My Father upon you.* When that came, they were, like Jeremiah, children no longer, but men in understanding. Finally, with reference to each of the three departments of the promise in St. John, the fulfilment required, and therefore included, writing. *These are written that ye might believe,* for the first. *Write the things which thou hast seen,* for the second. And the Apostolical Epistles, containing the development of the truth in its manifold applications, is the fulfilment of the third. (3.) Hence we may assuredly gather that the Mediator of the

Matt xxiv. 35. John xvii. 14.

John xiv. 26.

Ex. xxvii. 1. Rev. i. 19. John xx. 31.

Ex. iv. 12. Isa. lix. 21. Jer. i. 9.

Luke xii. 12. Mark xiii. 11.

John xvi. 13.

Luk. xxiv. 49.

John xx. 31. Rev. i. 19.

New Covenant purposed to add another volume to the Scriptures of truth. The facts declare this without any express declaration. The same laws and methods continue in the new economy that were observed in the old: the same direct face-to-face teaching, the same dreams and ecstasies, the same overruling direction of the Holy Ghost in the compilation of documents. There is only this difference, that the final truth is communicated by the perfectly revealed Son through the perfectly revealed Spirit. Moreover, all was accomplished in a single generation. The Preparations occupied many long centuries; the Fulfilment glorified one.

III. The APOSTOLIC testimony, both to the fact and to the nature of Inspiration, is most ample: the full development of the doctrine is committed to the Apostles. APOSTOLIC.

1. As to the Scriptures generally they are most explicit.

(1.) St. Peter, as Preacher and Writer, bears his witness: in the Acts, to the Jews; in his Epistles, to the whole Church. On the eve of Pentecost he gives what may be called a classical text: ἔδει πληρωθῆναι τὴν γραφὴν ταύτην ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ. This is the Pentecostal witness once for all. *The Holy Ghost spake;* using the *mouth of David* as an instrument, and that of Joel; and the result was *Scripture.* So also St. Stephen: Moses received λόγια ζῶντα, *living oracles;* δοῦναι ἡμῖν, to transmit to posterity. St. Peter's Epistles contain evidence of great value. *No Scripture is of any private interpretation*—ἰδίας ἐπιλύσεως, referring to the prophetic element—*but holy men of God spake as they were moved by the Holy Ghost.* As to the writings, there is much weight in his expression, *the other Scriptures,* when viewed on all sides. A shorter phrase in the first Epistle adds to the words and the writings of the prophets their authority: *as it becometh the oracles of God.* (2.) The Epistle to the Hebrews gives the most ample series of testimonies to be found in the New Testament. The force of these is to be felt only by an examination of the texture of the whole composition, which literally regards the ancient Scriptures as oracles spoken by the Holy Ghost, and preserved for the Christian Church in a book to be quoted from as infallible. It is remarkable that the same expression is throughout used for the witness of the Spirit and of the writer: *The Holy Ghost testifieth* the terms of the great covenant in Jeremiah; and *one in a certain*

Acts i. 16. Acts ii. 16. Acts vii. 38. 2 Pet. i. 21. 2 Pet. iii. 16. 1 Pet. iv. 11. Heb. x 15. Heb. ii. 6.

place testifieth. While in it God absolutely is the Revealer, and the Son the supreme medium of revelation, the Spirit is specially connected with the written Scripture of testimony. It may be added, that *the first principles of the oracles* are represented as the same in the Old Testament and in the New. (3.) St. Paul also, both as Preacher and Writer, lives and moves in the Old Testament. He quotes it constantly, and always as containing the voice and the writings of God. His manner of introducing individual texts shows plainly the importance he attached to the very words used by the Holy Ghost. For instance: *He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.* He uses a wide variety of epithets, such as *The Prophetic Scriptures, Holy Scriptures, Sacred Writings*, and *Scripture given by inspiration of God.* The two last contain his final testimony to Timothy; and it declares that the *Hallowed* or *Sacred writings* applied by faith in Christ impart saving wisdom; and that *all Scripture is Divinely-inspired.* The term θεόπνευστος is a predicate, and has given the theological word Inspiration its Scriptural ground. St. Peter's great testimony signalises the impulse of the Spirit on the minds of the prophets: they were φερόμενοι. St. Paul supplements this by making emphatic the result in the written word. The former leans rather to the revelation, the latter to the inspiration, of Scripture; but both include the collected oracles, and their saving power to the believing recipient. Together, they condense into two short sentences the entire Scriptural doctrine of the inspiration of Scripture.

Heb. v. 12.

Gal. iii. 16. Rom. xvi. 26. Rom. i. 2. 2 Tim. iii. 15.

2. It is most important to collect the Apostles' testimony to their own inspiration. But it must be remembered that, though always conscious of the Spirit's special influence, they would only on defensive occasions be likely to refer to it.

(1.) St. John is the Apostle who gives the faintest expression to the doctrine of inspiration, while he is, perhaps, the most earnest in the assertion of the authority that resulted from it. In the Apocalypse he says that he was *in the Spirit*, the very term applied by our Lord to the inspiration of David. He speaks of those sayings as *faithful and true*, which he wrote to the churches by commandment of the Lord, as if they were his own; and the fearful words that end the Apocalypse declare its inviolable Divine

Rev. i. 10.

Rev. xxii. 6.

authority. In his Epistle he seems to make the *unction* of the Spirit a privilege of all Christians; but a close examination will give reason to think that he referred primarily to the Apostolic χρῖσμα, which was also a χάρισμα, not, however, limited to himself, and therefore not made prominent. (2.) St. Peter speaks of the writings of St. Paul as coordinate, or on the same level, with the *other Scriptures:* a slight hint of an understood and current way of thinking, which has the force of a strong argument. (3.) As to St. Paul himself, there can be no question of his claiming the authority of inspiration. Not being numbered with those who had companied with the Lord and received His great promise on the eve of the Passion, it was necessary that he should dwell more on his irregular investiture. He speaks specially for himself, though as the representative of all, when he claims so often the very authority of Christ. His reference to matters not given *of commandment* must not be misunderstood. He does not mean that he wrote on his own authority, but that in these particular cases he could not appeal to any distinct and specific utterance of Christ. St. Paul does not distinguish between his personal life and character *as a man* and his official relation to the churches. But he distinguishes between Christ revealed *in* him, and Christ's Gospel revealed *to* him. He distinguishes between Christ the Revealer, and the Spirit the Inspirer. In short, had he been present in the Paschal upper room, he could not more abundantly have asserted his possession of the privileges of the Apostolic company. His letters were to be read in the churches as the very word of the Lord, and for his least counsels he can say, *I think also that I have the Spirit of God:* a style of speaking sometimes regarded as meaning no more than the common Christian privilege, but never in the New Testament so used. (4.) The writers of the New Testament who shared not directly the great Promise given to the Apostles, shared it indirectly. St. Mark and St. Luke wrote precisely on those subjects concerning which the promise was given, and under the direction of St. Peter and St. Paul. No writings bear more undeniably the *signs of an Apostle* than these: and St. Luke's especially are most essential to the living organism of the New Testament. But the consideration of their writings belongs to the study of the Canon.

2 Pet. ii. 16.

1 Cor. vii. 6, 12.

Rom. iii. 5.

1 Cor. xiv. 2, 37.

1 Cor. vii. 40.

HISTORICAL.

II. HISTORICAL DEVELOPMENT.

The dogma of Inspiration occupies a large place in the history of religious thought; and a general view of its development is very important in the settlement of the doctrine. In order to make our survey complete, we must consider the universal tradition of mankind, the judgment of the Jewish Church, the ecclesiastical variations in Christendom, and the present state of opinion.

HEATHEN.

I. In common with every doctrine of the Faith, this doctrine had its distorted shadow in the HEATHEN WORLD; but our distinction between Revelation and Inspiration is not here to be expected. Generally, Cicero may speak for all: "Vetus opinio est, jam usque ab heroicis ducta temporibus, eaque et populi Romani et OMNIUM GENTIUM firmata consensu, versari quandam inter homines divinationem." More particularly, the μάντεις or prophets, announcing frenzied oracles; the poets, feigning or not feigning a special influence on their minds; and the lawgivers, of whom Numa is only a representative, correspond, in a certain sense, to the Prophecy, to the Hagiographa or Psalms, and the Law, of the Jewish doctrine of inspiration.

De Div. i. 1.

JUDAIC.

II. 1. The JEWISH CHURCH, before the Old-Testament Canon closed, had an absolute faith in the inspiration of Moses and the Prophets. They inherited a large literature, but distinguished that portion which was the result of inspiration; and that distinction guided the settlement of the Canon. 2. The Judaism of the Interval retained the same faith. (1.) The Apocryphal books assert the distinction. *As Thou spakest by Thy servant Moses.* Isaiah saw *by an excellent Spirit what was to come to pass.* Jonathan says, *We have the holy books of Scripture to comfort us.* Ecclesiasticus seems to claim inspiration; but its claim was never admitted, and it prays for the restoration of prophecy, from the cessation of which events were dated. (2.) Philo, an Alexandrian Jew, betrays the influence of Greek thought, but declares that God used the prophet as interpreter of His will, "suggesting what he must say." (3.) Josephus represents the purer Palestinian

Baruch ii. 28. Tob. xiv. 8. 1 Macc. xii. 9. Ecclus. xxxvi. 15. 1 Macc. ix. 27.

belief: "It is implanted in every Jew from the hour of his birth to esteem these writings as the ordinances of God, and to stand by them; in defence of them, if need be, to die." He, like Philo, includes the historical books among the records of inspiration. 3. Later Judaism betrays an opposition to the Third Person as the Inspirer. Maimonides, in the twelfth century, devised three stages of inspiration: the MOSAIC, without dream, fearless, face to face, constant; the PROPHETIC; that of the KETHUBIM, or Hagiographa, given by the Spirit of elevation only. He is the master-spirit of modern orthodox Judaism: "A Mose ad Mosem non surrexit sicut Moses" is its method of rejecting the Prophet greater than Moses. Apart from the philosophical Judaism, the residuary and obsolete Jewish Church—if it may be so called—has always been faithful to its original and high doctrine of inspiration.

III. In the CHRISTIAN CHURCH the dogma has had an important process of development, or rather of variations. CHRISTIAN.

1. In the PATRISTIC age there is no definition given, but a very high doctrine was maintained. The APOSTOLICAL FATHERS quote the Old Testament exactly as the Apostles do. Clemens Romanus, the first uninspired Christian writer, assigns to the Christian Church the fullest inspiration: St. Paul wrote πνευματικῶς, "divinitus inspiratus." Polycarp quotes the Apostles as Scripture. Generally, they make the Two Scriptures One. The APOLOGISTS, with one consent, teach almost a mechanical theory, some of them, however, limiting inspiration to religious truth. They adopt the figure of the Lyre on which the Holy Ghost discoursed; and Tertullian first uses the term INSPIRATIO. The remaining early Fathers maintained the same high view; Origen, erring on many other points, held here the highest theory. Chrysostom and Augustine make the prophets the Mouth and the Hand of God: the latter speaks of the "venerabilem stylum S. S." But they began to lay stress upon the subjective or human element. And this was carried by the Antioch school, represented by Theodore of Mopsuestia, to an extreme: the writers were mirrors reflecting according to their polish. The NICENE CREED includes the Apostles when it confesses that the Holy Ghost SPAKE BY THE PROPHETS. The Montanist doctrine of a perpetual series of PATRISTIC.

Pentecosts involved a perversion of the dogma which the Church rejected. On the whole, the Patristic church held a view which the last of the early Fathers, Gregory the Great, represented when he said: "It is needless to ask what writer wrote, as the Holy Ghost was the only author: it is superfluous to inquire with what pen an author writes." An appeal to the words of the Old or the New Testament was an end of all controversy.

MEDIÆVAL. 2. In the MEDIÆVAL Church, the doctrine was obscured by the gradual elevation of Tradition into a coordinate rank: in fact, the two Inspirations—that of the Spirit in the Bible, and of the Spirit in the Church—were gradually established. But the doctrine did not otherwise suffer: the words of Scripture had a normal authority of their own. Fredegisus of Tours (804) laid down a rigorous doctrine of mechanical inspiration. He was opposed by freer theories, which in the subtle treatment of Thomas Aquinas anticipated later distinctions of the Spirit's influence. The Mystics made inspiration common to the saints in their intuition of Divine things; and they thus provoked in some of the precursors of the Reformation a recoil to rigid theory.

REFORMATION. 3. The REFORMATION began the discussion of the dogma. (1.) Its leaders were lax. Luther insisted on a Material inspiration, as to doctrine; a Formal, as to the manner, which was of less importance. Calvin went very far in the admission of the human peculiarities. Hence, their Roman opponents found in this laxity an argument in favour of Tradition. (2.) The Formularies varied. The Augsburg Confession is content with the absolute regulative authority of Scripture: "Regulam autem habemus, ut verbum Dei condat articulos fidei." The Reformed Confessions were stronger: the "Formula Consensus Helvetici" says: "Hebraicus codex V. T., tum quoad consonas, tum quoad vocalia, sive puncta ipsa sive punctorum saltem potestatem, et tum quoad res tum quoad verba, *θεόπνευστος*." This was against Luther, who asserted that wood, hay, and stubble might be in the prophets, though the substance was there that could not be burned. The Anglican Articles are like the Lutheran more negative, the Westminster Confession more rigid. (3.) The dogmatic divines of the Reformation churches tended gradually to the very highest rigour, as expressed in the Formulary above; thus Buxtorf maintained,

irrationally, that the very vowel points of the Hebrew were inspired. In harmony with this, they asserted that the "Testimonium Spiritus Sancti" was the sole ground of assurance as to the Divine authority, while the "Affectiones Scripturæ" vindicated it to human faith: two incontrovertible truths, which, however, needed not the mechanical theory.

4. The recoil was to be expected. The reaction has taken many forms. (1.) The early ARMINIAN divines reserved the direct action of the Spirit for matters of faith, leaving historical research and memory to do their part. (2.) The later Lutherans introduced Grades of Inspiration: Calixtus, those of Revelation and Assistance; Pfaff, those of Revelation, Direction as to dogma, and Permission as to the rest. Witsius, however, in Holland, maintained the more rigid view. (3.) The Jesuits, in the sixteenth century, introduced a convenient theory of POSTSPIRATIO, which should retrospectively elevate such books as the Maccabees into Scripture. This was protested against by the University of Louvain (1588), and left undecided by Sixtus V. The Roman church has never gone beyond Perrone, one of its living representatives: "Diximus saltem QUOAD RES ET SENTENTIAS, quia cum noluerit Ecclesia definire," etc. (4.) MYSTICISM has made the Internal Light coordinate, just as Romanism has made Tradition. The highest Mystics, of all communions, rose sublimely above the Word. The Pietist Mystics, such as Arndt, Spener, and the Bengel school, paid full honour to the written Scripture, maintaining, however, the supremacy of the Living Spirit. The Quakers in their formularies—for they have them—give ambiguous statements: Barclay makes the Scripture guide only the Christian's internal standard. (5.) The early SOCINIANS believed in Inspiration: but without the Personal Inspirer, though as a specific influence. The Racovian Catechism has traces of the truth. Modern Unitarianism has declined from this, as from the other higher doctrines of Socinianism.

MODERN THEORIES.

5. Most orthodox churches have more recently endeavoured to maintain a doctrine of PLENARY inspiration in harmony with the notion of different DEGREES. Rejecting the terms MECHANICAL and VERBAL, as both inconsistent with the human element, they have sometimes used DYNAMICAL, as indicating that the inspiring influence was not so much *upon* as *in* the writers: the result, however,

being the infallible Rule of Faith. This has required the distinctions of SUGGESTION, the direct revelation of things otherwise unknown; ELEVATION, providing for the due preparation of the instruments; and SUPERINTENDENCY, as guarding the processes from the intrusion of error. The second of these is by many, naturally enough, thought superfluous. The Inspiration is PLENARY, as making the Holy Spirit responsible for the truth of all the matter; but not VERBAL, as if He dictated the very words, which in some cases are lost with the autographs of Scripture. Those who reject all such theories of distinction are wont to attribute them to the influence of Maimonides; but unjustly. They are held by some of the most eminent writers on the subject in all churches.

6. This view of the coordination of the Divine and Human has been carried to an extreme. The doctrine that made the human faculties absolutely passive has led to a reaction which has taken one or other of two forms. (1.) By a large class of theologians the human element is so exhibited as to leave no evidence for a distinct inspiring influence of the Holy Ghost. Schleiermacher has given the tone to much modern English thought; which makes inspiration simply a sympathy with the revealing mind of Christ, the Apostles having had it only in a higher degree than ourselves. *All the Lord's people are prophets* according to the measure of their union with the Lord. If the mechanical theory was the Docetic perversion, this is the Eutychian. (2.) But the Nestorian, also, is current. Great numbers of orthodox theologians on the Continent follow Rothe, Martensen, and others, in regarding each writer as contributing his independent portion of what is perfect truth only when the aggregate is received: thus introducing a painful feeling of indefiniteness into the dogma. Somewhat like this is the hypothesis that the human element is liable to all the common infirmities of human composition. When the analogy of our Lord's one person in two natures is pressed into the service of this theory, it is forgotten that the human nature of our Lord was sinless. If its upholders allow that the human element in the Bible is unsusceptible of error, however affected by infirmity, their doctrine may be made safe. But that is not generally their view. If they would limit the possible

incorrectness of Scripture to things absolutely unconnected with faith, they surrender the doctrine to vagueness and uncertainty.

7. Modern assaults on the doctrine are directed "a priori" against the inspiration of Scripture, denying its authority as a revelation generally, or "a posteriori" against its authority, denying the evidences of its inspiration. Spinoza, in the seventeenth century, united the two. He rejected, on Pantheistic grounds, the possibility of an independent inspiration, and was the first to accumulate objections against the dogma derived from the text itself.

(1.) The possibility of inspiration is denied, consistently by Pantheism, inconsistently by Deism; but, with the assumption of a personal God who is not transcendent but reveals Himself, all their arguments fall. Apart, however, from such denials of revelation generally, this specific doctrine is opposed by many on psychological grounds. The views of Schleiermacher, already referred to, really lead to a denial of inspiration. It is thought that religious knowledge, like all knowledge, is only the intuitional consciousness gazing upon realities, and that it is unphilosophical to distinguish between the inspiration of the writers of Scripture and the general Christian consciousness. But this notion undermines the foundations of a supernatural disclosure of the mind of God to man. Some seek to make a compromise. In olden time God did supernaturally communicate to men knowledge by the Law and the Prophets; but in these latter times by common grace. Hence, so far as the Christian revelation is concerned, there is no infallible authority beyond the testimonies of fallible consciousness. The more thoroughly the objections to a specific influence on the human mind from without are considered, the more baseless will they appear. One human mind can influence, and, as it were, inspire another. But here we have to do with the Creator of the human spirit, who can not only move upon it, but lodge His truth within it.

(2.) Direct objections to Inspiration are of various kinds, but may be summed up under two heads: those which plead the internal inconsistencies of Scripture, and those which plead its discord with external science. i. The internal difficulties may thus be met. We have not the Originals, and some errors of transcription

may be admitted: the inspiring Spirit has watched over the laws of human transmission without superseding them. Everywhere in the composition of the Bible the human element remains. Men are used as witnesses giving their testimony according to their best lights: true as testimony, but stating what the Spirit may use other witnesses to supplement. Human documents and human compositions are sometimes quoted, without express Divine approval of their spirit or confirmation of their statements. There are many anomalies and difficulties which will never be cleared up, it may be, because we have lost the key to their solution: certain it is, that many of the stumbling-blocks of modern criticism gave no trouble to the early Church, better informed than we are. It is equally certain that many supposed flaws in the Bible which are regarded as negativing its plenary inspiration disappear before profound investigation; and that many of them are flaws only when regarded in the light of a false theory of the doctrine. ii. The relations of the Bible to science open a very wide question. Many of the individual objections will be touched upon when the doctrines are considered that give rise to them. Meanwhile, it may be observed that the question itself may be narrowed to very few and very definite issues. Objections to the current language of Scripture are literally worthless: it speaks the language of common life. The province of Scriptural teaching not only omits science, but expressly leaves it for the independent pursuit of mankind. Many of the objections are removed by a sound interpretation of the letter of the Bible. This refers to much of primæval history; and it is extremely probable that the advance of Biblical Hermeneutics will remove many more. There are mysteries in the field of science as well as in the field of revelation. But it is utterly impossible that the records of that supreme Providential government for the sake of which the world exists should be contradicted in fundamental points by anything that the records of nature will disclose. The believer in Christ, the eternal Oracle of God, receives the Scriptures from His hands as clothed with a Divine authority. He has no doubt, he must have no doubt, that the inspiring Spirit has deposited in the Church a true testimony of the history of redemption. Whilst the attack and the defence are

going on, it is his wisdom to wait in tranquil confidence. He must not take alarm, and capitulate. He must not abandon the outworks, nor entrench himself in the Bible within the Bible, the Spirit in the letter. He must not do this, because the Christian revelation is bound up with the Two Testaments of its Records.

III. DOGMATIC.

DOGMATIC.

Dogmatic Theology has a clear account to give of Inspiration. The Scriptures, fairly compared and interpreted, declare it to be that special influence of the Holy Ghost on the minds of certain men which qualified them to communicate, from age to age, an infallible record of Divine truth concerning the redeeming will of God. Here we have to consider the inspiring Spirit; the inspired Organs; and the Scriptures of inspiration.

I. THE HOLY GHOST THE INSPIRER.

THE INSPIRER.

The Holy Ghost, in the Mediatorial Trinity, is, and is alone, the Author of inspiration. This is His personal honour, and implies perfection in His work.

1. To the ground of this office in the absolute Trinity we cannot penetrate: enough, that as the revealing Son is the eternal Word, so the inspiring Spirit, eternally proceeding from the Father and the Son, is the supreme and sole medium of communication to the spirit of man. In the Mediatorial Trinity the Holy Ghost presides over the impartation of revealed truth. This may be illustrated by His relation to the Person of the Revealer generally, and particularly by the phraseology of Scripture on the subject. (1.) It is true, throughout the entire economy of redemption, that the Spirit reveals the Son as the Son reveals the Father. The preparations for Christ in the former times, whether in natural or in supernatural revelation, were under His control; and especially the latter. *The testimony of Jesus is the Spirit of prophecy;* and it was the *Spirit of Christ which was in them* that signified through them to us the future redemption. The

Rev. xix. 10.
1 Pet. i. 11.

New Testament fully reveals both the Revealer and His interpreting Spirit: the One as much as the Other. As all truth comes to man through the Son who *heareth of the Father*, so the inspiration of the Spirit has always made man capable of receiving the revelation. The Holy Ghost fulfils Christ's Divine word: *He shall not speak of Himself.* And, precisely as the work of Christ was fully made known when He appeared among men, so the office of the Spirit as the Inspirer of the permanent records of that work was fully known only after His Pentecostal coming. (2.) The phraseology of Scripture has been seen to be faithful to this truth. The Spirit is dimly alluded to in the Old Testament as the Inspirer: in the songs of the neutral ground between the Old and the New Testaments He is more clearly spoken of; until after Pentecost He becomes the representative of the whole revealing Trinity. This truth must regulate our interpretation of certain passages that seem to speak otherwise. God is said generally to have spoken and done all that was spoken and done by each Person in the Trinity. God hath visited and redeemed His people; but the Son was the Redeemer. God *sent His Son:* but *the Father sent the Son to be the Saviour of the world. God spake in time past;* but it was the Holy Ghost who moved upon the prophets. The Scripture is *God-inspired*, θεόπνευστος, but only the Spirit is the Inspirer.

John xvi. 13.

1 John iv. 10, 14.

2. Hence the special honour due to the Holy Ghost in this office. In the domain of Scripture He is supreme; according to the Nicene Confession, "Who spake by the prophets." Hence also the homage due to the Scriptures as His finished work. What is wrongly charged upon this submission as Bibliolatry is a becoming sentiment of reverence for the Spirit in His word. His work is perfect, despite any supposed appearance to the contrary. As creation and providence and redemption are perfect severally, so also is the organisation of the Scripture.

II. THE ORGANS OF INSPIRATION.

THE INSPIRED.

The men chosen of the Holy Ghost to be the organs of inspiration were by Him sanctified through the truth for their office; their faculties were prepared by His influence for the special province of inspiration assigned to them

individually; and He superintended and controlled the exercise of their faculties for the accomplishment of His own end.

1. St. Peter, referring to the word of Scripture, tells us that *holy men of old spake as they were moved by the Holy Ghost.* It may be affirmed of all the instruments used for this high function that they were under the common sanctifying inspiration of the Spirit. It is true that revelations were given both in the Old Testament and in the New to men who were unsanctified: but Balaam in the Old and Caiaphas in the New, though they received a transitory inspiration, were not employed to perpetuate or continue their predictions. They were but exceptions to the general rule, that only those who were in harmony with truth received the higher revelations. 2Pet.i.21.

2. But the Spirit used His instruments as men. They were not passive in the writing of Scripture, though in some cases they were passive in receiving revelation. They wrote, sometimes after long interval, what they had received; and always according to the characteristics of their individual genius, style of thought, and diction. But their faculties were raised, invigorated, and strengthened to their highest pitch. What has been termed the DYNAMICAL theory—namely, that the influence of inspiration acted upon and through the faculties of the inspired person, is proved to be true by all the phenomena of the several books. From the record of the most transcendent visions down to the simplest private letter, the writer in Scripture is true to himself.

3. Inspiration proper is then the specific influence on the mind, after these pre-requisites are provided for. And, although no distinctions are alluded to in Scripture, the evidence may be found there that the one and selfsame Spirit, distributing to every man severally according to His own will, regulated His inspiring influence by the need. (1.) There are some portions of Scripture in which pure revelation and inspiration coincide; where the inspiring Spirit would suggest the truth, and also the words in which to clothe it. It may not be easy to distinguish in every case the results of this verbal inspiration; and the fact that the autographs of Scripture have disappeared proves that the Holy

Ghost has allowed nothing vital to depend on such a distinction. The most sacred words of our Lord are reproduced with slight variations by those to whose remembrance they were recalled. But the fluctuation of the words does not invalidate the assumption that in much of Scripture there is the inspiration of SUGGESTION, both of things and words. (2.) Many parts of the Scripture, especially of the New Testament, are the logical development of doctrine. St. Paul in his Epistles reasons from the Old Testament in assertion and defence of New-Testament truth; just as he and the other preachers of the Gospel proved from Scripture that Jesus was Christ. It is most obvious that in the conduct of his argument he uses his faculties according to the discipline of his youth. But he himself tells us that he also used *words which the Holy Ghost teacheth*, and enjoyed that special inspiration of the Spirit which was promised by our Lord: *He will guide you into all truth*, ὁδηγήσει, He shall guide you in the way of reflection, argument, and sound exposition. All the Apostles received for the Church and the world what the Two received on the morning of the resurrection, and the Eleven afterwards: *Then opened He their understanding, that they might understand the Scriptures.* (3.) A large portion of Scripture is testimony to fact, of various kinds; and no theory of inspiration of witnesses can be accepted which should destroy their character as witnesses. They were inspired or moved to deliver their independent and faithful testimony. Sometimes to facts which they gather from public records: in this case they are only witnesses of what they found. Sometimes to events in which they had taken part to a greater or less extent: in this case they are directed to chronicle the result of their own investigations. Sometimes they are concurrent witnesses of facts which they observed from different points of view: in this case there is no previous harmonizing of the testimonies, but each gives his own faithful witness, according to his Divinely-aided remembrance. Hence certain differences of presentation which the free Spirit has permitted: differences which are just enough to show that the witnesses are sent to give their evidence as independent, never enough to betray the supreme cause of truth. (4.) Lastly, much of the Scripture is the result of what would be called among men editorial arrangement. This extends over a considerable portion

1 Cor. ii. 13.

John xvi. 13.

Luke xxiv. 45.

of the Old Testament, and is what St. Luke, for instance, in the New claims for his own function. Now the presiding Spirit was as much needed for this as for any other part of revealed truth; but His inspiration was of a different character. He taught His instruments to distinguish in Hebrew literature what was His own and what was not; He superintended the arrangement of the psalms; He taught the Evangelists to sift the oral traditions; and, generally, He watched over and directed the construction of the organic body of Holy Writ.

III. THE SCRIPTURES OF INSPIRATION.

THE SCRIPTURES.

The Scriptures themselves may be said to be inspired as containing the permanent mind of the Spirit, and being the organ of His abiding and living influence.

1. The names given to the collection of Books confirm all that has been said of them. (1.) They are the SACRED WRITINGS, *τὰ ἱερὰ γράμματα*. Thus St. Paul speaks of the Old Testament, and in a connection which shows that the things which Timothy received through faith in Christ Jesus were of equal authority, and therefore that the New was to be included. Scripture everywhere, they are in this closing page HOLY SCRIPTURE: The Writings pre-eminently, which refer not to the passing phenomena of time, but to the things of eternity. This is the only title they receive as a whole. (2.) They are the WORD OF GOD, however, in the estimation of Christians, as containing the gospel record of the work of Christ which liveth and abideth for ever; also, as containing the compendium of all the distinct revelations which are called individually the Words of God.

2 Tim. iii. 15.

2. The inspiration of the Holy Ghost makes Holy Scripture the absolute and final authority, all-sufficient as the supreme Standard of Faith, Directory of Morals, and Charter of Privileges to the Christian Church. Of course, the Book of God's revelations cannot contain anything untrue; but its infallibility is by itself especially connected with religious truth. It is silent as to science; it sets up no canons of grammar or rhetoric; it quotes traditions and admits records as testimony without pledging itself to their truth. It does not profess to be Divine in any such sense as should

remove it from human literature: a Bible of that kind would be something very different from what we have. But in the domain of religious truth, and the kingdom of God among men, its claim to authority and sufficiency is absolute.

3. The evidence of the inspiration of the Scripture is found in its own testimony, confirmed by its effects. Here once more we must needs argue in what seems to be a circle. In fact, there are no evidences to be brought to the question from without: only credentials from within. The Book may be said to be inspired. St. Paul uses that expression, not of the writers, but of the Scripture; and points to its profitable uses for the proof. The Holy Ghost lives in the Word; and His testimony to that Word, as the organ of His grace, is irresistible to the believer. To the unbeliever as such the inspiration of the Bible cannot be proved.

III.

THE CANON AS THE RULE OF FAITH.

Having considered the Christian Faith as the revelation of Christ, and the Divinity of its records as resting upon inspiration, we must complete the discussion of the subject by making prominent the Canonical Rule of Scripture. Here the two meanings of the term Canon will suggest a division. Objectively, the body of sacred writings was determined, under the guidance of the Divine Spirit, by the application of a canon, or rule, to which they were found to be conformed: here we shall have the Canonical Scriptures. Subjectively, under the illumination of the same Spirit, these tested Scriptures became the absolute and final standard within the Christian Church: here we shall have to consider The Rule of Faith and its interpretation as a Sacred Text.

The word κανών signifies a straight rod; metaphorically a testing rule in ethics, or art, or language; and also, in a passive

sense, something measured and determined. St. Paul used the term actively and passively in the only passages in which it occurs. In the Patristic writings it is employed with reference to "the rule of the Church," "the rule of faith," and "the rule of truth;" and the decisions of synods were called "Canons." The derivatives of Canon were applied to the Scriptures before the term itself: they were Canonized Books, "libri canonizati." Amphilochius, in a Catalogue of the Scriptures (cir. 380), first adopted the word to signify the rule by which the contents of the Bible must be settled. From the time of Jerome it has been current and established in both senses.

Gal. vi. 16.
2 Cor. x. 13—16.

I. THE CANON.

OBJECTIVE CANON.

The objective Canon is the collection of all the Sacred writings of the two dispensations. The Christian Church received the Canon of the Old Testament from the Jewish, and that of the New from the Apostles, the Saviour's authority being the guarantee of both. It will be necessary first to establish these points by Scripture itself, and then to review the history of the formation of the entire Canon and subsequent variations of opinion: both, however, only so far as they affect the Christian Rule of Faith.

I. SCRIPTURAL.

The Canon of the Old Testament is ratified in the New, as containing the infallible and sufficient Oracles of God for the older dispensation: thus the Hebrew Scriptures, as we receive them, are authenticated, and the Apocryphal books are excluded. The New Testament also gives indications of its own supplementary Canon.

I. We have the fullest assurance that the Old Testament, as we hold it, was accepted by our Lord. He refers to the ancient distinction of "The Law," תּוֹרָה, containing the Pentateuch; and "the Prophets," נְבִיאִים; and "the Writings" or "the

Psalms," כְּתוּבִים, the Hagiographa. The demarcations of the Three were not precisely defined; but sufficiently to identify our present Old-Testament Canon. 2. This fact itself excludes the Apocrypha. Moreover, some of these recognise the distinction, which shows that they were themselves excluded from the Canon. The term APOCRYPHA came into use in the second century, to designate books of hidden origin (occulta origo), and perhaps secret authority (secreta auctoritas). Whatever was the precise meaning of the word, it implied an absolute authority in the collection from which these books were excluded, and the reason for the exclusion. The New Testament never quotes or alludes to the Apocrypha. It may be said that this is not a decisive argument, as several books of the Old Testament are equally unrecognised; but it must be remembered that when "the Law," or "the Prophets," or "the Psalms" are quoted, all is authenticated that these include. 3. This division seems also to set its seal on the means by which the Old-Testament Canon had been arranged and ratified. Our Lord assumed, what St. Paul expressed, that to the Jews, as a Church, were committed the Oracles of God. By accepting these Scriptures, with their current divisions, He silently confirmed a long history most of the details of which are lost.

Deut. xxxi.26. Josh.xxiv. 26. 1 Sam. x. 25. 2 Chron. xvii. 9. Prov. xxv. 1. Isa.xxxiv. 16.

(1.) There had been a gradual collection from the beginning. The Book of the Law was in the side of the ark; it was enlarged by other writings; autographs were circulated; and Proverbs were collected. One general Book seems to have been authoritative; but, until the Captivity, there was no distinction in the classes of writings. (2.) When the Jewish polity was reorganised there was a final revision. The universal tradition of that Church assigned to Ezra, and the Great Synagogue, the function of arranging their Scriptures in their present form; the persecution of Antiochus (B.C. 168), and the proscription of the sacred books, having given occasion to the fixing of the Canon. Now the Saviour's authority gives a retrospective sanction to all this.

II. There is no plain declaration in the New Testament that the ancient Canon was to be supplemented by another collection of books. We read of the *Word of the Gospel;* of the *Truth as it is in Jesus;* of the *better Covenant;* never of new Scriptures. But there are not wanting indications, to which reference has

already been made under the doctrine of Inspiration. It is certain that the individual writings of the Apostles were held in the churches which received them to have equal authority with the Oracles of God, and that the Catholic Church addressed by St. Peter reckoned St. Paul's writings with *the other Scriptures*. No argument, however, is needed, beyond that of analogy. A new covenant would require new oracles; the entire economy of the New Testament was only a resumption of the ancient plan of revelation. Christ came to fulfil the law and the prophets, and to fulfil them by supplementing both their words and their writings. There is a law of continuity in the history of revealed truth; had its method been changed in the end of the world, the Saviour would have told us of the change. The silence of the New Testament, or its partial silence, has the force of a confirmation of the ancient method. As in old time the volume of the book was gradually enlarged, and not finally ratified until inspiration had ceased, so we might expect it to be with the new dispensation. The New-Testament Scriptures were circulated among the churches as the standard of their faith long before the Spirit led the Church to set on them the seal of what we call Canonization.

2 Pet. iii. 16.

II. HISTORICAL. HISTORY.

The history of the Canon includes its gradual settlement during the first centuries, and the fluctuations of opinion in later ages. A consideration of these two subjects will give occasion for some general remarks.

I. The formation of the Canon runs through the entire ante-Nicene age. The fourth century closed before the faith of the Christian communities added our present New Testament in its integrity to the Old, the last lingering doubt as to any of the books having disappeared. ANCIENT.

1. The first thing to be noted is the office of the Church in regard to this. There was a close analogy between the gradual acceptance of the new Canon and that of the old. The ancient Canon was not fixed until the Spirit of Inspiration had retired; it was the office of the Jewish Fathers to distinguish between the

authoritative books and all others; the tests by which they determined the difference were the names and known inspiration of the writers; and the final ratification was brought about by the pressure of persecution directed against the sacred writings. The parallel is so far complete. But there were some peculiarities in the case of the new collection. The Gospel was diffused over the world, and every church was the guardian of its own holy books; there were numberless heresies, multiplying their spurious productions. These two circumstances tended to make the concurrence of the Christian Church in the final acceptance of the New-Testament writings a more remarkable fact than the unanimity of the Jewish Church in regard to the Old Testament.

2. The tests applied to the books circulated among the churches were very simple. The main criterion was their Apostolic origin, that being the guarantee of their inspiration. In case of residual doubt, the common "regula fidei," or rule of faith, was applied, as also the testimony of the churches that held the document. It was the sure belief of the primitive Christians that the Lord gave to the Apostles alone supreme authority to govern the faith of His Church, both by their words and their writings. Apostolic authorship or Apostolic authorization was all they demanded in the sacred writings: they looked simply for the signs of an Apostle, τὰ σημεῖα τοῦ ἀποστόλου. Hence the writings of St. Mark and St. Luke were never classed even among the doubtful books: they were understood to have been written under the sanction of St. Peter and St. Paul. Of the genuineness of those which claimed to be Apostolic, and of the validity of such as claimed Apostolic authorization, their harmony with the common Rule of Faith, and the testimony of the individual churches, were subordinate tests.

2 Cor. xii. 12.

3. The result was the early division of the sacred books into two classes: those which were universally acknowledged, and those which were not at first generally received. (1.) The former, the HOMOLOGOUMENA, were, before the second century closed, the four Gospels and Acts, thirteen Epistles of St. Paul, the first Epistle of St. Peter, and the first Epistle of St. John. (2.) The ANTILEGOMENA were seven: not, indeed, rejected, but doubted about, and not at once received. The reasons for this are evident. Some

were without the names of the writers, such as the Epistle to the Hebrews. Some were written to the Christian community in general, and were current at large, under the protection of no particular church. Others were written to individual men, and incurred suspicion. Others were opposed to the views of some portions of the Church : such as the Apocalypse and the Epistle of St. James. It must be remembered that they were not spoken against, as the term Antilegomena might seem to indicate, but held in doubt only. In later times they have been termed DEUTERO-CANONICAL, their authority being counted less than that of the other books. (3.) There were a few small treatises that were very generally received in early times as Apostolical. Written, it was thought, by Apostolical men, Clemens Romanus, Barnabas, and Hermas, they were publicly read in some churches, and were copied into the earliest Codices, where they are still found, though only as appendages at the end. Their pretensions did not long survive the jealous ordeal. (4.) In an altogether different class must be placed the many writings that make up the APOCRYPHAL NEW TESTAMENT. Some of these were written in the interests of a Judaising Christianity, others with a precisely opposite tendency, and others for the gratification of legend-loving curiosity. There were apocryphal gospels, acts, epistles, and apocalypses ; but not one of them was ever found in any private or public catalogue of the sacred writings. It may be added that the apocryphal shadows of the New Testament are far inferior in ethical character to those of the Old, some of which are of the highest merit. The former, in fact, are either worthless or utterly unchristian.

4. Successive synodical decisions culminated at the Third Council of Carthage (A.D. 397) in the canonization of the present New Testament. The persecution of Diocletian, in the beginning of the fourth century, led to the more careful scrutiny of what had, during the whole of the century previous, been called the "Evangelicum Instrumentum :" a term used by Tertullian, who also described the whole Bible as "Totum Instrumentum utriusque Testamenti." Only the pressing claims of other doctrinal decisions prevented the Council of Nicæa from accomplishing what was already virtually done.

5. The Old-Testament Canon was accepted, as we hold it, by many catalogues in the fourth and fifth centuries. The Alexandrian Church, represented by Athanasius, gives exactly our list of books. But the study of Hebrew had declined; the Christian Church was contented with the Septuagint, which was enlarged by apocryphal additions. The Hebrew Scriptures were too much left to the Masorites. Hence the New-Testament Canon was earlier and more unanimously settled in Christian faith and acceptance than the Old: even the Council of Carthage admitted, though with reservation, the Old-Testament Apocrypha.

MODERN. II. Later opinion as to the Canon may be studied with advantage and for warning.

1. The question of the Canon was an open one for many ages. The Council of Trent, in a decree passed by a few divines in 1546, included nearly all the Apocrypha among the books of Scripture: a decree contrary to all former catalogues, which therefore many later Romanist divines have attempted to soften by distinguishing between a higher and a lower canonical authority. 2. The Greek church has always fluctuated in opinion on this question. 3. The divines of the Reformation erred greatly in their laxity. Luther rejected the Apocrypha from the Canon, though he admitted them for edification. He separated the Antilegomena, especially Hebrews, Jude, James, and the Apocalypse, from the rest: applying to them a subjective standard, "the treatment of Christ," which he decided that they failed to sustain; while the residue contained, in his judgment, "the kernel of Christianity." The Swiss Reformers more rigorously rejected the Apocrypha; and in this they have been followed by their formularies and the Westminster Confession. The Arminians received the Scriptures in full, though free in their judgments as to authorship. The English Church in this, as in many other things, was guided by a spirit of conciliation. Its Sixth Article speaks of books "of whose authority was never any doubt in the Church," does not enumerate the books of the New Testament, and admits the public reading of some parts of the Apocrypha. The Methodist communities everywhere reject the Apocrypha altogether, in common with the many bodies that accept the Westminster Confession.

III. EVIDENCES.

EVIDENCES.

Modern assaults upon the Canon are bound up with assaults on Christian revelation generally, though also originating a distinct branch of critical inquiry. The determination of what constitutes the canonical collection involves many questions, relating chiefly to the genuineness and authenticity of certain particular books; in defence of which however there is good external and internal evidence.

1. The broader question as to the existence of any Canon at all is settled by the acceptance of the doctrine of inspiration: we are bound to admit the great mass of the Scriptures. The question is not of the Canon generally, only of its limits. But both in the New Testament and in the Old there are some books which, as we have seen, have not always had an undisputed place. With reference to these especially, but in some sense with reference to all Scripture, two preliminary points must be settled: first, that the documents we hold are from the writers and times to which they profess to belong; and, secondly, that they have the authority of inspiration which has been claimed for them.

(1.) The former is a question of GENUINENESS. It concerns only the documents themselves. It asks, with regard to all the books, and especially the contested ones, whether they were written by the authors whose names they bear, and if they have been preserved in their integrity: making due allowance, that is, for the petty changes and interpolations of text to which all books are liable in course of transcription. (2.) The latter is a question of AUTHENTICITY. It concerns the origin of the documents, as professedly from inspired men, and containing the oracles of God. It asks whether they are supported by those external and internal arguments which alone can sustain so high a pretension. (3.) It is obvious that these questions run into each other: hence, in many systems of theology, especially the foreign, the term Authenticity covers the whole ground.

GENUINENESS.

AUTHENTICITY.

2. The study of this branch of theology involves the ordinary

historical investigation by which literary claims are sifted. But it is not limited to this: the Holy Spirit approves the books which are "generally received in the Church" by the impress of His secret and yet evident stamp. (1.) The historical tests refer rather to the genuineness of the books: for instance, whether the Pentateuch was a compilation of Moses mainly, as it professes to be, or the product of a time after the Captivity; whether the Daniel of the Captivity wrote the book that bears his name; whether Isaiah belongs partly to a true and partly to a spurious Isaiah; whether the Second Epistle of St. Peter and St. Paul's Pastoral Epistles were written by the Apostles, or by men who forged their authority; whether St. John wrote the books which finish Scripture in his name. (2.) The authenticity of the books—which is, after all, inextricably bound up with their genuineness—involves the "testimonium Spiritus Sancti," or that inward witness which they bear, and which *witnesses with our spirits* who read them. The authenticity, for instance, of the Second Epistle of St. Peter is guaranteed by the unspeakable Christian interest and value of its matter from beginning to end: perhaps no document of the New Testament more effectually enchains the believing heart. This must have its weight in invalidating much evidence of a doubtful kind drawn from its difference in style from that of the First Epistle. (3.) Hence, it may be laid down as a canon for the regulation of our confidence in the Canon that the Spirit of Inspiration is Himself the Divine Witness. As our Lord has ratified to us the older Scriptures, so the Holy Ghost has ratified to us, in the Church and through the Church, the new Scriptures and the Bible as a whole. Criticism must bring its human evidence; but the supreme evidence is His.

II. THE CANON AS RULE OF FAITH.

SUBJECTIVE CANON.

The Canon of Scripture, as the accepted collection of sacred writings, may be objectively viewed as the Rule of Faith to the Christian Church, and subjectively as a body of Divine documents which is to be humanly studied under the teaching of the Holy Ghost.

I. THE RULE OF FAITH.

RULE OF FAITH.

The Scriptures are the standard of what is to be believed, the criterion and directory of morals, and the charter of all Christian privileges. It is first to be shown that this is their testimony to themselves; and then that the various contrary theories that have been set up only confirm this testimony.

I. SCRIPTURAL.

SCRIPTURE.

The plenary inspiration of the Scriptures implies their supreme authority, and justifies appeal to themselves as to the bearings of that authority. They everywhere speak as the final oracle of faith, duty, and hope, and reject every kind of co-ordinate standard. This high assertion of their claims is so set forth as to harmonize with the subordinate rules of faith adopted by the witnessing Church, and with the exercise of private judgment: the supreme safeguard of the doctrine being the presence of the Holy Spirit as the Guardian of His Word.

STANDARD OF FAITH AND MORALS.

1. Generally, the New Testament declares itself, as the consummation of Scripture, to be the STANDARD OF FAITH. Absorbing the Old Testament, it says: *all Scripture . . . is profitable for doctrine . . . that the man of God may be perfect; wise unto salvation through faith which is in Christ Jesus.* The Apostles were to be guided *into all the Truth;* into the whole compass of *the truth as it is in Jesus*: hence the closing testimony in St. Jude, *the Faith which was once delivered unto the saints.* The doctrine of our Lord is the RULE and CRITERION OF MORALITY. *Christ is the end of the law for righteousness.* He summed up the Apostles' teaching as *all things whatsoever I have commanded you.* St. Paul knows no other ethics than what had been received and heard from himself, and bids his converts walk by *the same rule,* or κανών, as the infallible directory and test of all morals. It is also the CHARTER OF PRIVILEGES. *All things that I have heard of My Father I have made known unto you.* It is the Book of the Covenant.

2 Tim. iii. 15, 16.

John xvi. 13.
Jude 3.

Rom. x. 4.

Matt. xxviii. 20.

Phil. iii. 16.
Gal. vi. 16.
John xv. 15.

Is. viii. 20. Matt. xxvi. 54. Acts xviii. 28. Acts xvii. 11. Heb. ii. 3.

2. The Scripture everywhere appeals to itself. *To the law and to the testimony!* was the ancient word in Israel. *How then shall the Scriptures be fulfilled that thus it must be?* by these words our Saviour makes the Scriptures concerning Himself absolute. Apollos, like the Apostles, proved *by the Scriptures that Jesus was Christ.* The Beræans were therefore more noble-minded than they of Thessalonica, because they *searched the Scriptures daily, whether those things were so.* The peril of neglecting the great salvation hangs upon its having been spoken by the Lord, and *confirmed unto us by them that heard Him.* There is a perpetual appeal from Scripture to Scripture: sometimes to reason, to heathen authors, to traditions; but always the Cæsar to which it finally appeals is itself. The Saviour refers to the Old Testament; the Apostles to Him and to them; St. Paul, in addition, to himself; and St. Peter to St. Paul. This has the force of a universal law.

Matt. xv. 9. Mark xii. 24.

3. Every other authority is absolutely interdicted. *In vain they do worship Me, teaching for doctrines the commandments of men:* where the Pharisees are a mirror in which later traditionalists are reflected. *Do ye not therefore err, because ye know not the Scriptures?*

4. The supreme Rule sanctions, however, other inferior standards. Those "Rules of Faith" which were constructed from the beginning were based upon the formulas of Scripture itself: expressing in compendium the belief of the Church. But of these, in all their forms, earlier and later, the Bible is the test: the court to which they must finally be brought. This applies to creeds, catechisms, standards, and formularies of every description: of which more will be said hereafter.

PRIVATE JUDGMENT. 2 Pet. i. 20.

5. This Rule also presupposes and harmonizes, as subordinate to itself, public MINISTERIAL INSTRUCTION and PRIVATE JUDGMENT, under the guidance of the Holy Spirit. (1.) The Scriptures are the textbook of a living instruction which is an ordinance of God: it may be and has been perverted; but it is nevertheless the appointed means in the Church for the continuation of the Apostles' doctrine. (2.) The privilege, duty, and responsibility of private judgment are everywhere declared. The prophecies of Scripture are, indeed, not of *private interpretation,* are not in the province of private solution—*ἰδίας ἐπιλύσεως οὐ γίνεται*—and this is true of all Scripture, which is not left without the interpreta-

tion of the Spirit who gave it. Yet all Christians must *prove all things:* not only the Beræans, in process of conversion, but all Christians are responsible for the gift of regenerate reason. (3.) Both, however, require the presence of the Supreme Interpreter. He still guides the Church into the truth, notwithstanding all appearances to the contrary; He is the teaching *unction from the Holy One* imparted to every Christian; and the combination of the three — the sanctified individual judgment, the didactic ministry of the Church, and the Holy Spirit—gives its perfection to the whole theory of the Rule of Faith, which is one in the unity of these three. Revelation, Inspiration, Canon are also three-one in the unity of the ever-present and ever-living *Spirit of the Truth.*

1 Thess. v. 21.

1 John ii. 20.

John xvi. 13.

II. RATIONALISM AND TRADITIONALISM.

II. THEORIES.

There are two errors on this subject which are more or less prevalent. Rationalism, on the one hand, undermines the authority of Scripture: either by rejecting it as an internal revelation, or by accepting it and making human reason the sole arbiter of its meaning. Traditionalism, on the other, makes the Scripture only a standard parallel with the living tradition of the Church. Both, though in opposite ways, take from the Bible its dignity as the Rule of Christian Faith, and sever it from its connection with the Holy Spirit as the supreme instrument of His operation.

REASON.

I. The RATIONALIST theory makes human reason the measure and arbiter of the meaning of Scripture.

1. There are two kinds of Rationalism: one renounces internal revelation altogether; another, that of which we now speak, accepts the Scriptures, but only as a republication of the oracles of natural religion, and makes the human understanding the sole instrument of their interpretation. (1.) To the former the Scriptures are simply an historical record and register of the gradual development of the world's religious instincts. Evolution governs all things; and the Old and New Testaments

only mark the stages through which the spiritual faculties of earlier races had passed. In Jesus and His Apostles the religious consciousness of mankind reached a high point, but not the highest. The ever-developing reason of man must make their doctrine, has in all ages made it, the starting point for further evolutions; and the end is not yet. This theory for ever vacillates between Theism and Atheism, and has no place save among the enemies of the Christian Faith. (2.) Rationalism proper accepts the supremacy of Scripture as given by God for the regulation of the Church's doctrine, but insists that the human reason is the sole judge of its meaning. This spirit more or less pervades the Christian communities which have surrendered the doctrine of the plenary inspiration of the Holy Oracles. It has many shades and varieties of theory and expression; but all unite in the principle that the application of an honest and enlightened reason is all that the Scripture demands when it teaches doctrine, enforces obligation, and promises privilege.

2. It is obvious that this theory proceeds on a wrong estimate of the function of the human understanding, especially in relation to the Divine Spirit, its guide. (1.) It unduly elevates the power of man's reason, reason itself being witness. It is unreasonable to accept truth concerning the Infinite Being, and eternal interests, under the condition that it can be fathomed and perfectly understood; on this condition some of the most elementary facts of consciousness and science must be rejected. Hence, declining to accept the guidance of the Divine Spirit in an unknown region, it must needs renounce the best, because the profoundest, parts of revelation. (2.) It forgets the true function of reason, which is a noble one. It is the minister of faith, which in all things knowable is supreme. Reason must weigh the evidences presented for faith, and deduce consequences from what faith accepts; it must guard the result from the assaults of the spirit of rebellious and undisciplined unbelief, as well as from the perversions of overbelief and superstition. (3.) Carrying the subject into the region of Scriptural testimony, we find that the spirit of Rationalism is constantly condemned. The same Word which from beginning to end honours reason by calmly reasoning with it, by appealing to its indestructible convictions and

instincts, is most peremptory in defining the limits beyond which its province does not extend. *The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* And even to the spiritual discernment itself there is a limit: *For now we see through a glass, darkly.* Our utmost knowledge is partial: *we know in part,* ἐκ μέρους. 1 Cor. ii. 14. 1 Cor. xiii. 12. 1 Cor. xiii. 9.

II. The true doctrine opposes every theory of a co-ordinate authority in TRADITION. There is a legitimate office of Tradition which must be vindicated, while its perversion must be condemned. TRADITION.

1. Tradition is παράδοσις, either oral or written. *Hold the traditions which ye have been taught, whether by word or our epistle:* not walking by these is *walking disorderly.* Hence it includes in its original use the delivery of all truth by man to man. We owe to it the Scriptures, with that sacred traditional interpretation of its leading doctrines which we call the Analogy of the Faith, and many usages and practices which are not absolutely ruled in the Bible. Theology has never rejected or despised authentic tradition. 2 Thess. ii. 15; iii. 6.

2. But the abuse of Tradition has always been the bane of doctrine. Reduced to a theory, it has then two elements: Scripture and the oral tradition of the Church constitute a Double Rule of Faith; and this requires an infallible authority in the Church itself.

(1.) The co-ordinate Rule is that of Oral Tradition, adding doctrines not contained in Scripture; or Development, expanding those revealed in germ. It has never been authoritatively settled what is the "Verbum Dei non scriptum," or the APOSTOLICAL TRADITIONS; but some of the leading Articles of Faith and practice are generally included. DEVELOPMENT is only a modern theory of Tradition: the principle by the operation of which the great distinctive errors of Romanism have been constructed into Articles "de fide" and made binding. (2.) The "Ecclesia Docens" decides, under the guidance of the Holy Ghost, when the hour has come for opinion to become dogma. The infallible Church is the Episcopate lineally descended from the Apostles; the Universal Church expressing its mind by councils; and latterly, as the last development of dogma, the voice of the Successor of St. Peter, speaking "ex cathedra," has been made the final arbiter of truth.

This is the doctrine of Tradition as held in Rome. Modifications of it are held elsewhere. The Eastern Church maintains the Church's concurrent endowment of inspiration, but supposes that it was limited to the first ages. On its theory the Double Rule, Scripture and Tradition, was complete when its early and only Creed was authenticated. In a vague and indefinite form the same theory is held by many divines in communions which owed their origin to a protest against Tradition as parallel with Scripture.

2. This theory (1) loses sight of the true office of Tradition, which is simply the human guardianship of the Divine oracles; (2) dishonours the prerogative of the Apostles, and builds, not *on the foundation of the apostles and prophets*, but on the Church as their interpreter; (3) assigns to the Visible Church the functions of the invisible; (4) affects the Christian Faith with a character of changeableness, of which the fabric of Romanist dogmas gives ample proof; (5) and, lastly, is the object of our Saviour's warning denunciation, as represented in the Rabbinical traditions of His time. The Jewish Talmud was constructed on this principle; and Rome has a corresponding Christian Talmud. In this Christian doctrine has been undergoing a process of steady transformation. The doctrine of the Atonement has been violated in the doctrine of Transubstantiation, that of Original Sin in the dogma of the Immaculate Conception, and that of the Spirit's supreme administration in the dogma of Pontifical Infallibility. This theory, in its modern form of Development, is especially perilous to the simplicity, integrity, and perpetuity of the Faith
Jude 3. *once delivered unto the saints*: τῇ ἅπαξ παραδοθείσῃ πίστει. Within the ages of inspiration there was development on the grandest scale, and extending to all the leading doctrines of Christianity. But the province of development outside of the Bible is limited to non-essentials and the construction of dogmatic system. Only in Scripture is there development of doctrine.

INTERPRETATION.

II. THE INTERPRETATION OF THE CANON.

The Bible, as the Rule of Faith, is the foundation of theology. It requires to be studied as a collection of documents, both Divine and human, containing the

materials of theological science. The departments of that study are various. Biblical Criticism makes the determination of the Text its object. The province of Biblical Introduction embraces the substance and contents of the Scriptures as a collection of Divine literature. Sacred Philology has to do with the original languages in which revelation was given. Hermeneutics deals with the Bible as a text to be exegetically and theologically expounded. The general principles of these several branches of study must be briefly sketched, as laying the basis of the doctrinal system of Christianity; but so far only as they concern the study of theology.

I. BIBLICAL CRITICISM.

BIBLICAL CRITICISM.

I. The term Criticism means the art and exercise of judgment, and has a wide application. But BIBLICAL CRITICISM does not extend its range beyond the judgment exercised upon the verity of the text. Its aim is to give us the nearest possible approximation to the original words of the Scriptural Autographs, not one of which remains or has been the subject of direct historical testimony.

1. In accomplishing this object Criticism is guided by certain objective aids and subjective canons.

MSS. AND VERSIONS

(1.) Its external materials are MANUSCRIPTS and VERSIONS, especially the former. i. The MSS. of the Old Testament are not ancient, dating no earlier than the twelfth century. The criticism of the Hebrew text is therefore limited in its scope; but it has made great progress of late. The MSS. of the Greek Testament are more abundant, better authenticated, and in more perfect preservation than those of any ancient classics: including the UNCIAL, copies in Greek capital letters, and the CURSIVES, they amount to nearly sixteen hundred. The earliest of these are Uncials, and are of inestimable value as the archives of the Christian Church, and the venerable representatives of its holy books. The ALEXANDRIAN CODEX, known as A, and now in the

British Museum, dates, probably, about the beginning of the fifth century, and contains nearly the whole of the Two Testaments, save the greater part of St. Matthew and a few leaves wanting elsewhere. The VATICAN, or B, is the Romanist basis: it is a century older than A, but is not so nearly complete in the New Testament. The CODEX EPHRAEMI, or C, is a PALIMPSEST—that is, a manuscript written on a manuscript. Two thirds of the New Testament have been found underlying certain other writings on this parchment. The CODEX BEZÆ, D, now at Cambridge, is probably of the sixth century, and contains only the Gospels and Acts. But Divine Providence has reserved for this age the discovery of the most precious, as being probably the oldest, certainly the most complete, of the early copies of Scripture. It is known as the CODEX SINAITICUS, or ℵ, and contains the complete New Testament. After these the Codices rapidly increase. ii. The early Versions are of great importance in Criticism. The Septuagint of the Old Testament is, on many accounts, the most important; but it is not the only one. Each century from the second to the seventh produced a remarkable version of the New Testament, appeal to which, especially to the PESHITO, or Syriac, of the fourth century, affords essential aid in the determination of the Text. The innumerable QUOTATIONS found in the Fathers of the first five centuries belong also to this branch, as they are very often free translations, or loose paraphrases of translations.

CRITICAL CANONS.

2. These manuscripts and Versions, multiplied and of course sinking in authority as centuries passed, are collated and thrown into Families or Recensions. Biblical Critics, by the use of certain canons the application of which requires the rarest judgment and experience, seek to restore the text to its original state. They have to consider the probable causes of the Various Readings themselves: accident or design, the former obvious enough, the latter often to be suspected. They have to weigh evidence in a court than which none is more sacred; and, in coming to their decision on any controverted text, they have a variety of principles to guide them, and a multitude of conditions demanding attention. There are, however, a few so plain and reasonable that they decide the great majority of cases. For instance, the shorter reading is more likely to be the right one:

"brevis lectio præferenda verbosiori;" the rougher is more probably authentic than the smoother: "proclivi lectioni præstat ardua." Now, while the application of the critical faculty is the privilege or prerogative of only the highest scholars, the results and even the processes are of universal acceptation.

RESULTS.

3. The Theological bearing of Biblical Criticism is obvious. (1.) Many passages of great importance are in the hands of the critics: sub judice. Some—such as "the Heavenly Witnesses," and a few others included, with or without brackets, in our Version—must be given up. Others are now, though not likely to remain, undecided: for instance, the reading GOD may be surrendered in one passage, and retained in another equally significant. The majority of these contested passages, interpolations, and changes are of no doctrinal weight. Not one of them is the sole fundamental text of any article of faith. Though the variations in the leading MSS. amount to scores of thousands—including all, from letters to paragraphs—they involve no question vital to Christian doctrine. (2.) The peculiar and technical knowledge required in this study, and the variety of conditions that must meet in those who exercise authoritative judgment as to the Text, limit Biblical Criticism, so far as its processes go, to a select number. The results, however, as affecting theology, are open to everyone. All may weigh the evidences which others collect, and appreciate the judgments they themselves could not independently form. The whole subject is made very interesting in modern theology, and the present Revision of Scripture gives a peculiar depth to that interest. Its leading results, especially as affecting some twenty various readings, ought to be familiar to every student. In fine, the general literature of this branch, perhaps the most exclusive in Biblical study, is certainly one of the most fascinating.

1 John v. 7.

1 Tim. iii. 16.

Acts xxi.

II. BIBLICAL INTRODUCTION.

BIBLICAL INTRODUCTION.

II. BIBLICAL INTRODUCTION includes in its wide compass all that pertains to a knowledge of the Bible as made up of human documents, and particularly as a Collection of human documents. A certain amount of acquaintance, familiar acquaintance—the more intimate the better—with this branch is an obligation on the student of theology, especially the ministerial student.

THE BIBLE. 1. The Bible as a whole is the history, the only history, of Religion in the world. It is the Book of the Chronicles of the Kingdom, ante-Mosaic, Hebrew, and Messianic. It is the Record of Prophecy and Fulfilment. (1.) The general study of the volume, as unfolding one vast accomplishment now in process, and pointing to another not yet revealed, may be called the DISPENSATIONAL study of the Bible, as a complete organic unity. (2.) But the Collection has its subordinate ARRANGEMENTS. First comes the relation of the Two Testaments. Then the ancient distribution of the Old Testament into the Law, or the historical basis; the Prophets, or the transition from the Law to the Gospel; the Psalms, or the devotional element for all ages. Then the division of the New Testament into the Evangelicum or Four Gospels, the Apostolicum or Acts and Epistles, and Apocalypticum or Revelation; in more modern times, the Gospels as Synoptical and Johannæan, the Acts as transitional to the Epistles, and the several types of doctrine in the Apostolical Epistles and the Apocalypse, as compared with the rest of Scripture. (3.) The INDIVIDUAL BOOKS demand specific attention. This includes the writer, date, circumstances, and design of each book; especially its analysis in relation to its connection with its predecessors and successors. The theological importance of this is great: an accurate knowledge, however general, of the scope of every document will generally furnish its best defence against attacks; it will throw light on its doctrinal character and bearings, and thus locate it in the system of Biblical theology. A clear view of the literary and other peculiarities of every book in the Bible is indispensable to the student: it is one of the elementary requisites in theological education; but, perhaps on that very account, there is nothing which is more neglected. No young minister, no candidate for the ministry, should think he has acquired the rudiments of his profession until he has established in his mind a nucleus of information concerning all the individual documents: a nucleus around which additional knowledge shall continually gather, until there is no part left in obscurity.

HISTORY. 2. The Bible must be studied as an HISTORICAL RECORD. From beginning to end the law of its construction is narrative. (1.) Strictly speaking, its history as such is that of the Chosen

People alone; and the methodical study of that history is one of the theological virtues. As contained in Scripture, and confirmed by secular historians, it is the most trustworthy series of national annals, and certainly the most important. From Abraham to the Bondage; from the Desert to Canaan; the times of Judges and Kings; the Division of the Nation; the Captivity, the great Interval, the Rejection of Christ, and the Dispersion,—are the critical points in that sacred history. (2.) CHRONOLOGY is involved, as the method of summarising and remembering these facts. As a science this is perhaps the most abstruse and difficult that hangs upon theology. But practical or statistical chronology may be made simple enough. There are a few prominent epochs, the dates of which are fixed: the Exodus, the Temple, the Deportations, the Birth of Christ, the Pentecost, the Death of Herod, the Destruction of Jerusalem. Beyond and higher than these is a certain latitude, the limits of which are not carefully defined. (3.) The GEOGRAPHY of the Holy Land—from the time when the heathen left it till it became the LAND OF IMMANUEL—is not only very interesting in itself, but bound up inseparably with the interpretation of Scripture. CHRONOLOGY.

3. The ARCHÆOLOGY of Scripture comes next: including the entire fabric of the ancient Economy, as past and apart from its relation to the Gospel. There is a sense in which no jot or tittle is really obsolete. There is a sense also in which almost everything Judaic has outlived the changes of time. But with these we have not here to do. The antiquities of Scripture have two ranges: one of greater importance, including the civil and political and religious constitution of Hebraism, as lying under and around the very foundations of Christianity; and the other pertaining to the people as a mere branch of the Semitic race. ARCHÆOLOGY.

(1.) With reference to the former, the more essentially sacred of the antiquities of Hebraism, theological study has a wide range. *α.* The national tokens of severance from the world: the COVENANT SIGNS, Circumcision, the Passover, and the TEMPLE as the dwelling-place of God among His people. *β.* The CEREMONIAL of worship: the Levitical order; the High-priesthood, with the relation of all other functions to it; the service and system of HEBRAISM.

Sacrifice, the sin-offerings and thank-offerings, with their varieties; the Three Feasts, their history and meaning and typical significance; the One Fast; the Sabbaths and Sabbatic cycles; the New Moons; the voice of Prophecy, never absent; and the several methods of revelation, from Urim and Thummim, through symbols and visions, down to Bath-kol.

JUDAISM. (2.) There is also a post-Hebraic Archæology belonging to the Judaism of the Interval, or, rather, to the time when Hebraism was passing into Judaism. In some respects the ancient Church appeared to greatest advantage after the Captivity: it inherited the Past, the lessons of which its chastisement prepared it to profit by; it gave rise to many new institutions, some of which, specially sanctioned by our Lord, contained the germs of much that was incorporated into the Christian Church. It is hardly possible to study too carefully the annals of this Interval: for instance, the rise and history of the SANHEDRIM; the constitution of the SYNAGOGUE and its order; the gradual ascendency of SCRIBES, RABBIS, and other guardians of the law; the separation of the people into PHARISEES and SADDUCEES and ESSENES; and the new FESTIVALS, such as the Purim, which our Lord approved, though not of direct Divine institution. There is a deep and peculiar theological interest in this portion of the history of the great Preparations.

MANNERS AND CUSTOMS. (3.) The subordinate subjects of Archæology are subordinate only in a relative sense. The interpretation of the New Testament requires an accurate and seasonably applied knowledge of the manners and customs of the ancient people: their mode of life, domestic architecture, merchandise, agriculture, festal and funereal rites, social habits, music, literary methods, style of writing, and forms of public and private instruction. The Commentaries furnish generally such knowledge as the expositor or preacher requires; but the student should not be entirely dependent on incidental reinforcements of his memory. He should aim to be well read and at home in all these branches of sacred knowledge.

NATURAL HISTORY. 4. The NATURAL HISTORY of the Bible includes all that remains: that is, the world of nature in which Scripture lives and moves. It has its own comprehensive range, not to be

studied as in the light of modern physical science, but not without its interest even in this respect. The Fauna and Flora of the Biblical records, as very faithfully depicted in the best Introductions and Monographs, have a theological as well as a general value: somewhere or other, almost every fact will be found to affect the interpretation or the illustration of New-Testament doctrine; and the importance of everything must be measured by its subservience to this object.

III. PHILOLOGY.

PHILOLOGY.

III. The PHILOLOGICAL study of Scripture follows. The text with which Biblical Criticism deals is in two languages, each of which has its varieties and peculiarities. A certain knowledge of these is indispensable to the finished theologian, though the soundness of his theology is not dependent on a minute and thorough independent acquaintance.

1. The Old Testament is written in Hebrew, with the exception of certain Chaldee portions. The profound study of this tongue requires that cognate Semitic dialects should be added: Syriac, Aramæan, Arabic. Not only for the sake of the Old Testament itself is a knowledge of Hebrew necessary, but also because the New Testament is written in a dialect much coloured by an Aramaic dialect related to the Hebrew. The Greek of the later Scriptures is the later classical dialect (the κοινή), with more or less infusion of Hebraisms in style and words: in some parts this amounts to Hebrew thought in Greek clothing. The Alexandrian age was the link between the Oriental and the Western style; hence the Septuagint Version, the Apocrypha and Philo, are important helps for the student.

Dan. ii. 4; vii. Ezra iv. 8; vi. 18; vii. 12—26. Jer. x. 11.

2. These two languages are in our days better understood, and the aids to their acquisition are more abundant, than in any former age. The Lexicons, Grammars, and Concordances of the Hebrew and the Greek, especially of the Greek, are so accommodated to the student's necessity, that he may with ordinary diligence acquire at least a practical and working knowledge of the originals. An exhaustive knowledge is possible only to few;

but none who lay early their foundations need be without such an expertness in the use of the instruments of sacred Philology as will enable them to appreciate the exposition of guides more learned than themselves.

HERMENEUTICS.

IV. HERMENEUTICS.

IV. The science of HERMENEUTICS is applied in EXEGESIS, or the theological interpretation of Scripture. The science is an extensive one, but rests on the application of a few general principles.

HISTORY. 1. The history of Biblical Hermeneutics in the Christian Church may be studied with advantage. There have not been successive schools; but the several schools have been marked by the preponderance of either the allegorical or mystical, the ecclesiastical or traditional, the literal or unfettered, principles. (1.) Before the Reformation, the earliest tendency was that of the Alexandrian school, which always tended to the allegorising method, as inherited from the Jewish Cabbala. It did not altogether neglect the grammatical interpretation of the "body" of Scripture, but paid more attention to the moral exhibition of its "soul," and most of all to mystical or anagogical for the initiated or τέλειοι. (2.) Through the Middle Ages exposition of Scripture was fettered by ecclesiastical bonds: first the Regula Fidei, or rather the Rule of the Church, directed it; independent research was checked, and Commentaries took the form of CATENÆ, or Synopses of Patristic exposition, down to the Council of Trent. (3.) A free, historical method always existed: especially in the school of Antioch. (4.) Since the Reformation these three tendencies have been perhaps more marked than before: the last, especially, has found its expression in the Rationalist exposition of modern times. It is now the highest aim of Hermeneutics to combine the three: giving the profound spiritual sense, the traditional interpretation of the Church, and the scientific study of the text their respective rights.

METHODS. 2. Pursuing the order, we may reproduce these three methods in the general laws of Hermeneutics: the grammatical study of the plain text answers to the Historical School; the observance

of the analogy of faith, to the Traditional, the analogy being Biblical tradition; and dependence on the Holy Ghost, to the Allegorical or Mystical.

TEXT LITERAL AND FIGURATIVE.

(1.) At the root of all lies the grammatical or literal meaning. The Lexicon gives the meaning of the words; the Grammar, their right construction; and the Concordance, the writers' distinctive phraseology. The Bible must be interpreted like any other book: this canon, so far as it goes, is unimpeachable. The student has the key in his hand, which—if the confusion of figures may be allowed—gives life to the dead symbols of the text. The figurative character of that text makes no difference: it belongs to universal grammar, though Biblical figure has its peculiar laws.

α. The simpler tropes—by which, as the word τρόπος signifies, words or extended terms are turned from their natural meaning—abound in the Bible, which is mainly an Oriental book. The SIMILE, or pure comparison, needs no Biblical canon. But the METAPHOR, which is the simile without the link of comparison, and the METONYMY, or Synecdoche, which describes an object by some of its relations or parts, both have their peculiar laws. The great majority of these are simple, and bring their own explanation: such as the metaphor in *I am the true Vine*, or *The Lord God is a sun and shield;* and the metonymy in *They have Moses and the Prophets*, or *a soft tongue*, or *the Circumcision.* The Scriptures, in fact, adopt these figures into their ordinary language to a very large extent. In some instances, however, it is exceedingly important to distinguish between the figure as to be understood literally, and the figure as to be figuratively understood. On this distinction hangs much theological discussion: as, for instance, in relation to the institution of the Eucharist. In the words *This is My body which is given for you*, and *This cup is the New Testament in My blood*, we have metaphor, metonymy, and synecdoche united. And how solemn is the necessity of the right discipline of Hermeneutical science here!

Luke xxii. 19, 20.

β. The more extended tropes, such as Allegory, Parable, and Symbol, have also their laws of interpretation. ALLEGORY, as the expansion of Metaphor, has always a real history at its basis: as in the *Vine brought out of Egypt*, and *Hagar and Sarah.* But the relations between the history and its veil require careful

Jer. v. Gal. iii.

Hermeneutical study. The PARABLE, which is our Lord's peculiar and unshared method of teaching, is the Simile expanded. It has its one great point of resemblance, and always its subordinate accessories; but the relation between these must also be carefully studied. The SYMBOL, which is an indefinite trope that pervades Scripture, ranging from a word or a number up to actions with complicated scenery, has its own laws, which form a deeply interesting and important branch of Hermeneutics.

ANALOGY. (2.) The ANALOGY OF SCRIPTURE suggests a second canon. This is a wide term, and includes the close observation of the writer's context and general strain of teaching, and, in connection with that, perpetual reference to the universal harmony of Scriptural truth. *α.* Each writer in Scripture has his Charisma or "gift," his own style of phraseology and of theological thought. For instance, while the Apostles have but one doctrine of Righteousness, St. Paul and St. James are instructed to present it each under a different aspect; and the law of analogy requires that this key be applied to every discussion. The same holds good throughout Scripture, whether of the Old Testament or of the New. *β.* But there is an Analogy, or *Proportion of Faith*, pervading the entire Oracles of God; and all exposition must be faithful to it. This must govern the interpretation of Scripture as a gradual development of one harmonious Truth: there is one doctrine of the Trinity, of the Person of Christ, of Sin, of Redemption, of Faith and Works, of the Holy Spirit's influence, of Immortality. The application of this canon is in one sense exceedingly difficult, in another it is exceedingly easy. But, difficult or easy, it is an inexorable law, that the exegesis of every sentence of Scripture must accord with its Supreme Rule of Faith. This, however, leads at once to the third canon, on which finally depend the life, truth, and security of Biblical Hermeneutics.

Rom. xii. 6.

THE HOLY SPIRIT. (3.) The Holy Spirit's immediate presence to the mind of the expositor is in Hermeneutics both a law and a guide of interpretation: as such it is the corrective of the subjective spirit, whether mystical or allegorical or rationalistic. *α.* He is the Expositor within the Scripture itself; He expounds the Old Testament by the New; type by antitype; and ancient text by new quotation. *β.* He continues His interpretation in the Chris-

tian Church, and to the minds of all who steadfastly believe in the reality of His presence and guidance. He preserves the regenerate spirit in its true and deep sympathy with the written Word; or, in His own better language, gives the spiritual sense and discernment on which the right understanding of Scripture depends. Moreover, it is not fanaticism to believe that He answers every suppliant, especially every minister responsible for the teaching of His people, who consults the Oracle in simple prayer. In ancient times the Lord gave counsel to the leaders of the congregation who inquired at the high priest's *breastplate of judgment*. The Christian Revelation has abolished the typical symbols of URIM AND THUMMIM; but it has given us the reality of their "doctrina et veritas," their *revelation and truth*. And none shall seek this Oracle in vain.

Numb. xxvii. 21. Ex. xxviii. 30.

V. EXEGESIS AND THEOLOGY.

EXEGESIS PURE AND APPLIED.

V. The result of all these is Exegesis, either pure or applied in the Pastoral Theology of the ministerial function; Biblical Theology, or in the systematic construction of Scriptural doctrine, as such; and Dogmatic Theology.

1. EXEGETICAL THEOLOGY is the fruit of the application of Hermeneutics in particular, and generally of all Biblical study, to the theological interpretation of the text. (1.) Pure Exegesis, or exposition, occupies a large and abundant place in Christian literature. It ranges from monographs on detached passages and paragraphs, through expositions of the several books, up to commentaries on the whole of Scripture. There cannot be much doubt that the best and purest theology is to be found in books devoted to the direct exposition of the Sacred Word; but the value of these books is generally in the ratio of their concentration, and the richest products of modern exegesis are the result of earnest and learned labour on individual documents. (2.) Exegesis is applied in many forms of Practical Theology: the most important being that which takes form in the ministry of the Word, or the pastoral teaching. The principles which govern the application of Hermeneutics to preaching belong to HOMILETICS: of which it may be said, generally, that it is a sacred science,

which absorbs, reproduces, and applies to the salvation of men all that is practical in Christian theology.

BIBLICAL THEOLOGY.

2. BIBLICAL THEOLOGY is the noblest superstructure on the foundation of Hermeneutical science. It arranges systematically the boundless variety of truth which in Scripture is presented under a process of development, at sundry times and in divers manners. Its systematic arrangement, however, aims rather to exhibit the stages of development than the final results. It is occupied with the relations between the theology of the Old Testament and that of the New, as also between the various schools of teaching and thought into which the Scriptural writers may be distributed. It is the Theology of the Christian Doctrine in its course of various but orderly revelation.

DOGMATIC THEOLOGY.

3. Biblical theology lies at the foundation of DOGMATIC THEOLOGY. From age to age Biblical Doctrine has assumed new forms of statement, arrangement, definition, and terminology. When the development of Divine doctrine ceased, the development of human dogma began. Doubtless one and the selfsame Spirit has presided over both. But the sole security for the soundness of our Systematic Theology, through all its branches, is its fidelity to the exposition of the Word of God as the only standard of truth, the only RULE OF FAITH.

II.

GOD.

I. EXISTENCE AND NOTION OF GOD.

II. TRIUNE ESSENCE AND ATTRIBUTES.

GOD.

God is all in all throughout Theology: everywhere its subject and object. But there is a specific doctrine of God which falls into two branches of discussion: first, the existence of the Supreme Being as an object of human thought and knowledge; and, secondly, the revelation of His nature and attributes. It is obvious that these two cannot be kept entirely distinct: each involves the other; but they may be distinguished as God's revelation of Himself in man and to man.

I.

THE EXISTENCE AND NOTION OF GOD.

The existence of God may be viewed as an innate conviction of the human mind that needs no proof, and as a truth that demonstrates itself by its credentials. This eternal truth is a necessary element in man's consciousness, as created in the Divine image. But, in consequence of the disturbance of human reason, it is necessary that theology should be prepared to arrange the elements of this consciousness of God into a formal system of arguments

in defence of His existence. With this are inseparably bound up the reality and measure of the knowledge of God possible to man.

EXISTENCE OF GOD.

I. THE EXISTENCE OF GOD.

The Being of a God is at once an innate idea and a demonstrable truth.

INNATE IDEA OF GOD.

I. INNATE.

That God exists is a truth which God alone can reveal. He has wrought this truth into the constitution of human nature as its Creator. Scripture, which never proves the Being of God, appeals to this consciousness; it also gives the reason of its disturbance, and thus obviates the force of every argument against it.

1. The Word of God, as addressed to man universal, assumes that in his nature there is a consciousness of a Supreme Being, on whom he depends, and to whom he is responsible. It appeals to the *law written in the heart*, which implies a Lawgiver; and to the sense of dependence which feels after the source of being, *if haply it might find Him*, as His offspring. Every objection that may be urged against the universality of this double sentiment it obviates by showing that two reasons have obscured that truth in the human mind: through sin men *did not like to retain God in their knowledge:* and therefore *God gave them over to a reprobate mind*, or a mind void of judgment. The only atheism that the Scripture admits is practical atheism: that which *the fool meditates in his heart.*

Romans i. 19—21. Acts xvii.

Romans i. 28.

Psalm xiv. 1.

2. Hence the general proposition that the existence of the Supreme is innate and connate. This does not mean that the full knowledge of God is formed in every mind as an object of consciousness, but that the constitution of human nature is such that it naturally develops a consciousness of God when God presents Himself, even as it becomes conscious of self and of the outer world. That consciousness of

God is morally perverted, even as the consciousness of self, and of the external world, may be intellectually perverted by a false philosophy. It may assume a thousand forms, from the blind fetish of abject superstition, through all the variations of polytheism up to Pantheism, or the materialistic theories that unwittingly make the eternal evolutions of unintelligent law into the very God that they reject. This leads at once to the theological arguments in proof of the being of God.

II. DEMONSTRABLE.

DEMONSTRATIONS.

All arguments for the being of God are only the analysis of that original consciousness of God which belongs to man as a creature: hence they are derived, first, from a consideration of the nature of the human mind itself; secondly, from a consideration of the relation of the human mind to the phenomena of the universe; and, thirdly, from the universal Theism of mankind as the result of both. These arguments serve to show the groundlessness of all atheistic theories, whether they negatively exclude God, or positively assert His non-existence. But there is a limit to their demonstrative force as human evidences: they require the enforcement of the Holy Spirit's influence as Divine credentials, and the further revelation of God as to what His nature is.

CLASSES OF ARGUMENT.

1. The credentials of the existence of a Supreme Being are found in the constitution of human nature, and in the outer world. These are variously arranged by theological argument, and receive various names.

MORAL.

(1.) The simplest form of the former demonstration is found in the moral nature of man, which in conscience proclaims the existence of a Supreme Lawgiver, and in its desires and aspirations the existence of a Supreme Object, for communion with whom it was made. These are not the result of education, but primary, intuitive, and universal. This may be called the MORAL demonstration. Again, there is in the spirit of man a clear

idea of God as the Perfect Being: there must be an objective reality corresponding to this. The argument is put in a variety of forms: for instance, we cannot conceive the non-existence of space and time: there must be an Infinite Substance, of whom these are the accidents. Such arguments are called ONTOLOGICAL, and sometimes A PRIORI. But they are too abstract for common use, and are really all of them A POSTERIORI: they infer a Divine Being, from premisses already within.

ONTOLOGICAL.

(2.) Arguments from the phenomena of the universe are divided into two branches. First, the COSMOLOGICAL: that which demands a sufficient cause for every effect. The idea of cause is a primary law of thought: not arising from the observation of sequence in things. The mind of man demands a Cause of his own being, of the universe around him: the Eternal First Cause is a necessity of thought. Secondly, the TELEOLOGICAL, which observes the infinite marks of design in all things. This physico-theological argument derives its materials from the creation everywhere, from the adaptation of man's mental and spiritual faculties to the world around. It is literally irresistible to all but those who deny final causes altogether, and with that denial make everything the result of chance.

COSMOLOGICAL.

PHYSICO-THEOLOGICAL.

(3.) The union of these two classes of arguments has swayed the general thought of mankind. The world has been THEISTIC from the beginning. This is the testimony of Scripture; and the fact is itself a strong argument. Even the forms of the perversion of Theism bear witness to the truth: Polytheism and Pantheism, which are only distortions of the one great idea, have for the most part divided mankind. Universal religion among men is at once evidence of the force of the irresistible nature of these arguments, and itself an additional argument.

UNIVERSAL BELIEF.

2. This leads to a glance at the limitation of the argument as to the evidence of God. This limitation is of two kinds. (1.) It cannot be denied that the perversion of the human intellect under the influence of sin is such that it may refuse to accept the evidence of the being of such a God as these arguments demonstrate. Man may sink into such a state as to think himself an atheist: indeed, he may suppress the idea of God in his nature altogether. But, generally speaking, pure atheism is

LIMITATION.

rare among men; and still rarer is Anti-theism, or the revolt against the possibility of the existence of a Being that rules the universe. The idea of God is generally rejected by being disguised. The God of the Atheist is an unknown and unknowable Force, or the Pantheistic Absolute, evolving itself in all things. Even the modern Materialist speaks negatively of God: "Matter I know, and force I know, but what is God?" (2.) Hence, secondly, all the demonstrations usually given of the existence of the Supreme are simply the preliminaries to the revelation of the Divine nature by the Word and the Spirit. In other words, they involve the further consideration of what God is. The very best exhibition of arguments in favour of His existence leaves the subject imperfect, until the revelation of His nature and name and attributes gives the demonstration its crown and completeness.

II. THE NOTION OF GOD.

NOTION OF GOD.

The Revelation of Scripture is Theology, or the science of the knowledge of God. This knowledge must be considered, first, as possible to man, and then as imparted by God. The former involves the question in what sense man may know God at all; and the latter in what way the Divine Being has revealed His essence and His attributes.

The knowledge of the Divine nature which is possible to man is of necessity partial and limited; but it is true knowledge, as corresponding to reality in its Object; and, for the regulation of man's life of faith, it is sufficient. The establishment of these propositions will show the harmony between all sound philosophy and Divine revelation.

KNOWLEDGE OF GOD LIMITED.

1. When Scripture says that God dwelleth in light which no man can approach unto, it means what philosophy means when it says that we cannot define in our thought the Infinite. We cannot comprehend God in the sense of understanding Him in His

essence, attributes, and relations. We cannot search and find Him out unto perfection. He is and must be to every created faculty, and that for ever, in some sense an unknown God. None but the Infinite can know the Infinite; and all transcendental theories of the universal reason of man having in it a perfect revelation of God, which comes in that reason to perfect knowledge of Himself, are Pantheistic and unscriptural.

REAL AND TRUE.

2. But the knowledge we have of God is, nevertheless, a real knowledge. There are many ways in which it pleases God to reveal Himself: but they all imply that He gives us true knowledge as far as it goes. He does not deceive us as to His nature.

(1.) For instance, He describes Himself to us as a Being concerning whom our apprehensions may be strictly conformed to the truth. Now, there are many things that we know, not thoroughly, in their essence and attributes, but yet truly and according to their real character. We have a true knowledge of our own souls, though their mystery is unfathomable. Our knowledge of the round world we dwell on is real and true, though very partial. There is no definition of knowledge which does not admit of our truly knowing God.

(2.) But, more particularly, God reveals Himself to man as made in His own image, and permits him to infer the perfection in God of what in himself is imperfect. The entire course of Scripture encourages this view. What is called ANTHROPOMORPHISM is the style adopted by the Almighty when He speaks and acts as a man. This is the prevalent method of the Bible: God's thoughts are not as our thoughts, only in the sense of being nobler; His ways are not as our ways, only in the sense of being better. We are not deceived by Him when we are encouraged to think that *the same things are true in Him and in us.* Personality, power, goodness, truth, love, are reflexions in us of His image; realities in us corresponding to realities in Him.

Ps. xciv. 9. *He that planted the ear, shall He not hear? He that formed the eye, shall He not see?*

(3.) Once more, the Scripture dwells much on the knowledge of God which is imparted to the soul by special illumination from above, awakening faith. Now there can be no true faith without

a sure knowledge of its object; and that faith in God which lies at the root of all religion would be an empty theory if the Being it trusts was not what it trusts Him to be.

SUFFICIENT.

3. And the knowledge which man can have is sufficient; sufficient for the purpose of a probationary life which is only the threshold of eternal knowledge.

(1.) This sufficiency is more than the mere Regulative Knowledge which some modern philosophers assign as the only possibility. It is very dangerous to remove the real God to an infinite distance—with the old mystics, ἐπέκεινα πασῆς οὐσίας—and leave us only some hints to guide us. Granted that our knowledge is regulative; it also corresponds to the true God, and that is the reason why it is sufficient.

(2.) It is knowledge which is sufficient for the satisfaction of all our contemplation, adoration, desire; whatever knowledge does and is, this knowledge does and is in perfection. Divines used to speak of a "theologia beatorum" and a "theologia viatorum." For the present we have the knowledge of reflection in a glass darkly; hereafter the vision will be face to face. But it must be remembered that the Saviour, the Only Revealer, has assured us of more than a merely regulative and imperfect knowledge: *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.* The Being whom the New Testament reveals is very different from the abstract and inconceivable form of being which, rather than whom, modern philosophy sets before us. Such a formless God neither the knowledge of the understanding nor the knowledge of the heart will be content to receive.

Matt. xi. 27.

II.

THE DIVINE ESSENCE AND ATTRIBUTES.

ESSENCE AND ATTRIBUTES.

The Revelation of God to man concerning Himself is given in names which declare His nature and His perfections. Some of those names are such as express the Divine Essence in itself, some His Divine Being as disclosed in His works, and some the Divine Substance as clothed

with its attributes. From these, as progressively unfolded throughout the Scriptures, we may define the Essence of God, and arrange the Divine perfections.

The term in most common use, and the only one used in Scripture, is NATURE. This, according to its derivation, is scarcely applicable in any other than an accommodated and conventional sense to God. Neither the idea of φύσις, from φύω, nor that of Natura, from Nascor, comports with the undeveloping absoluteness of God. The Scripture, however, knows no such abstract terms as Essence or Substance. I AM is BEING, indeed, in contradistinction to all phenomena; but it is Being concrete in an Eternal Person. SUBSTANCE, Substantia, which is the hidden reality that underlies attributes, is equally absent from Scripture. In theology the word Nature is more generally referred to the Moral character of God; the words Substance and Essence to His eternal and uncaused Being.

NAMES OF GOD.

I. THE ESSENTIAL NAMES OF GOD.

The names which stand for the unsearchable mystery of the Divine nature have been progressively revealed. Two of them, Elohim and Jehovah, in their Old-Testament unity, declare that God is at once absolute and necessary existence, and the personal source and ruler of all life: as such they are supreme among many other names running through revelation. They are consummated in the New Testament by the disclosure of a Name without a name, that of the Triune God made known by Jesus Christ.

ELOHIM AND JEHOVAH.

I. ELOHIM AND JEHOVAH.

These two essential and personal names run through the Scriptures as distinct, and as related to each other, and as in combination with other names. They convey an idea of the Divine Being which, though unsearchable in itself, effectually defends it from every false theory.

1. The former, אֱלֹהִים, is the first and all-pervading name of the Supreme Béing. Its derivation, whether from a root signifying power, or from one signifying fear or worship, is of secondary importance; probably in its simplest form it is underived. Occurring sometimes in the singular, it is generally in the plural: thus expressing the abundance, fulness, and glory of the Divine nature. The latter, יְהוָה, denotes essential and abiding being, uniting what to man is past, present, and future in one eternal existence. It is a fruitless attempt to trace these holy names to any origin but God Himself.

2. These appellatives are united in Scripture; and their combination, *the Lord God* and *God the Lord*, declares the truth that the ELOHIM or God who created the universe is the personal JEHOVAH or God of His creatures: therefore, when the fuller revelation was made through Moses, of the God of a special covenant, the personal relations of Jehovah were made prominent over those of the Almighty God whom the fathers had formerly known. When they are united, Elohim is rather the abstract and generic name, which might be given to false gods, but Jehovah is the proper name that indicates absolute unity and personality. Hence the two great perversions of thought concerning the Divine nature which have been found wherever men have been left to themselves—Polytheism and Pantheism in all their forms—are by these names condemned.

(1.) POLYTHEISM, the theory of which Idolatry is the practice, is the human corruption of these Divine truths: Elohim, the God of unbounded internal fulness of life and external manifestations of creative wealth, becomes in heathenism a universe of deified and worshipped powers; Jehovah, the special and local god of each worshipping nation. Or, in the Eastern systems of Dualism, Elohim was perverted into the creative forces of darkness and evil, Jehovah into the co-eternal God of light and goodness. In the Scripture, *the Lord our God is one Lord*, and *the only true God*, and His *name one*. This is the sublime testimony of the opening of Genesis, and it is confirmed throughout the Scripture. The Pantheon of heathenism has in it one altar,—to לֹא—, *not god*. Deut. vi. 4. John xvii. 3. Deut. xxxii. 21.

(2.) PANTHEISM has in every age—in the East and West, in ancient and in modern times—been the prevalent error of the

philosophical intelligence in its speculations concerning God. Unlike Polytheism, it has simplified the idea of God; but its God is the ALL, *τὸ πᾶν καὶ τὸ ἕν*, the unity of the world, hence called the UNIVERSE. Pantheism makes God all in the sense of elevating Him above personality. The ancient Pantheism, as introduced into the modern world by Spinoza, regards the All as one substance, having mind and extension as its modes or attributes. There is no becoming; all is pure being; and phenomena are only the modifications of that being. Whatever the transcendental philosophy introduces, resolving pure being finally into the unmodified NOTHING, has no element in common with theology. Modern Materialism unconsciously adopts a Pantheistic character. Its unknown and unknowable Force or Law is the irrational expression of the same thought; but it gives matter the preeminence in its theology of nescience. (3.) ELOHIM-JEHOVAH is the Scriptural doctrine expressed in symbolical names. However difficult it may be to receive the saying, God is Absolute Personality. This is the teaching of both names, especially in their unity. Each denotes the soleness, the necessity, the infinity of the Divine Being as "Spiritus Independens;" and each is connected with man and the creature in such a way as not only to permit, but to demand, the most definite personality, or self-determining relation to the beings whom He calls into existence. This double-name expresses clearly all that Pantheism has laboured in vain to express during the course of its many evolutions; but for ever precludes the error into which Pantheism has fallen. It avows an infinite fulness of life and possibility in the eternal essence; but assigns all to the controlling will of a Person. The Scripture scarcely ever approaches the notion of an abstract Being; it invariably makes both Elohim and Jehovah the subjects of endless predicates and predicative statements. *In Him we live, and move, and have our being:* in *Him*, a Person to be sought unto and found. In fact, the personality of God, as a Spirit of self-consciousness and self-determining and independent individuality, is as deeply stamped upon His revelation of Himself as is His existence. We are created in His image: our Archetype has in eternal reality the being which we possess as shadows of Him; He has in eternal truth the personality which we know to be our

Acts xvii. 28.

own characteristic, though we hold it in fealty from Him. *Thy God* is the Divine word; *my God*, the human response, through the pages of revelation. No subtilty of modern philosophy has ever equalled the definition of the absolute I AM; the English words give the right meaning of the original only when it lays the stress upon the AM for the essential being, and the I for the personality of that being.

3. These are the two supreme names of the Divine Being in the Bible. All others are variations on them, or these with additional appellatives that link them with the attributes. For instance: אֵל שַׁדַּי, *God Almighty*, or *Shaddai* alone; אֵל חַי, *the Living God*; אֵל עֶלְיוֹן, the *Most High*; the *Lord* or the *God of Hosts*. There is one name which occupies a peculiar place in the Bible: the plural name אֲדֹנָי, joined with Elohim and Jehovah. This name of God denotes His dominion as Lord, which Jehovah does not. The Jews used the vowel points of this word in writing and pronouncing the name Jehovah, which they thus veiled in reverence: hence it coalesced with the latter when it was translated and passed into the New Testament as κύριος. The testimony of Thomas to the Divinity of Christ, *My Lord and my God*, is, however, an echo of *Adonai Elohai* in the Psalms. St. John in the New Testament gives two new definitions of the nature of God, both, however, including His attributes, like those to which we have referred in the Old Testament: *God is light* and *God is love*. The same final witness records the last revelation of God in the person of Christ which sums up all the Divine names in one remarkable verse: Ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὦ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. Here are all the Greek representatives of the Hebrew names Elohim, Jehovah, Adonai, Shaddai; with their meaning as absolute and personal being. And they form the transition, as our Lord Jesus Christ utters them, to the second branch of our subject, the revelation of the Triune Name.

Gen. xvii. 1. Job v. 17. Gen. xiv. 18. Jer. v. 14. Isa. xl. 10. Dan. ix. 13.

John xx. 28. Ps. xxxv. 23; xxxviii. 15.

1 John i. 5; iv. 16.

Rev. i. 8. (Tisch.)

II. THE TRIUNE NAME.

THE TRIUNE NAME.

The perfect revelation of the Divine Name or Essence is that which is given by our Lord Himself in the Baptismal

Formula of dedication to God and admission into His kingdom. This final testimony of the Revealer declares that the supreme Object of Christian Faith is one, yet existing in a threefold internal personality. As a testimony, it closes a long series of progressive developments of doctrine, all pointing to a Trinity of personal subsistences in the Godhead, and commences a revelation of God which connects Three Divine Persons with the redemption of the world and the administration of grace in the Church. Hence, a doctrinal distinction may be suggested between the Absolute or Immanent Trinity and the Trinity Economical or Redemptional. The latter must be reserved for a future stage. It is with the former that we have now to do; and it will be sufficient to establish from Scripture the essential Unity, the essential Trinity, and the essential Triunity of the Divine Being. This last head will lead to the illustration and confirmation of the doctrine by a slight reference to the controversies through which it has passed, and the dogmatic definitions to which these have given rise.

UNITY.

I. UNITY.

It is impossible to define the Unity of God: the word unity in human language gives but a faint idea of it, barely serving to defend the doctrine from every opposite error. Hence we are shut up to the Scriptural method of stating it, and to the confirmations of the statements which may be found elsewhere.

1. There is an analogical use of the term. Though there is one Divine nature, the unity of God is not a unity of kind, because there are not individuals of the same species; and, therefore, as for other reasons, the word is inapplicable to the Divine Being. Of all other objects of thought we can imagine fellows or reproductions. But in God there is absolute soleness, "soleitas;" though what lies hidden in the mystery of this essential ONENESS we know

but partially. It is wrong to dogmatise upon the nature of a unity to which we have no parallel, and which we cannot define by comparison.

2. We are led, therefore, at once to consult God's own revelation. It is very instructive to observe the forms the doctrine assumes there.

(1.) It is the basis of worship: devotion, obedience, fear. *Hear, O Israel: the Lord our God is one Lord:* and thou shalt *love the Lord thy* God with all *thine heart*, and with all *thy soul, and* with all *thy might:* a devotion that only one Object can claim. *Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore His statutes:* here supreme obedience is exacted to the only Authority. *There is no God with Me: I kill, and I make alive: I wound, and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to heaven, and say, I live for ever:* the only Judge to be reverenced and feared.

Deut. vi. 4, 5.

Deut. iv. 39, 40.

Deut. xxxii. 39, 40.

(2.) It is the protest of the Supreme against false views of His nature. Against POLYTHEISM, the theory of which IDOLATRY is the practice: *Is there a God beside Me? yea, there is no God; I know not any.* Everywhere, down to St. Paul's testimony: *We know that an idol is nothing in the world, and that there is none other God but one*, the One Being, who asserts, but does not prove, His own existence, asserts without proving His absolute unity. Against DUALISM, the theory, not known by name in Scripture, which has taken refuge in the notion of two co-eternal elements of being, passively co-existent or struggling for mastery. Having its origin in Persia, this notion passed through later Judaism into the heretical sects of GNOSTICISM, and spent itself in MANICHEEISM. The Divine testimony shrinks not from protesting against this: *I am the Lord, and there is none else. I form the light, and create darkness;* these being the symbols of the higher things: *I make peace, and create evil.* Against PANTHEISM, which perverts the doctrine of the Divine unity by making God the sum of all personalities and forces, but not Himself a distinct personality. *He that planted the ear, shall He not hear? He that formed the eye, shall He not see?* This is an apostrophe or appeal to the One

Isa. xliv. 8 (*et passim*).

1 Cor. viii. 4.

Isa. xlv. 6, 7.

Psalm xciv. 9.

Judge; but it is the Lord's own refutation of Pantheism in all its future or possible forms.

(3.) Lastly, it is asserted in connection with the doctrine of the Trinity. When our Lord has unfolded in His Paschal discourse the relations of the Three Persons, and immediately before He asks for *the glory which I had with Thee before the world was*, He declares *This is life eternal*, to *know Thee, the only true God*. He gives the abiding formula of the Faith in Three Persons as baptism into the ONE NAME. St. Paul, in the Epistle which declares the mystery of God *manifest in the flesh*, proclaims that *there is One God, and one Mediator between God and men, the man Christ Jesus*, or *Jesus Christ, man*. And, in the final revelations of our Lord, He asserts His Divinity in the very words which bespeak in the Old Testament the unity of God: *I am the First and the Last:* we may add here also, *Beside Me, there is no God*. This is more fully seen when we go back to the ancient words: *Thus saith the Lord the King of Israel, and His Redeemer the Lord of Hosts; I am the First, and I am the Last; and beside Me there is no God*. That the oneness or soleness of the Divine essence is consistent with an interior intercommunion of persons is a truth which faith must receive. Human reason is unable to grasp it. It is the *mystery of God*, parallel with the *mystery of Christ*.

John xvii. 3—5.
Matt. xxviii. 19.
1 Tim. iii. 16; ii. 5.
Rev. i. 17.
Isa. xliv. 6.
Col. ii. 2.

3. It is almost superfluous to appeal for confirmation to arguments extra-Scriptural. (1.) Suffice it that the human mind is so constituted as to be unable to conceive of more than one Absolute Being. As the sure instinct of man cannot be without God, so it cannot endure more gods than one: the foundation or source of all being cannot, without contradiction, be multiplied. Unity is not an attribute of God, not a quality of essence so much as a condition of relation: the Supreme is related to His interior Self, and to His creatures, but, as God, is unrelated. The primary law of thought that predicates the Infinite and the Absolute of the Divine Being demands His eternal unity. (2.) The constitution of nature, both physical and moral, confirms this by innumerable evidences. Unity is stamped upon the entire creation: so clearly that the whole system of science is based upon a conviction of it; its latest conclusions pointing to some one primitive and central force, which some in their enthusiasm

almost deify as the unknown God. And, as in earthly things, so in things heavenly. There is one conscience in man, suggesting one law and one Lawgiver. There is evil, as there is good; but they both pay homage to the supreme Will behind them, which is their equal standard. Hence, the erring philosophy of the world has seldom been Polytheistic or Dualistic: its universal tendency towards Pantheism declares its indestructible conviction of the Unity of God.

II. TRINITY.

TRINITY.

In the baptismal formula our Lord has presented to Faith the essence of God in its perfect revelation. The commission of the Apostles was to convert all nations from Idolatry, and to bring them to the Gospel salvation: that salvation was to be obtained in the economy of redemption, and depended upon faith in the One Name of the Father, and of the Son, and of the Holy Ghost. Baptism is *into the Name*, εἰς τὸ ὄνομα, into the New Name: not names as of many, but Name as of One. Yet the repeated καὶ, *and of*, declares a distinction in the Godhead. Men were not to be called to believe in God and two subordinate gods: that would have been a new Polytheism. Yet not in God, and a Mediator, and an Influence: the names Son and Holy Ghost are not, the former especially, simply names of office. But this great text, though central and fundamental, does not stand alone. It must be viewed as the consummation of preliminary and imperfect disclosures; as involving the Scriptural doctrine of the Deity of the Two Persons called the Son and the Holy Spirit; and as the standard for the interpretation of later Trinitarian passages: that is, it must be viewed as looking backward, as in itself, and as looking forward.

I. 1. The doctrine of the Trinity, like every other, had its slow development. Remembering the law, that Old-Testament development must be traced in the light of the New Testament, we can trace through the ancient records a pre-intimation of the Three-One, *ready to be revealed in the last time.*

DEVELOPMENT.

(1.) The first distant hint of plurality, *Let Us make man*, is the plurality of three: God and the Word by whom all things were

Gen. i. 26.

Gen. xviii. made, and the Spirit brooding over Chaos. The occasional triple manifestations to the Patriarchs also yield their suggestion.

(2.) But there is more than suggestion in the BENEDICTION and the DOXOLOGY of the ancient Temple: the former literal, the latter symbolical, both belonging to God alone by the very terms.

Numb. vi. The priests were commanded to *put* THE NAME *of Jehovah upon the*
2 Cor. xiii. *people and bless them*, in the utterance of a three-one benediction which the Apostolic form echoes and expounds. So the return of the Doxology in the mystical temple, by the angel hosts if not by

Isaiah vi. man, is *Holy, Holy, Holy is the Lord of Hosts!* Behind the veil the Divine glory disparts into three, while all blends into one.

(3.) The prophecies concerning the Mediatorial Ministry assume

Isa. xxxiv. 16. a form explicable only by the New-Testament doctrine: *My mouth it hath commanded, and His Spirit it hath gathered them.* He who

Deut. vi. 4. proclaimed *Hear, O Israel, the Lord our God is one Lord,* cries once more: *Hear ye this: I have not spoken in secret from the beginning,*— though My full Name hath not been known—*from the time that it*

Isa. xlviii. 16. *was, there am I: and now*—anticipating the fulness of time—*the* LORD GOD *and His* SPIRIT *hath sent* ME. Of whom doth the Prophet speak this, or rather the voice of God Himself? Prophecy could not retain its mystic character, and speak more plainly.

(4.) When the Old Testament blends with the New in the preliminaries of the Incarnation, both the songs that herald it and the Incarnation itself declare the Triune God: He who is the

Luke i. 35. *Power of the Highest* overshadows the Mother of our Lord; and His

Matt. i. 23. Incarnation-name is *Emmanuel, God with us,* who should be called *the Son of God.*

(5.) Until the Resurrection permitted the revelation of our Lord's relations to the Father, His teaching generally was intermediate between the two Testaments. But He taught the doctrine of the Trinity: in His Person at the Baptism introductory to His ministry, and in His closing words uttered on the eve of His Passion. The former introduces the Father, the Son, and the Spirit symbolically, in harmony with the baptismal formula for His people. The latter is the Saviour's complete doctrine of the Trinity, showing that the future Presence of God in His Church, collectively and in its individual members, would be the inhabita-

tion of the Father, His Son, and His personal Spirit. This was the final preparation for the baptismal formula. THE BAPTISMAL FORMULA.

II. This fundamental text, which knows of no variations of reading, unites two Persons with the Father in a manner of which there is no example elsewhere in Scripture. It is unique and alone: a dignity becoming the Revealer, the Revelation, and the transcendent solemnity of its relation to the Christian Economy. This, therefore, is the place for the consideration of what these names import in relation to the Holy Trinity. In other words, it must be shown briefly that these two Persons are spoken of as truly Divine; and the best method of accomplishing this will be once more to regard these words as dividing between a past imperfect revelation and the fuller revelation given in Christ concerning Himself and His Spirit.

1. The Older Revelation contains references to the Son and the Spirit of God which, when the light of the New Testament is shed upon them, plainly declare the distinct Divine personality of both in the unity of the Godhead. THE SON IN THE OLD TESTAMENT.

(1.) The Second Person is almost as familiar a Presence in the Old Testament as in the New. *At sundry times and in divers manners* He appeared; but always in such a form as rejects every interpretation but that of His equality with Jehovah. His manifestations were precisely consistent with the twofold relation of His being to the Trinity. As the Eternal Image of His Father's Person, He is Jehovah Himself, yet distinct from Jehovah: in sublime consistency with His true nature. But, as anticipating His mediatorial character, He is the ANGEL OF JEHOVAH, or the ANGEL OF ELOHIM, from the earliest dawn down to Malachi, where He is the ANGEL OF THE COVENANT. THE UNCREATED ANGEL. *By Myself have I sworn, saith Jehovah . . . that in blessing I will bless thee.* Gen. xxii. 16, 17. The God of JEHOVAH-JIREH who gave to Abraham the great Benediction was *the Angel of the Lord.* Gen. xxxii. 30. The Angel who wrestled with Jacob was to him *God face to face;* as He was also to Hosea: *He found Him in Bethel, and there He spake with us; even Jehovah, God of Hosts; Jehovah is His memorial.* Hos. xii. 4, 5. One other testimony must stand for a long series: *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not: for He will not pardon your* Ex. xxiii. 20, 21.

transgressions; for MY NAME IS IN HIM. Who can fail to think of the Coming Redeemer, so like this Old-Testament Joshua, and as the New-Testament Jesus so unlike! The writers of the New Testament never refer to this Angel as an angel created: the Jehovah of the Old Testament is our LORD, very often though not exclusively. Not Esaias alone, but all the Old-Testament writers, *saw His glory and spake of Him.* The link that connects the ANGEL OF THE FACE in the ancient with THE SON in the later Scripture is threefold. He is in Psalms and Prophecy termed THE SON expressly; the WORD or ORACLE of God or hypostatised WISDOM; and He is called ADONAI or LORD, the MIGHTY GOD. But these more occasional testimonies flow into a general representation of the future Messiah; and as such they must be reserved for the fuller exhibition of the Mediatorial Trinity, and the Person of Christ.

John xii. 41.
Ps. ii., cx.
Prov. i.
Ps. cx. 5.
Isaiah vii.

THE SPIRIT IN THE OLD TESTAMENT.

(2.) The presence of the Third Person equally pervades the Old Testament, as one with God and yet personally distinct in the mystery of the Divine essence. The *Spirit of God*, active in creation and providence, is no less active in the inspiration of the prophets; dwells in the heart of the saints, and strives with all men; is omnipresent, and omniscient, and long-suffering, and is distinguished from the Lord Himself. As the Messiah is promised to the world, so also is the Spirit to all flesh. And in the New Testament, the fulfilment of the Promise of the Father is an event equal in glory with the Incarnation. As the Angel of the past becomes the Incarnate Son, so the Spirit of the past becomes the personal Holy Ghost.

Gen. i. 2.
Psalm xxxiii. 6.
Job xxxiii. 4.
Psalm li. 13.
Gen. vi. 3.
Psalm cxxxix. 7.
Micah ii. 7.
Isaiah xlviii. 16.
Joel iii. 1.

2. In the New-Testament testimonies to the Son and to the Holy Ghost, these, the names of Divine and eternal Persons, are so related to each other and to the Father as to establish the doctrine which has received the dogmatic definition of THE HOLY TRINITY.

THE SON IN THE NEW TESTAMENT.

(1.) THE SON in the baptismal formula is eternally related to the Father as His Son. He is the ONLY-BEGOTTEN, ὁ μονογενὴς υἱὸς. This is first declared by St. John, in express relation to His absolute existence in GOD THE FATHER: ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, *which* IS *in the bosom of the Father*, and παρὰ πατρὸς, *of* or *from the Father*, to be compared with πρὸς τὸν θεὸν, said of

John i. 14, 18.

the Son as the WORD or LOGOS. These three prepositions, πρὸς, παρὰ, εἰς, are one in their only true meaning. Afterwards our Lord proves to us that this eternal name, though retained in His incarnation, was not derived from His incarnation: God GAVE *His only-begotten Son*, which, in the only other instance of the use of the term, is strengthened by the express connection with it of the word "sent;" *God* SENT *His only-begotten Son.* The Jews understood Jesus to be *making Himself equal with God* when He said that God was His proper and peculiar Father, πατέρα ἴδιον. The Holy Spirit gave this same word to St. Paul: *He spared not His own Son,* τοῦ ἰδίου υἱοῦ. Of this Son, *the Son of His love,* it is said that He is *the image of the invisible God,* the *Firstborn before every creature,* πρωτότοκος, not πρωτοκτίστος: *before all things, and by Him all things consist.* He is *the brightness of His glory, and the express image of His person.* Our Lord's last prayer sums up the whole argument: *And now, O Father, glorify Thou Me with Thine own Self—* παρὰ σεαυτῷ, in express contradistinction from the world or earth in which His mission was—*with the glory which I had with Thee before the world was,* παρὰ σοί. Here are all the elements of the doctrine of the ETERNAL SONSHIP, which is sufficient to establish the relation of the Son to the Father as the Second Person in the Holy Trinity.

John iii. 16.

1 John iv. 9.

John v. 1, 18.

Rom. viii. 32.

Cor. i. 13—15, 16, 17.

Heb. i. 3.

John xvii. 5.

(2.) THE HOLY GHOST is a DIVINE PERSON, distinct from the Father and the Son. To establish this, we need only to examine our Lord's words, and collate with them the testimonies of the entire New Testament.

THE HOLY GHOST IN THE NEW TESTAMENT.

i. The Son is the Revealer of the Third Person, as well as of the Father. His final Trinitarian discourse has left no question unsolved: before He was Himself glorified by the Spirit, He glorified the Spirit, by establishing the first principles of His Personality, Divinity, and eternal relations in the Godhead. The pronoun HE, ἐκεῖνος, is applied to One who is *another Comforter.* The PERSONALITY of the Holy Ghost governs the Lord's entire strain, and must interpret those many passages in which by metonymy the influences of the Spirit's operation are identified with Himself. The DEITY of the Third Person is declared as that of an eternal procession from the Father. *When the Comforter is come,* WHOM *I will send unto you from the Father, even the Spirit of truth, which proceedeth from the*

John xvi. 18; xiv. 16, 17.

John xv. 26.

Father, HE *shall testify of Me.* Here the TEMPORAL MISSION is clearly distinguished from the ETERNAL PROCESSION. Between the two futures, marked by *whom* and HE, *which* enters as a parenthetical reference to the essential relation, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται: *proceedeth* in an ETERNAL PRESENT, and παρὰ, precisely
John i. 14. the same as the παρὰ πατρὸς of the Only-begotten. The Saviour does not say that this procession is from the Son as well as from the
John xvi. 15. Father. But, reading on, we mark these memorable words: *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.* The Spirit's glorification of Christ extends to His Person as well as to His work—indeed, rather to His Person than His work; and it was from His sacred Person that the Lord *breathed* on the Apostles the Holy Ghost. Hence this *supply of the Spirit of Jesus Christ* is imparted in the symbol of a personal spiration or breathing; and the name SPIRIT may be regarded as sanctioning the faith that the Spirit PROCEEDETH FROM THE FATHER AND THE SON, though the Son in His humiliation mentions only the Father.

ii. Reserving for a future section the operations and influences of the Holy Ghost, we have only to indicate that the whole of the New Testament is true to the Revealer's teaching on this subject. The Personality and Deity of the Spirit shine everywhere through the veil of the Mediatorial work, which to a certain extent hides the Trinitarian relations of the Second and
Acts ii. 33. the Third Persons alike. While we hear, *He hath shed forth this,*
Acts xiii. 2. we read also that *the Holy Ghost said, Separate Me Barnabas and Saul.* In the Epistles to the Corinthians, which dwell so much on the Dispensation of the Spirit, St. Paul declares that *we have*
1 Cor. ii. 12. *received, not the spirit of the world, but the Spirit which is of God:* where ἐκ τοῦ θεοῦ varies the phrase; and that the Spirit *searcheth all*
1 Cor. ii. 10. *things, yea, the deep things of God:* thus being essentially personal and Divine. These testimonies are enough for our present purpose, which is to show the relation of the Third, as well as of the Second Person, to the ONE NAME into which Christians are baptized.

iii. The later testimonies to the Holy Trinity literally pervade the New Testament. They will require to be considered when we come to the Mediatorial Ministry. Meanwhile, it is sufficient

to indicate their classification by leading examples: premising that here also there is a certain development in the revelation.

1. In the Acts the publication of the Gospel is connected with the Three Persons, though under an aspect suited to the times of preparation for the Church. When we read St. Peter's testimony before the Council, and St. Paul's in his discourses, we must remember that the Three Persons they introduce are the same of whom the Lord had spoken before He departed, and of whom the Preachers afterwards more clearly wrote. Acts v. Acts xiii.

2. The Mediatorial Economy is always described in harmony with this doctrine. *For through Him we both have access by one Spirit unto the Father:* this is the key to the general strain of the Epistles, and establishes the Divinity of each Person. It is utterly inconceivable that admission to the knowledge of God could be given by a creature. Eph. ii. 18.

3. The effusion of all grace is Triune. Generally: *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.* This clearly answers to the priestly benediction, with its blessing, grace and peace; though the order is changed under the dispensation of the Son and Spirit. But all benediction, like all power, *is of God.* More particularly, as the dispensation of gifts: their diversities are of *the same Spirit;* their administration is of *the same Lord;* their operation of *the same God.* It must be remembered that the graces and gifts of the Gospel are invoked in prayer; and are, especially throughout St. Paul's prayers, so invoked as to show that the appeal is to each Person in the Trinity in the unity of the Godhead. 2 Cor. xiii. 14. 1 Cor. xii. 4—6.

4. The Apocalypse in its symbolical imagery closes the New Testament with its peculiar but evident tribute to the Holy Trinity. The Incarnate Son, whose grace is invoked, is *the First and the Last,* and the *Lamb in the midst of the throne:* there is no honour paid the Eternal which He does not share. The *Seven Spirits before the throne*—like no other among the ministering sevens—is invoked also as the Giver of Grace. This Sevenfold or all-holy Spirit is distinct from the Lamb, yet one with Him; and one also with God. And the perfect homage of this book, disguised as it is in symbols, returns to the mystical worship of the ancient temple. It is the adoration of the Triune God: Rev. i. 17; vii. 17. Rev. i. 4. Rev. v. 6.

Rev. iv. 8. *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;* and thus indicates the profound truth that the supreme praise of heaven, though not forgetting the distinction of Persons, needs no mention of their Personal names.

III. TRIUNITY.

Neither the term Trinity, nor any that expresses the notion of Triunity, is contained in Scripture. But the mysterious truth that these words represent is stamped upon the entire revelation of God. The Lord our God is one Lord; yet there are Three that bear witness in heaven, and these Three are One: words which we may use for our purpose, though they must be excluded from the Epistle of St. John. The term Triunity we may make the symbol of our faith. It guards us—and in this case there is no more that words can do—against the perversions to which the doctrine is liable. These are threefold: the Unity may be so exaggerated as to reduce the Trinity to three manifestations of the One God, successive but in different modes; the Trinity may be so exaggerated as to lead to three independent Divine Beings; or a compromise may be effected by introducing the notion of One God, and two inferior beings issuing from Him, with a derived and subordinate, and, indeed, created Deity. These three errors are known in theology by the names of Sabellianism, Tritheism, and Arianism respectively. They will be exhibited briefly in the following historical review.

ECCLESIASTICAL.

HISTORICAL DEVELOPMENT.

I. The Ante-Nicene church held the doctrine of the Trinity, though in an undogmatic form. The Romanist advocates of Tradition and Development have joined the Rationalists and anti-Trinitarians in exaggerating the indefiniteness of the early doctrine; but the writings of the Apostolic Fathers, and of the Apologists, are generally faithful to the tone of the New Testament.

The germ, and gradual growth, however, of two tendencies towards error are soon apparent.

UNITARIANISM.

1. Monarchianism was so called from the watchword of those

who rejected the distinction of Divine Hypostases or Persons: μανάς, the hidden God; τριάς, that God as revealed in three πρόσωπα, according to the dispensations of the Father, the Son, and the Spirit. As this theory was taught by Praxeas (160-180) and others, it was rejected as abolishing the distinction between the Father and the Son who suffered; and they who held it were named PATRIPASSIANS. But Sabellius of Ptolemais, A.D. 250, more fully developed the error, which from him has taken the name of SABELLIANISM, and from his theory that of MODALISM. Its philosophical principle was Pantheistic; God evolving Himself in the Son and Spirit. More popularly stated, the doctrine simply assumes that the One God appeared first as Jehovah, then more clearly as the Son, then more fully and spiritually as the Holy Ghost.

SUBORDINATION.

2. SUBORDINATIONISM, or the theory of three Persons in gradation, took various forms. (1.) Its beginnings were simply the result of indistinctness in phrase. So Justin writes of the Son as ἐν δευτέρᾳ χώρᾳ, and of the Spirit as ἐν τρίτῃ τάξει. (2.) It was aided by the development of a Logos-doctrine, which distinguished between the λόγος ἐνδιαθέτος, eternal but impersonal reason in God, and the λόγος προφορικός, a personal existence begotten as the Firstborn of Creation and its Archetype. Opposition to Sabellianism stimulated speculation of this kind to the utmost. Origen did much to displace the Logos as the theological term, and to substitute that of the Son. He established the Eternal Sonship; but laid too much stress upon the origination of the Hypostases in the Eternal will. His followers perverted his words, and have done much to connect his name with ARIANISM. (3.) Arius made the Son a Creature, the perfection and origin of creation; produced before all worlds: the link or medium between God and the universe. The Holy Ghost was the first creation of this First Creature: but the views of original Arianism fluctuated on this point. The doctrine of Arius was condemned by the first Œcumenical Council at Nicæa, A.D. 325. But a modification known as Semi-Arianism was the result of a certain indefiniteness in the language of the Nicene Council. The orthodox watchword, ὁμοούσιος, OF THE SAME SUBSTANCE, was opposed as tending to Sabellianism, even by some of the orthodox. By changing it

into ὁμοιούσιος, OF LIKE SUBSTANCE, some attempted to effect a compromise; but in vain, as between the idea of consubstantiality with God and mere likeness to the Divine nature there is an immeasurable gulf. (4.) The heterodox subordination of the Spirit had not been taught by the earlier Fathers. It has been represented that He was sometimes identified with the Son; but Theophilus, who seems to do this, speaks of the τριάς, and it was in the second century that Tertullian Latinised this into the term Trinitas. But Origen's doctrine sinned more against the Spirit than it had against the Son. Semi-Arianism, which had gone as far as it could in making the Son the unchangeable Image of the Father, was less solicitous to maintain the dignity of the Spirit. MACEDONIUS has connected his name with the party called Pneumatomachoi; who, after much private controversy, were condemned at the second Œcumenical Council at Constantinople, A.D. 381. But this Council, which established the Personality and Deity of the Holy Ghost, did not determine His specific relation to the Father and the Son. It was not until A.D. 594, at a synod held in Toledo, that the term FILIOQUE was added to the Nicene Creed, defining that the Spirit proceeded from the Father AND THE SON. The assertion of this was one main cause of the permanent rupture between the Western Church which held, and the Eastern Church which rejected, the Double Procession.

COUNCILS. II. The Œcumenical Decision of the Doctrine was the chief theological labour of the fourth century. The definitions of the Councils, as expressed in the Creeds, gave birth to a rich theology that settled the leading theological terms.

1. The COUNCILS OF NICÆA, A.D. 325, and of CONSTANTINOPLE, A.D. 381—the first two Councils universal or œcumenical—vindicated for ever the doctrine of the Trinity: the former in relation to the Son, the latter in relation to the Holy Ghost. The Nicene Council was summoned mainly for the condemnation of Arius, who maintained that the Son, "before He was begotten or created, or determined or established, had no being; that He was made by the will of God before the world: ἦν ποτε ὅτε οὐκ ἦν, ἐξ οὐκ ὄντων ἐστίν, there was a time when He was not, and He was producing from nothing; being not of the same substance with the Father, but as a creature mutable." The answer of the

Council was that the Son was ἐκ τῆς οὐσίας τοῦ πατρὸς, γεννηθεὶς οὐ ποιηθείς, ὁμοούσιος τῷ πατρί. This last became the watchword of orthodoxy: the Son was Homoousios, of the same substance with the Father. After the honour of the Son was vindicated, occasion soon arose for the vindication of the Holy Ghost. Macedonius was to the Third Person what Arius was to the Second. He called Him διάκονος καὶ ὑπηρέτης. The Constantinopolitan Council asserted that He was "the Lord, the ζωοποιόν, or Life-giver, worshipped and glorified with the Father and the Son." His ἐκπορεύσις, or Procession, was from the Father; but two centuries later "Filioque," from the Son, was added.

THE THREE CREEDS.

2. The THREE CREEDS may be regarded as the final expression of the Œcumenical decisions. (1.) The NICENE, or, as enlarged at Constantinople, the NICÆNO-CONSTANTINOPOLITAN symbol, is the chief of these, as being the only one accepted by universal Christendom—Greek, Roman, Protestant. It declares, including the Toledan Filioque, the eternal generation of the Son, GOD OF GOD, and the eternal Procession of the Spirit from the Father and the Son: thus establishing the true doctrine of Subordination against Tritheism and Arianism. It declares the equal worship due to the Three: thus establishing the true doctrine of the Unity against Sabellianism. (2.) The APOSTLES' CREED, or "Symbolum Apostolicum," was not finished in its present form until after the Nicene; but, so far as concerns the doctrine of the Trinity, was the earliest, being simply an expansion of the Baptismal Formula. Its assertion of the Triune Name differs only in its incorporation of the creating and redeeming works, and in its omission of the one NAME. The doctrine of the Trinity, whether absolute or economical, is absent. (3.) The ATHANASIAN CREED, "Symbolum Quicunque," from its first word, was never œcumenically adopted, being a private document of unknown origin: probably of the sixth century, and of the school of Augustine. It contains the most elaborate statement of the dogmatic relations of the Essence and Persons that is to be found, and is an exquisite study of orthodox logical distinctions. But its damnatory clauses are alien to the spirit of a Profession of Faith; and, moreover, its doctrine of the Trinity does not give due prominence to its redemptional aspect.

3. There can be no doubt that the Holy Spirit watched over these decisions; but it would be presumptuous to assert the same special Providence for the endless dogmatic controversies that followed. It is impossible to summarise the history; but the result may be given in the conventional application of certain terms, which have had a fixed place in subsequent theology. (1.) The terms *οὐσία* in the Greek, and Essentia or Substantia in the Latin, with *θεότης*, were reserved for the essential Godhead, or what may be called the Nature of Deity. (2.) The terms *ὑπόστασις*, *ἰδιότης*, and *πρόσωπον*, were limited to the distinction of the Persons: the first, which really means substantial reality, was adopted in preference to the last, which, as meaning a form or presentation, might have a Sabellian meaning. "Persona," in the Latin, was exposed to the same objection; but it has triumphed, and has ever since shared with the Latinised term Hypostasis the function of expressing the reality of the Godhead of each "Suppositum intelligens," or self-conscious Agent, in the Holy Trinity. (3.) While the Modalist or Sabellian danger was thus avoided—*ἄλλος καὶ ἄλλος*, not *ἄλλο καὶ ἄλλο*,—the Fathers of that age, of whom Athanasius was the leader in the East, and afterwards Augustine in the West, did not teach that the Three Persons represented a common nature as three men represent the common humanity. They held that the unity was numerical; and that, in a sense unsearchable, the entire Godhead is in each Person. To express this, they used the word *περιχώρησις*, which is sufficiently explained by the Latin equivalents, "inexistentia," or "intercommunio." (4.) The question of SUBORDINATION was at the heart of every discussion; but neither Greek nor Latin gave a watchword for this. The same Divines, however, who laid stress on the numerical unity of the Divine essence, zealously maintained the eternal derivation of the Son, quoad Son, from the Father: thus teaching a subordination of relation, without involving inferiority of essence. The following words of Augustine express the thought of antiquity on this subject, which, nevertheless, passeth knowledge: "Pater quod est a nullo est: quod autem Pater est, propter Filium est. Filius vero et quod Filius est, propter Patrem est; et quod est, a Patre est." But another sentence, following hard on the former, shows the poverty

DE TRIN.

of all thinking on this dread mystery: "Filius non tantum ut sit Filius, quod relative dicitur, sed omnino ut sit, ipsam substantiam nascendo habet." In one sentence the Person only of the Son is of the Father; in the other the essence, as well as the Filial Property, is begotten. The latter seems to have been the general strain of antiquity.

MEDIÆVAL.

III. The Mediæval schoolmen exhausted their subtlety on this subject.

1. Their speculations tended to Tritheism or Sabellianism in the measure of their leaning towards Nominalism or Realism respectively. The NOMINALISTS, who allowed nothing but a nominal existence to the essence or general nature of which the individual is a specimen, tended to Tritheism. The REALISTS, who believed in the reality of the nature behind the individual, held fast the Trinity in Unity. The controversy between Roscellinus, the Nominalist, and Anselm, the Realist, was an important chapter in the history of the doctrine. The controversy spread into a number of side-issues, embracing almost every point that has ever been raised. It will be at once perceived that the opposite extremes would naturally suggest to some minds a compromise: the Realist essence and the Nominalist Three Persons, each both essence and individual, would lead to TETRATHEISM. Damian of Alexandria, and some others, fell into that snare.

PHILOSOPHICAL ANALOGIES.

2. The Philosophy of the Middle Ages freely explored the analogies by which the mystery of the holy doctrine might be reconciled with human reason. This style of argument or meditation they inherited from the early Fathers, and transmitted to modern philosophy. These analogies were derived from many regions: the light, radiance, and heat of the sun, which is neither of these alone; the fountain, flux, and stream; the root, the stem, the flower; the intellect, will, and feeling; body, soul, spirit; thesis, analysis, synthesis; subject, object, identity.

PANTHEISTIC TRINITY.

3. This last trio suggests the modern semi-philosophical, semi-Christian, views of the Trinity, which have lately carried the circle of human thinking back to the speculations of the earliest PANTHEISM. The so-called Science of religion shows and proves that most, if not all, of the spiritual conceptions of antiquity took the form of a Pantheistic Triad: feeling after if haply they might

find the Trinity, and so paying an unconscious tribute to eternal truth. Thus the Hindoo Brahm was the essential Being; Vishnu, as revealed in the universe; Siva, as returning into Being again. Buddhism wanders from this in the direction of the Persian Dualism. Greek philosophy, as represented by Plato, was cast in the same mould; so much so that the Christian doctrine has been represented as a Neo-Platonist importation into Christianity of Plato's three Principia, derived from Parmenides: the first, τὸ ὄν, the Cause of all things; the second, the λόγος, the Reason and Ruler of all things produced into existence; the third, the ψυχὴ κόσμου, or the soul of the world. Nothing can be more certain than that the Trinity of personal Divine hypostases glimmered in the writings of Plato; and that his speculations exerted much influence upon ante-Nicene Christian thought and language, as they were interpreted by the aid of Philo, and formed into a system by Ammonius Saccas. But it requires only a very slight comparison to show that the doctrine of the Trinity which the New Testament most clearly contains is in its very fundamental principles a new revelation, and not merely an ancient speculation disencumbered of some of its attributes.

THE REFORMATION.

IV. The Churches of the Reformation retained the Three Creeds, and were generally faithful to the doctrine of the Trinity and its fundamental character.

1. The formularies contain nothing new, but the dogmatic standards of Lutheranism in particular abound in careful analysis, the sum of which is as follows. One Divine essence subsists in three Persons: the unity is numerical, the plurality is hypostatical. The distinction is connected and harmonized with the unity by the term περιχώρησις (Circulation or Inter-action), which signifies generally that in the Eternal Trinity the whole Godhead must be regarded as in each Person, whether it respects nature or operation. The hypostatic character of each Person may be referred to the essence or the relation to each other. The internal Properties of the Persons are five: to the Father belong the words Unbegotten (ἀγεννησία) and Paternity; to the Father and the Son, Spiration; to the Son, Filiation; to the Spirit, Procession. The internal Acts are two: Generation and Spiration. These are distinctive; but the external Acts are three, Creation,

Redemption, Sanctification, and these are common to the three Persons. All the elements of the dogmatic study of the doctrine are here: the legitimate extension of the "Quicunque Vult." But there is this difference in favour of the dogmatism of the Reformation: their exhibition of the Absolute Trinity has always interwoven with it an evangelical reference to the Redemptional Trinity.

REVIVAL OF ANCIENT HERESIES.

2. After the Reformation the two ancient types of error reappeared in various forms, and have continued more or less evident to the present time. (1.) The old Monarchianism revived: as related to the Divinity of Christ, in Socinianism; as related more especially to the Trinity, in a tone of speculation and phraseology which has infected many communities, but never formed a distinct community for itself. Modern Sabellianism assumed its philosophical and mystical form in Schleiermacher's theology; its most grotesque and utterly un-Christian in Swedenborgianism. (2.) Arianism also has been sporadic in Christendom: never shaping a formulary or founding a sect, but influencing the thoughts of many thinkers and colouring the sentiments of Christian epics, and infusing itself into the devotions of many who are altogether unconscious of their error. The history of Arian tendency in England is an important and instructive one: it brings in the great names of Samuel Clarke, Milton, Locke, and many other leaders in speculation and poetry; but it shows that the healthy Christian sense of readers of the Scripture will never accept this compromise. Either the New Testament must be rejected as a final authority and a Deistic Rationalism or Unitarianism accepted, or, the Scriptures being received as the Rule of Faith, the FULNESS OF THE GODHEAD must be adored in Christ. (3.) Subordinationism was exaggerated by the Remonstrant divines, especially those of the later age of Arminianism. The difference between the true doctrine on this subject, as already exhibited, and the error into which it easily declines, may be marked in the following words of Episcopius: "Patri soli proprie divinitatis perfectionem seu ἀκμὴν competere, quod eam a se ipso, hoc est, a nullo alio habeat. Unde consequitur, patrem sic esse primum ut etiam summus sit, TUM ORDINE, TUM DIGNITATE, TUM POTESTATE." And in those of Limborch:

ARMINIAN.

Inst. Theo. iv. 33.

Theo. Chr. ii. 17, 25.

"Dignius siquidem est generare quam generari, spirare quam spirari." It is difficult to draw the line, either in thought or by word, between truth and error here. But the words of Scripture give suggestions of defence, though they cannot reveal to the human intellect the full conception of the truth. *As the Father hath life in Himself, so hath He given to* THE SON *to have life in Himself.* These words refer to the Eternal Son: His authority in time and human things follows with a change in the expression: *and hath given Him authority to execute judgment also, because He is* THE SON OF MAN. These constitute the ground of an equal Divine reverence: *That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.* This subject, however, must be remitted to the doctrine of the Person of Christ.

John v. 26.

Verse 23.

PRACTICAL CONCLUSION.

V. A close study of the variations in opinion on this topic, following the bare outlines thus given, will lead to some important conclusions.

1. The doctrine of the ever-blessed Trinity is essential to Christianity: there is no Theology, there is no Christology without it. That the one Divine essence exists in three eternal, co-equal, personal subsistences is the foundation of the Christian Faith. What will be hereafter exhibited as the Mediatorial Trinity is only the mystery of the Absolute Trinity as revealed in the salvation of man.

2. While it is obvious on the one hand that no human language can utter this mystery, Theology, both scientific and practical, demands that the Trinitarian phraseology should be ordered with careful precision as at least guarding the mystery against the approach of error. After all that may be said as to the inadequacy of human words, and the absence of definitions from Scripture, it still remains true that many others besides those of the New Testament must be used both in teaching and in worship. As it regards the former it is well to be familiar with the terms that express the relations of the One to the Three-in-One. The Deity is the Divine ESSENCE or SUBSTANCE or NATURE; the Three are SUBSTANCES, HYPOSTASES, and PERSONS: the last words of these counterpart series are philosophically the least exact, but they are the conventional and sacred language of the teaching, preaching,

and worshipping Church. Nowhere is precision more necessary than in the ordering of the language of worship. The mind and the tongue must be so educated as to recoil from such language as is tinctured with either the Tritheistic, or the Sabellian, or the Arian error. One of the results of careful and reverent study will be the discipline that shall make every word faithful to the equal honour of each of the Three Adorable Persons in the unity of the Other Two, and in the unity of the Godhead. But, after all, we must sum up what the ancient Church was never weary of applying to this subject: the Nature of God is ἄῤῥητος, "ineffabilis," unsearchable and unspeakable; the Godhead can be known only by him who is θεοδίδακτος, taught of God; and that knowledge itself is only ἐκ μέρους, *in part*.

II. THE ATTRIBUTES OF GOD.

ATTRIBUTES.

The dogmatic study of the Divine Perfections regards them, first in their unity and variety as manifesting the Divine Nature, and, secondly, in their variety and unity as theologically arranged.

UNITY.

I. As related to the essence of God, their unity is only the full revelation of that essence in itself; their variety is the real, authoritative, and adequate revelation of it to man.

1. No substance is conceivable apart from its attributes; and no essence is conceivable apart from its qualities. What is true of all other objects of our knowledge is true also of God. Save in His qualities and attributes, He is not revealed to His creature. The Eternal Being unclothed in these is to us not an object of thought; such pure unmodified existence as is nothing. On the other hand, the whole essence of God is made known in the assemblage of His qualities. The Scripture never distinguishes between the Being of God and the NAME or names that reveal it. Its nearest approach to a distinction is in the constant use of the term GLORY. Theology adopts the word PERFECTIONS, as they are viewed in God Himself, ATTRIBUTES, as we assign them to Him. Moreover, these attributes belong to *all that is called God:* that is, to the Triune Essence. But, as referred to the Trinity, they must

not be confounded with the Divine PROPERTIES, which is one of the terms used to express the characteristics of the Triune Personality, or Three Divine hypostases.

2. The variety of the Attributes corresponds to a reality in the Eternal Being, who reveals Himself as He is, and does not leave His nature to the conjectures of His creature. To make the several characters of God depend only on our conceptions is to lose the very God altogether. But here our safeguard is to remember that the Divine Being is not composite: the whole essence is in each attribute: God is All in all, All in each. Hence it follows that there is no accidental attribute in God, as in every substance that is not God. Man, for instance, may have wisdom as an accident. There is no perfection in the Supreme that is not of His essence. Thus, while there is no Sabellianism in our theology of the Divine attributes—each is distinct in the unity of the supreme nature—in the Glory of God all the several components of His nature blend into one.

II. In systematic theology the Attributes require classification. The Scripture gives hints and specimens of an arrangement of its abundant materials; and such an arrangement tends, as will be seen, to elucidate their connection with the various branches of the system of revelation. To exhibit them merely in an orderly series involves too great a sacrifice to simplicity.

PRINCIPLES OF CLASSIFICATION.

The guiding principles of such a classification are various.

1. First, there is what may be called the dual or counterpart system. The attributes are sometimes distributed as natural and moral: a distinction which neither the meaning of Natural nor that of Moral will allow, and which is not admissible even when Metaphysical and Ethical are substituted. Or they are regarded as Absolute and Relative; Immanent and Transitive; Internal and External: distinctions which furnish the right clue and are sound so far as they go; but they do not suggest those special manifestations of God which give their peculiar glory to Christian theology. Or they are Positive and Negative: but there is no positive excellence in Deity which does not imply negation or its opposite. Or they are Communicable and Incommunicable: but, as attributes, all are alike incommunicable to the creature.

2. Secondly, the names and perfections of God have been ordered with reference to the method by which we attain our conceptions of them. "Viâ negationis:" by the instinctive denial of limitation and defect to the Divine nature; "viâ eminentiæ:" by ascribing to God the most eminent possession of what in us or in our idea is good; "viâ causalitatis," by making Him the actual, virtual, or permissive cause of every effect. This scholastic method has always commended itself by its simplicity, though it is liable to some of the objections that render the former class doubtful.

3. Thirdly, it has been a favourite course to make man's nature the basis of the distribution. Either the three constituents of the human substance — intellect, sensibility, will — have suggested a threefold classification; or, especially in modern times, the demands of man's religious need have been the regulator: a sense of dependence implying the absolute attributes, a sense of sin the moral perfections, and the whole being consummated by the revelation of love in Christ. It is enough to say concerning these that they tend too much to make man the measure of God.

ANALYSIS.

4. Guided by these principles, though not making any of them a principle of analysis, we shall, first, consider the attributes as pertaining to God as an Absolute Essence; then, those arising out of the relation between the Supreme and the Creature; and, finally, those which belong to the relation between God and moral beings. The justification of this arrangement will appear in due course.

I. ATTRIBUTES OF THE ABSOLUTE ESSENCE.

ATTRIBUTES OF THE ABSOLUTE.

The Divine essence, regarded in itself and in itself alone, is to be conceived as Spiritual, Infinite, Selfsufficient, Unchangeable, and Perfect. These great words, carefully examined, are or suggest all the absolute attributes.

1. SPIRITUALITY.

SPIRITUALITY.

The Spirituality of the Divine Nature is related to the Essence of God as He is Spirit. It is the attribute which most nearly and fully expresses the very nature or Being of the Eternal: it declares

in one word the simplicity and unity, the immateriality and invisibility of the Divine essence, and its Personality as that of the absolute, self-conscious, and self-determining Spirit. The Scriptures abound with testimonies which pervade their structure even more than their language. This attribute is never asserted of God in an abstract manner, or as defining His nature. It is appealed to for two purposes only: first, to guard our conceptions of the Object of our worship from everything that would debase it; and, secondly, to impress upon us a sense of the dignity of our origin and the grandeur of our vocation as worshippers.

John iv. 24.

(1.) Πνεῦμα ὁ θεός, GOD IS SPIRIT: of what pure Spirit is we can form no notion. The word gives little help, as it simply expresses in Spirit the breathing forth which in its effects is πνεῦμα. All pure being, especially spiritual being, is beyond our grasp. Therefore the term is, after all, only the predicate of a PERSONAL God. Pantheism has always seemed in words to deny this: seldom in reality. Some of the greatest leaders of Pantheistic thought have been better than their creed: filled with the idea of a universal directing Spirit, like all the rest of the world. Of that God in His Triune essence, and of each Person in the unity of the Godhead, Spirituality is predicated. Of the Father: *Whom no man hath seen nor can see!* Of the Son: *to the King Eternal* (of the worlds and Dispensations, τῶν αἰώνων), *immortal, invisible! The Lord is Spirit.* The Holy Ghost, holy in His function and relation to redemption, is τὸ Πνεῦμα. Hence the worship of God must be spiritual: not indeed as formless and void and without material aids, but as the homage of spirit to Spirit. (2.) The Apostle Paul teaches the Gentiles, through their own teachers, that *we are also His offspring;* and through the Epistle to the Hebrews teaches us that God is *the Father of spirits.* In the former passage the inference is a remarkable one: from the spiritual essence in man to the Spirituality of God and of His perfect service. In the latter, which echoes the Old Testament, *The God of the spirits of all flesh*, the duty of subjection and the privilege of *life* are connected with it. God only hath immortality—that is, the essential incorruptibility of Spirit—and of His incorruptible immortality the indivisibility and indestructibility of the human spirit is an image and a gift.

1 Tim. i. 17.
2 Cor. iii. 17.
John iv. 24.
Deut. iv. 15—19.
Isa. xi. 18, 25.
Acts xvii. 28.
Heb. xii. 9.
Numb. xvi. 22; xxvii. 16.

II. INFINITY: ETERNITY, IMMENSITY.

THE INFINITE.

God's being is INFINITE; but infinity—that is, our positive idea of that which is unlimited—is rather to be predicated of other attributes than made an attribute itself. The human mind is not capable of thinking, save under the conditions of time and space. The Infinite is revealed to faith as above the condition of time, and of this ETERNITY is the expression; as above the conditions of space, and of this IMMENSITY is the expression. The Immensity of God is only once declared: *Heaven, and the heaven of heavens, cannot contain Thee:* but it will be hereafter viewed as Omnipresence, which is the positive side of this negative. His eternity is most abundantly declared. *He inhabiteth eternity. From everlasting to everlasting Thou art God.* But the perfect idea of eternity dispenses with succession as necessary to the Divine consciousness. And this is the deep perplexity of our human thought, which however must accept the profound meaning of the name I AM, as teaching an eternal now enfolding the successive existence of time. To the infinite personal Mind, the passing phenomena of a *thousand years are as one day*, and all time the present.

ETERNITY.

IMMENSITY.

2 Chron. vi. 18. Compare Acts xvii. 24.

Isa. lvii. 15.

Ps. xcii. 2.

2 Pet. iii. 8.

III. SELFSUFFICIENCY.

SELFSUFFICIENCY.

God is in His spiritual and infinite being SELFSUFFICIENT. (1.) He is His own cause; or, rather, He has no cause out of Himself: *I the Lord, the First.* Hence He is the One, Necessary, Independent Being. (2.) In His infinity of resources He needs nothing beyond His own will for the production of all things: *Is there a God beside me?* (3.) Within His own essence, as Triune, the Supreme Being has infinite scope for the blessedness in the mutual knowledge, love, and communion of the Three adorable Persons. (4.) In His relations with the universe of intelligent beings, both His glory and His blessedness are independent of His creatures' acts. (5.) His selfsufficiency is the source of the well-being of all.

Isa. xl. 1.

Isa. xliv. 8.

IV. IMMUTABILITY.

IMMUTABILITY.

IMMUTABILITY is a necessary perfection of the Divine essence. *Thou art the same* in the Old Testament; *the same yesterday, to-day,*

Heb. xiii.

and for ever in the New. (1.) This attribute excludes all process of Becoming, or development, and whatever this includes. (2.) But it is consistent with an eternal generation of the Son, and procession of the Spirit, in the interior essence of Deity. (3.) In the incomprehensibility of the Divine nature, it is also to be reconciled with unbounded activity or mobility when this attribute is brought into relation to the creature; and, in relation to the moral creature, with the changeable manifestation of an eternal purpose. (4.) I AM THAT I AM means also I AM WHAT I WILL TO BE, and forbids our limiting in any way the possibilities of Divine manifestation as exhibited in the Mediatorial Trinity, and especially in the exinanition of the Son.

PERFECTION.

V. PERFECTION.

The Divine Nature is PERFECT. As He is the Being of beings, His supreme perfection is the Perfection of all perfections. This attribute sums up and harmonizes all; representing the undivided glory of the several rays of excellence. It is absolute, not relative; it is one, and not the result of the combination of qualities; it is necessary, and excludes the possibility of defect; it is supreme, and not the finish of a process; it is the standard and the source of all perfection. It impresses its stamp on all the Divine works; and a law upon all our theological views. This has no demonstration in Scripture. It needs it not: *Your Father which is in heaven is Perfect.*

Matt. v. 48.

OBSERVATIONS.

OBSERVATIONS.

As to this class of Attributes, the following observations must be noted:—(1.) They are all and alike incomprehensible and unfathomable, though each conveys a definite notion both to reason and faith. (2.) They belong to the essence of God as a Personal Spirit, and in His triune personality. Speculative theology may contest the possibility of the Absolute or Infinite being defined off from all else by personality; but without the Infinite I speaking to the finite Thou there can be no theology and no religion. The Scriptures plainly declare that the Personal Son is eternal and immutable; and this Third Person is an eternal spiritual essence, *the Eternal Spirit.* To us there is no Deity but the Triune;

Heb. i. 2; xiii. 8.

Heb. ix. 14.

and these absolute attributes are predicated of all that is in God. (3.) They are the basis on which rest, or the source from which spring, all other ascriptions. In other words, the attributes to which we next pass are these in another form and application; not other attributes, but the same as exhibited in the creaturely universe. In dwelling upon the perfections of the Divine essence, as they are brought within the range of their finite operation, it must always be remembered that the essential, immanent, incomprehensible attributes form the awful background of every representation. If the Divine Being gives His character and works a human exhibition—if, by what is called anthropomorphic language, He speaks *as a man*—His eternal and infinite nature is behind as the standard and regulator of all.

II. ATTRIBUTES RELATED TO THE CREATURE.

RELATIVE ATTRIBUTES.

The attributes which connect the Supreme Being with the Creation, or which derive their names from that connection, are Freedom, Omnipotence, Omnipresence, Omniscience, Wisdom, Goodness. To blend them in one proposition: The God of the universe is a self-determining Agent, using unbounded power, which is everywhere operative, is guided by infinite knowledge, displayed in perfect wisdom, under the law of never-failing benevolence. This proposition includes all, and excludes nothing, that may be regarded as belonging to the Supreme revealed in His works.

I. FREEDOM.

FREEDOM.

The first attribute that connects the absolute God with the God of the universe is FREEDOM. 1. This assigns to Him a will, which is implied in the spirituality of His essence. It should be limited to His self-determination, implying a faculty of willing, the exercise of the will as expressed by purpose, and the result in act. These are summed up in one saying: *Who worketh all things after the counsel of His own will.* Ephes. i. 11. 2. The Freedom of the Divine will may be thus unfolded. It means that the reason of the purpose and act of God going towards the creature is to

be sought only in Himself: the freedom indeed is in the necessity of His essence, like the attributes already considered, but it is itself under no necessity. It means, further, that the revelation of His will is absolutely according to His own good pleasure. His preceptive will is variously and gradually made known. His decretive will may be secret or revealed. The seeming contradictions in the revelations of His will are not to be fully solved by man. Lastly, however derogatory it may seem to what is called the Divine Sovereignty, the freedom of the Divine will is linked with conditional events, and is conditional with them. The entire Scripture proclaims this: *Who will have all men to be saved.*

1 Tim. ii. 4.

OMNIPOTENCE.

II. OMNIPOTENCE.

OMNIPOTENCE follows hard on Divine Freedom. 1. It is the attribution to God of power to do all that He wills to do: the simple formula of the prophet is: *There is nothing too hard for Thee. He hath done whatsoever He hath pleased.* He can do all that He wills to do; He will to do all that He does. 2. As to the display of this mighty power, it is and must be for ever limited. It is not indeed a limitation that omnipotence cannot accomplish the impossible. But the Infinite Cause can never exhaust itself: the actual must always fall short of the possible: *Lo, these are parts of His ways: but how little a portion is heard of Him!* Lastly, the omnipotent agency is limited by the wisdom of His Providence in His moral government: the "Potestas absoluta" becomes "Potestas ordinata."

Jer. xxxii. 17.

Ps. cxv. 3.

Job xxvi. 14.

OMNIPRESENCE.

III. OMNIPRESENCE.

OMNIPRESENCE is the Divine Immensity referred to the creature. 1. *Do not I fill heaven and earth? saith the Lord.* This is one aspect; and it asserts that the Divine Essence, though not extended nor diffused, is everywhere. 2. Another is, *In Him we live, and move, and have our being*, and it makes God's omnipresence the presence of every creature to Him. 3. A third is, *Whither shall I go from Thy Spirit?* and it makes Him present wherever the operation of His power is. God is in all things; all things are present to Him; and His energy is everywhere felt. Thus the

Jer. xxii. 24.

Acts xvii. 28.

Ps. cxxxix. 7.

attribute is protected from Pantheism on the one hand, and from every limitation of the Divine Essence on the other.

IV. OMNISCIENCE.

OMNI-SCIENCE.

OMNISCIENCE assigns to God the perfection of that which in us is knowledge: *His understanding is infinite.* 1. This attribute is closely allied to omnipresence: *The eyes of the Lord are in every place, beholding the evil and the good:* He knows all, because all is present to Him. But it leaves that attribute behind when it includes what is to us the past and the future as well as the present. 2. There are two ways in which we must contemplate the Divine omniscience: as in Himself, and in our apprehension of it. (1.) As in God, this attribute ascribes to His infinite mind the intuitive, simultaneous, and perfect knowledge of all that can ever be the object of knowledge: it embraces in one eternal cognizance the actual, the possible, the contingent: *Known unto God are all His works from the beginning of the world.* (2.) In our apprehension of it, the Divine omniscience is the knowledge of the past as past, of the developing present as present, and of the future as future. As to the future, it is FOREKNOWLEDGE, which must however be carefully kept distinct from predestination: between these there is no necessary connection. As to the present, it is the *taking knowledge*, or the marking of the procession of events, especially the thoughts and conduct of man: *All things are naked and opened unto the eyes of Him with whom we have to do.* (3.) As to the past, becoming the past, it is the infallible storing of the deeds of His creatures in what we may call, though Scripture does not, the infinite memory of God. This leads to a final observation, that the attribute of omniscience is for the most part brought into relation with the Divine moral government, as a large number of passages might be brought from Scripture to prove.

Ps. cxlvii. 5. Ps. cxxxix. Prov. xv. 3.

Acts xv. 18.

Heb. iv. 13.

V. WISDOM.

WISDOM.

WISDOM is everywhere ascribed to the God of the universe. It is the attribute of *God only wise*, who applies His perfect knowledge with the most exquisite skill to the accomplishment of the highest ends by the best means. No attribute has been more

Rom. xvi. 27.

keenly assailed by a vain philosophy, which counts it derogatory to the Supreme to have need of means. No attribute, however, is more abundantly illustrated in Scripture, which expatiates on the wisdom of God in the construction of the universe, in its variety of adaptations to intelligent creatures, and, above all, in the provisions of redemption for the accomplishment of His supreme end. This attribute has given its name both to the gospel and to the Lord of the gospel.

Ps. civ. 24.

Eph. i. 8; iii. 10.

1 Cor. i. 24; ii. 6, 7.

GOODNESS.

VI. GOODNESS.

GOODNESS, as the last of this series of attributes, expresses the Divine benevolence towards all creatures as such. The Fountain of life is the fountain also of lovingkindness: *The earth is full of the goodness of the Lord. His tender mercies are over all His works.* Thus it is a law of the Divine nature to make the universe minister to the happiness of its inhabitants, and to communicate happiness to all creatures capable of it. The tremendous difficulty here arises that evil exists: the goodness of God is the attribute which this fact most directly confronts. So far as concerns our present subject, it is enough to impress the following considerations. First, we must be bold to reject every theory that makes evil and its development a form of goodness: evil is an unsearchable mystery of opposition to goodness. Secondly, the Divine benevolence is in all its manifestations controlling that evil: this is the law of all His dispensations. And, lastly, it is the glory of faith to believe that, in spite of the awful results of sin, *the goodness of God endureth continually.*

Ps. xxxiii. 5.

Ps. cxlv. 9.

Ps. lii. 1.

OBSERVATIONS.

OBSERVATIONS.

The class of attributes thus summarily exhibited may be regarded as intermediate between the first class and the third, to which we now proceed. They bring the absolute perfections of the Eternal Being into relation with the universe; and thus make prominent the personality of the Supreme. Had evil not entered into the creation, here the display of the Divine attributes would have closed. Wisdom and goodness would have provided for the eternal blessedness of all the intelligent worshippers of God. But the moral government of the Lord of all gives a new

aspect, and in some respects a new name, and an application most affectingly enlarged, to these attributes. Our study must now be conducted in the light of redemption.

III. ATTRIBUTES RELATED TO MORAL GOVERNMENT.

Many attributes, hitherto unmentioned, belong to the Divine Being as He is the moral governor of intelligent creatures. These are revealed especially in connection with the economy of redemption, and derive their names and characteristics mainly from that connection: though they are displayed in all the relations of God to His probationary creatures, they must be viewed by us in the light of the mediation of Christ. They all depend upon two, Holiness and Love, the mutual relations, harmony and unity of which are bound up with the mystery of the gospel. These supreme attributes stand at the head, respectively, of many others which spring from them, or belong to the same family. The first representative of Holiness is Justice, which brings that internal and essential attribute into the moral government of God, and gives, as Righteousness, one of its names to the redeeming economy of that government. It is itself represented and supported by Truth and Fidelity. The internal and essential attribute of Love is represented in human things by Grace, the impartation of which gives many attributes to the Triune God.

ATTRIBUTES IN REDEMPTION.

St. John, in his first Epistle, singles out the two Divine perfections, Holiness and Love, for the definition of what may be called the moral nature of God. These two are the only terms which unite in one the attributes and the essence of God. *This then is the message which we have heard of Him, and declare unto you, that* GOD IS LIGHT, *and in Him is no darkness at all.* The revelation of the Word is the supreme Holiness of God: He is Himself the

1 John i. 5.

glory of all goodness, and the negation of all that is not good. A second revelation of the Word is this: GOD IS LOVE. Never before in all the Scriptures had this attribute been identified with the very being of God: Prophets and Apostles, and the Son Himself, had approached this truth, but had not spoken it; but St. John here gives the bold and blessed interpretation of their meaning. These two perfections we may then consider in the true order which the Apostle indicates, and show their harmony in redemption.

1 John iv. 8.

HOLINESS.

I. HOLINESS.

The perfection which belongs to God absolutely and in His eternal essence is, in His moral relations, HOLINESS: His nature is the sum and the standard of all goodness; and it is eternally opposed to all that is not good in the creature. This term unites the two.

1. It is the only attribute that expresses the perfection of moral excellence as existing in God alone. *For Thou only art holy!* Hence it is more than any other the ground of the adoration of the creature: *Holy and reverend is His name!* That is His name in the worship of His people: *The Holy One of Israel.* It is the attribute that belongs to the God of the temple, whether in heaven or on earth. Hence it is the attribute of the Triune as an object of worship: *Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory!* to which the New-Testament echo is: *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!* It is the only attribute common to the Three Persons: *Holy Father; that Holy One; the Holy Ghost.*

Rev. xv. 4. Ps. cxi. 9. Ps. lxxi. 22. Isa. vi. 3. Rev. iv. 8.

2. The holiness of God is, however, always related to the creatures; and, as such, is the standard of goodness and the expression of the Divine abhorrence of evil. (1.) It is the nature of God that declares what is good: that is *the only nature of things;* and it is of no moment to ask whether the Divine nature or the Divine will is the ground of moral obligation. *Be ye holy; for I am holy!* (2.) Hence, as it is the standard of goodness, it is the eternal opposite and the eternal condemnation of evil. *Thou art of purer eyes than to behold evil, and canst not look on iniquity.* This attribute cannot be separated from the idea of the inviolableness

1 Pet. i. 16. Hab. i. 13.

of Divine holiness, not only as admitting no fellowship with evil, but as eternally repelling, rejecting, and condemning it. *Our God is a consuming fire.* The thought of the sin from which it is for ever defended is always latent in the ascription of holiness to God. Heb. xii. 29.

JUSTICE. JUSTICE.

JUSTICE is the Divine holiness in Government: it is everywhere revealed in Scripture as Legislative or Rectoral, and Judicial or Administrative. 1. The LEGISLATIVE Justice of God is the attribute that stamps perfectness on all His laws, whether revealed in the constitution of man's heart, or in the written revelation of His will. *The Lord is our lawgiver*, and *His law is perfect:* perfect as the impression of the Divine holiness; perfect therefore as the standard of right; perfect in its universal adaptation; perfect in its requirements; perfect in its sanctions. All this is summed into one sentence by St. Paul: *The law is holy, and the commandment holy, and just, and good.* 2. The ADMINISTRATIVE Justice of God takes up the sanctions of His law as imposed upon moral beings in probation, and cannot be separated from its relation to sin. It gives the Supreme the new office of JUDGE, even as love gives Him a new name. It is JUDICIAL, as it assures us of the eternal rectitude of the administration: *Even so, Lord God Almighty, true and righteous are Thy judgments.* It is DISTRIBUTIVE in the perfection of its impartial dispensation of rewards and punishments: in REMUNERATIVE justice and also in PUNITIVE. *There is no respect of persons with God*, who will *render to every man according to his deeds.* Though all reward is *of grace*, it is bestowed in harmony with an economy of righteousness. Punishment, also, is not a synonym of benevolence, nor inflicted only for reformation; but is true to that meaning which conscience in man affirms. *God is a righteous Judge.* Isa. xxxiii. 22. Ps. xix. 7. Rom. vii. 12. Rev. xvi. 5, 7. Rom. ii. 6—11. Rom. iv. 4. Ps. vii. 11.

TRUTH AND FAITHFULNESS. TRUTH.

These attributes are as it were the supporters and guarantees of the Divine Justice. It may be affirmed that they are never referred to save in connection with that great economy which reveals the Righteousness of God. 1. TRUTH as a Divine perfection is

pledged to the stability of that economy as a whole. *He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He.* As the great system is further disclosed: *The Lord is good; His mercy is everlasting; and His truth endureth to all generations.* When it is consummated, it is by Him who is THE TRUTH; and it is confirmed by the oath of an immutable counsel *in which it was impossible for God to lie.*

Deut. xxxii. 4.
Ps. c. 5.
John xiv. 6.
Heb. vi. 18.

2. FAITHFULNESS is in God the attribute that pledges to man in infinite condescension—for it is the most anthropomorphic of all the attributes—the fulfilment of every specific promise based upon the economy of His righteousness. *He is faithful and just to forgive us our sins. The Lord is faithful, who shall stablish you, and keep you from evil. Faithful is He that calleth you, who also will do it.* These passages carry the attribute into the entire process of personal salvation. It is remarkable that it is never expressly connected with the fulfilment of the Divine threatenings, though equally applicable to them.

1 John i. 9.
2 Thess. iii. 3.
1 Thess. v. 24.

LOVE.

II. LOVE.

1. Like Holiness, LOVE has also its relation to the interior nature of God, and its relation to the creature. In the Triune Essence it is the secret of the Divine Self-sufficiency and Blessedness. In regard to the created universe, it for ever seeks to impart itself to all who are capable of receiving it, and delights both in giving and receiving. In the ever-blessed Trinity love is, as in all who reflect the Divine image, the *bond of perfectness.* We may, we must, transfer our finite feeling to the Infinite, and believe, not that the Triune God was, but that He is, existing in an eternal sphere of love, into the fellowship of which the finite and creaturely universe is received. *Thou lovedst Me before the foundation of the world:* if these words are connected with those which immediately precede, *and hast loved them, as Thou hast loved Me:* and these again with the assurance, *As the Father hath loved Me, so have I loved you;* and these once more with the command, *That ye love one another, as I have loved you*, it will appear how perfect is the identity in kind between finite and infinite love, between the reflection among us and the reality in the essential Trinity, and how profound is the meaning of those words, *Love is of God:* ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστι,

Col iii. 14.
John xvii. 23, 24.
John xv. 9.
John xiii. 34.
1 John iv. 7.

a kind of expression used of no other grace. The Son *is* ever—not was, ὁ ὢν—*in the bosom of the Father:* He is *one Spirit with Him.* John i. 18.

2. The love of God rested upon the world also from its foundation. *Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.* But this supreme attribute, as originating and directing the economy of redemption, was not revealed until the Lord Himself revealed it. And, when revealed, it is reserved for our service: to preside over the Cross and the Recovery of mankind. No record or register of the Divine perfections, related to the created universe as such, contains that of love. His goodness and His lovingkindness are alluded to as the nearest approach. But at length the set time came for the new revelation, or at least the fuller revelation, of the attribute that governs all the rest: that which, to adopt St. James's word, is the νόμος βασιλικός, the *royal law.* But love has many names, or rather is at the head of a family of kindred attributes. 1 John iv. 10. Jas. ii. 8.

GRACE. GRACE.

1. The attribute of love is generally referred to as being the nature or the act of God: as a principle or feeling, governing His dealings. So is it with His GRACE in the Christian dispensation: God was *gracious* in the Old Testament. In the New Testament this firstborn of Love appears as the *Grace of the Lord Jesus Christ,* which is only another form of the *love of God,* and this again only another form of the *communion of the Holy Ghost.* For the Love of God is communicated by the Spirit through the redeeming grace of Christ. As Holiness comes upon the scene of redemption under the aspect of Justice, so Love comes under the aspect of Grace, which is the Divine love with an emphasis upon the ill desert of those who receive it. *Not that we loved God, but that He loved us:* this is the best interpreter of Grace as an attribute that represents in redemption the love of God which provided the redemption itself. Ps. lxxxvi. 15. 2 Cor. xiii. 14. 1 John iv. 10.

2. We need not enumerate the other attributes which clothe the God who is *in Christ, reconciling the world unto Himself.* They are as many as the aspects of sin and the need of sinners. Here practical theology may multiply its epithets: gathering from the abundance of Scripture, or framing them anew according to Scriptural analogy or precedent. (1) The Grace that seeks the 2 Cor. v. 19.

sinner is COMPASSION and PITY; (2) the Grace that waits for his return and submission is FORBEARANCE, or LONGSUFFERING; (3) the Grace that forgives him when he comes is MERCY; (4) the Grace that rejoices over his renewed spirit with delight and complacency has no name, but returns again to the source of all these perfections, the Divine Love.

HARMONY.

III. HOLINESS AND LOVE.

These two attributes preside over redemption; and their harmony in the Ministry of Christ will hereafter appear. Meanwhile some prospective observations may be useful.

1. There is no priority nor pre-eminence of either. If God is Love, God also is Light, as has been seen, and that Light even a *consuming fire*. If it was the love of God that sent the only-begotten Son, it was His holiness that demanded the sacrifice. Hence the co-ordination of the two attributes in St. John's epistle. Hence also the fact that Righteousness and Grace—the two forms that Holiness and Love assume in redemption—give their names severally to the atoning work of Christ. Subtle but vain attempts are made to prove that the two supreme attributes are only various presentations of the same moral perfection. Then Holiness is sometimes regarded as Love guarding the Divine nature, and Love as Holiness communicating itself; while Justice or Righteousness is a combination of the two: as, to quote an illustration, the Septuagint makes *the sure mercies of David* into *the holy things of David*. It is well to remember that each of these perfections is kept distinct in the redemptional language of Scripture.

Heb. xii. 29.

Rom. iii. 21. Tit. ii. 11.

2. But in the mystery of the atonement they are one: whether we regard its eternal preliminary in God Himself, or its accomplishment in time. The Holiness of God measured the evil of sin, and His love contemplated man's restoration to a sinless state. In the eternal being of God these attributes were reconciled, in the *purpose* of the incarnation and vicarious satisfaction, so far as they needed reconciliation. Translated into time, and *set forth* on the scene of human history, Love and Holiness unite at the cross in effecting the will of the Eternal counsel. Thenceforward, indeed, Love in all things has the pre-eminence: *Mercy rejoices against judgment:* AGAINST but not OVER it.

James ii. 13.

SUMMARY. SUMMARY.

Before leaving the doctrine of God and His Perfections, let us pause to make a few closing remarks.

1. The doctrine of the Divine Attributes lies at the foundation of theology. The whole superstructure might be reared upon the several names that Scripture gives them; and, without professedly doing this, our science does really aim at it. 2. But, for this very reason, a more elaborate and comprehensive treatment of the various Perfections of God is needless at the outset: just as their rays are diffused and blended throughout the Scripture, so are they found interwoven with all the topics we shall hereafter discuss. 3. As they are the glory of this Divine science, so all its shame, and dimness, and vexation have been due to the errors of men's conception of them: the heresies, major and minor, of the Christian dogma are the history of the systematization of unworthy apprehensions of the attributes of God. 4. Hence, their equal honour and perfect harmony should be the standard of our aspiration in every step that we take: abstaining from the invention of attributes that God has never given to Himself, we must evermore seek to do full justice to all and to each of those which He has revealed. The safeguard of truth is in this harmony. For instance, an attribute of Sovereignty, or Absolute Sovereignty, is sometimes assigned to the Divine Being in a sense for which the Scriptures give no warrant. Most assuredly the Supreme is, by the evidence of this very name, high above all restraints, the uncontrolled Disposer of all events. He is the *only Potentate*. There is a sense of course in which all things that are or take place may be traced to the Divine will. Moreover, with reference to some events, and some Providential arrangements, the Word of God does sometimes represent Him as appealing to His sovereign will, from which there is no appeal, and into the reasons of which no mortal must seek to penetrate. But it may safely be denied that any such attribute as Sovereignty is to be found mentioned in Scripture; certainly that it is placed, where much human theology places it, at the head of all the attributes, sternly ruling the whole economy of revelation. 5. Lastly, the study of the Divine perfections should be conducted

1 Tim. vi. 15.

with a never-failing reference to ourselves. We cannot attain to them; but we may—in the right sense of the word, however—bring them down to us. What this means is best taught in Scripture: as, for instance, by Job's struggle and submission in the presence of the Divine Omniscience, and David's more tranquil and equally sublime reduction to himself of the Divine Omnipresence. By far the most comprehensive department of Scriptural Theology, as such, is that which teaches by training the mind to contemplate the Divine perfections, and to dwell upon the works and ways of God as manifestations of His character, or of what the Bible calls His glory. The several attributes are constantly set before us for thought and imitation; and they are blended into the unity which is the glory of that Divine nature of which we may be partakers. What St. Paul says of the attributes of Christ, whose attributes are Divine perfections manifest in the flesh, applies to this whole subject: *Beholding as in a glass the glory of the Lord we are changed into the same image from glory to glory.*

Job xxiii.

Ps. cxxxix.

2 Cor. iii. 18.

We cannot do better than close with the words of the Psalmist, which should be written on the heart of every student: *Such knowledge is too wonderful for me; it is high, I cannot attain unto it:* this to subdue the inquiring mind into humility and awe. *How precious also are Thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee:* this to encourage the meditation of the soul.

Ps. cxxxix. 6, 17, 18.

III.

GOD AND THE CREATURE.

I. CREATION.

II. PROVIDENCE.

GOD AND THE CREATURE.

THE discussion of the Divine Attributes has prepared us for a universe that is not God, but brought into existence by His power, and the object of His providential care and government. The two departments of our present subject are, therefore, the Creature and Providence. The former will include all orders of being that the universe contains as the effect of Divine power; and the latter, the general principles of His continual control of their destiny.

I.

THE CREATURE.

THE CREATURE.

The creaturely universe embraces immaterial intelligences or angels, the world of matter, and man uniting the two in himself. All owe their existence to the act of the Triune God, whose will gives them being. The revelation of Scripture on this subject may be distributed under the two heads of the Creator in regard to the act of creation, and the several orders of the creatures as the result.

I. THE CREATOR.

THE CREATOR.

Creation is in Scripture assigned to the One Almighty

God in the Trinity of His essence; who by His creating act displays the glory of His attributes, but freely as an act of will, and with the diffusion of happiness as an end attained by the resources of infinite wisdom. Absolute creation is the effect of Omnipotence; secondary creation, or formation, exhibits Divine Wisdom also and Love as preparing the scene of Providence and Redemption.

Hence the whole subject may be viewed in relation to the essence and to the attributes of the Creator.

THE TRINITY.

I. First, as to the former. Whatever is done by the Divine Being is done by the Triune God. (1.) Each Person is in Scripture plainly connected with the act of creation. The Old Testament dimly but not uncertainly gives its evidence, when interpreted in the light of the New. *My Father worketh hitherto,* is our Lord's one testimony. The Father here is the eternal Father; for, the eternal Second Person, both as *The Word* and as *The Son,* is expressly asserted to be the author of creation. *All things were made by Him.* St. John's word is repeated and confirmed by St. Paul, *All things were created by Him;* and this in a passage which declares that the Son of God's love was the *Firstborn of every creature:* πρωτότοκος, begotten before every creature. To this give all the Scriptures witness. Carrying the evidence back now to the Old Testament, we find that it renders to the Spirit the same tribute which the New renders to the Son. *Thou sendest forth Thy Spirit, they are created;* and, before the words *Let us make man,* we read that *the Spirit of God moved upon the face of the waters.* The doctrine of the Essential Trinity gives harmony and consistency to the whole. (2.) But there is evidently the foreshadowing of the Economical Trinity here, though not as yet the Redemptional. What man's word is to his act, the expression of his will, the Eternal Word was in creation: *By whom also He made the worlds,* where the Word is *the Son* who is the Mediator of the creation of the αἰῶνες, or orders of worlds, which He sustains by the word, τῷ ῥήματι, of His power. His Omnipotence and His Mediatorship in the created universe are one. The διὰ, generally used, also indicates this. This economical relation does not so expressly

John v. 17.

John i. 3.

Col. i. 15, 16.

Ps. civ. 30.

Gen. i. 2.

Heb. i. 2.

extend to the Holy Spirit; but we have seen that of Him also as of the Son it may be said, *without Him was not anything made that was made.* All this is revealed for the suppression of the theory that any inferior Demiurgus was employed in the creation; for the establishment of our faith in the worthiness of all created things; and to show that the scene of creation was prepared as the scene of redemption also. John i. 3.

II. Secondly, as to the latter. The omnipotence of God gives us absolute creation; His wisdom and power secondary creation or formation; the end of all is the expression of the Divine perfections and the welfare of the creature.

1. The Omnipotence of the Creator precludes every opposite theory, and assigns the positive ground of creation.

(1.) It does not so much refute as exclude from consideration theories of the Universe that deny creation altogether: such as MATERIALISM, which makes matter all things and knows nothing of a creator; DUALISM, which determines spirit and matter to be two eternal, coordinate existences, struggling for ever for supremacy; EMANATION, which in its Gnostic forms makes all that may be thought of as not God only a necessary, eternal effluence from His essence, or produced by intermediate creatures emanating from Him; and PANTHEISM, which identifies God and the universe, and regards the everchanging phenomena of things as the forms of God rather than the result of His creating power.

(2.) It assigns the true ground of the creation. The Divine power, as that of God all-sufficient, is the possibility of all things, spiritual and material. The utmost that human thought can rise to is this, that *with God all things are possible:* that is, all things possible may become actual. There is no NIHIL to God. The maxim "Ex nihilo nihil fit" is better converted into "In nihilo omnia fiunt." St. Paul declares the possibilities of God to be τὰ ἀόρατα αὐτοῦ, *the invisible things of Him.* What He in the freedom of His omnipotence brings into visible existence proclaims His eternal Power and Godhead: the δύναμις here preceding, and measuring, and determining the θειότης. Hence we may say that the creating act is the finite expression of infinite power. Creation is its free exercise: all things require God as their First Cause, but the First Cause does not require the creation. Speculations as to Matt. xix. 26. Rom. i. 20.

the necessary connection in God between power and act, and therefore as to the necessity of an eternal creation, forget the difference between the Infinite and the finite,—a difference which is to us at once conceivable and inconceivable.

FORMATION.

2. The Wisdom of God, accompanying His Power, presides over Creation as secondary, that is, as FORMATION. The question now passes into the region of COSMOGONY. The Scripture does not in its terms generally distinguish between the first creation and the second: each being equally the act of omnipotence. The
Gen. ii. 3. double expression *Created and Made* seems, but only seems, to indicate what is not clearly defined. It must be remembered that this secondary creation, or continuous formation, is in the truest sense creation, as the infusion into the primitive matter of new forms and types of life, from the lowest trace of it scarcely discernible by science up to the soul of man. Hence the creation of which the Scriptural Cosmogony speaks at length is in reality creation proper to us.

THEORIES OF COSMOGONY.

In the current theories there is a certain basis of truth that may be admitted and brought under the sanction of Scripture. The general laws of evolution, which, as working in the great cosmical forces of inanimate nature, takes the form or many forms of the Nebular Hypothesis, and, as working in animated nature, takes the form or many forms of Development, are not in themselves inconsistent with the doctrine of creation. But the Scriptural Cosmogony makes the will of God, expressed in fact, the Law behind these laws. Before our Biblical Chaos and above it and around it there was a steadfast and tranquil cosmical system, the result of secondary creation acting through natural laws: it
Gen. i. 2. was only the earth that was *without form and void.* And the six days of our account exhibit the same truth in our economy. There was a development from term to term, but each stage marks a new creation in this development. When this evolution of species ended, and all types were consummated in Man, creation closed,
Ex. xxxi. 17. and God *rested and was refreshed;* but only to begin again, in a third sabbatic economy, the continuous uncreating regulation of
John v. 17. all minor evolutions: *My Father worketh hitherto.*

BIBLICAL COSMOGONY.

The Cosmogony of Genesis thus includes both primary and secondary creation. Its opening words alone declare the former:
Gen. i. 1. *In the beginning God created the heaven and the earth.* Between that

Beginning and the Chaos of the second verse, when *the earth was without form and void . . . and the Spirit of God moved upon the face of the waters*, there is the widest possible or necessary latitude for the geological ages demanded by modern science. And the second verse itself leaves the operation of the forming and fashioning Spirit indeterminate. The light of revelation has risen only with dimness as yet upon the scene. The record has not for its object the details of creation as such; but only so far as they concern the coming history of mankind. This is obvious from the distinction between heaven and earth in the first verse, and the suppression of heaven in the second. The silence that reigns after the first great declaration is at once a warning and an encouragement both to theology and to geology: only there can the reconciliation be sought, but there it may be found. Gen. i. 2.

SCRIPTURE AND SCIENCE.

There are two methods of seeking it. According to one the sequel of the chapter fills up that interval; returning to it as the second account of the creation of man is the supplement of the first. There is a double series of days, an upper and a lower, the one corresponding to the other. The upper and heavenly are the great cycles of creation which ended in the sabbatic cycle of the reconstruction of this world for man as its head. The lower and earthly are the form they take to us in the representation of literal days, ending on the seventh day, hallowed for ever: each of our working days being used to symbolize its own term in the secondary creation of God, and our literal sabbath His rest. But there are many great difficulties in the way of this theory. It seems to many more consonant with the simplicity of the early record to leave the unwritten history of the primitive earth to the researches of science, for which the Spirit of revelation has reserved this honour; and to regard the narrative as literally recording the HEXAHEMERON, or six-days' work, which fashioned the new earth for the abode of man. Thus the days of the Scriptural Cosmogony are creative days: the days, however, of a new creation, or of a new formation, superimposed upon an earlier and as it were perished order of things. In this new creation all was *very good*; hence every trace of the rapine and death which, through some unknown cause, had existed in the former fallen earth, were removed. Moreover, the new work of formation was Gen. i. 31.

hastened and swift: the vast æons of the past dwindled down to natural days. But it must be remembered that the formation was creation also. No theory of evolution or development which seems to trace a regular succession of forms through which organic existence has passed, in obedience to a plastic law originally impressed upon matter, can be made consistent with Scripture. Nor do the discoveries of science give any valid sanction to the theory. The days of the first chapter of Genesis are creative days. Meanwhile, the harmony between the account given by inspiration and the undoubted conclusions of science is at present one of the difficulties of our subject. At present: for that science will ultimately pay its homage to the testimony of the Word of God can be to us no matter of doubt. Moreover, these difficulties belong to a larger class of solemn questions to which reference must be made when we come to the theological aspect of the Material Universe and the Last Things.

3. The goodness of God solves every question as to the end of Creation. Much discussion has arisen both as to the impulse in God which led to the creature, and as to the design for which all things were made. The one and only answer to both is that
John ix. 3. given by our Lord on a related subject: *that the works of God should be made manifest.* The motive of creation was undoubtedly the communicative goodness of God, which brought numberless beings into existence to rejoice in them and make them blessed. None can doubt this; but the mind cannot rest satisfied in it alone, for the world was created in the foreknowledge of its evil. Men who make Divine benevolence the supreme motive in the creation are tempted to reduce the evil of sin by making this, as Leibnitz did, the best possible world, on the whole, for the ultimate diffusion
OPTIMISM. of happiness. This is termed OPTIMISM, and is harmonized with Christianity by assuming that the great Restoration in Christ will make the evil subserve an infinitely greater good. The wiser answer, however, to this question, as well as to that of the ultimate design of Creation, is that God has given being to a finite universe for the display of all His perfections, for the glory of His name. To us the universe is our own world; and we know that creation and redemption are bound up in one. He who created our world was the Same who redeemed it; He who redeemed it

created it for redemption. And we believe and are sure, though the mystery is unfathomable, that God's name will be glorified for ever in the issue of redemption, under the sovereign ascendency of love. So, with regard to the wider universe of creation generally, we must repose in the assurance that it is the sphere of the manifestation of Divine perfections, under the sovereign ascendency of His goodness. For the rest, this subject links Creation with Providence.

II. THE CREATED UNIVERSE.

THE CREATED UNIVERSE.

Sundry comprehensive terms are used in Scripture to embrace the sum of creaturely existence. The most convenient theological distribution is the Spiritual World, the Material Universe, and Man as the union of the two.

The Old Testament announces the creation of all things as *the heaven and the earth*, and retains that designation throughout. The New Testament adds many other general descriptions: πάντα and τὰ πάντα, *all things*, modified as *all things . . . . visible and invisible*; ἡ κτίσις, *the creation of God*; ὁ κόσμος, *the world* in its vast order; οἱ αἰῶνες, *the worlds*, in their sæcular succession; these expressions approach very nearly the classical τὸ πᾶν of ancient philosophy, the universum, or the modern term universe as the system of created things.

Gen. i. 1.

John i. 3. Col. i. 16. Rev. iii. 14. Jno. xvii. 3. Heb. i. 2.

I. ANGELS AND SPIRITS.

ANGELOLOGY.

Revelation gives a large place to an order of intelligences higher than man: the history of creation, the records of Providence, and the economy of redemption, connect them with mankind in various ways. Considered now as part of the creation of God, and as to their place in the economy of things, they are Spirits and Angels. As Spirits they are, to a certain extent, independent of

matter; highly exalted in their faculties; diversified in their range of existence; under a law of probation; and, as a result, distributed into two classes of good and evil. As Angels, they are represented as attendants on the Supreme, as employed in the service of His Providence; and especially as connected for good or evil with the history of the Divine purpose in redemption, from its origin upon earth throughout all its processes to its close at the Judgment.

SPIRITS. 1. The name Spirits seems to refer to the nature of their being, concerning which we are shut up to the teaching of Scripture. (1.) They are creatures occupying a sphere of existence less dependent on the material universe than that of man. Their spirituality is synonymous with their invisibility in the
Col. i. 16. only passage which records their creation: by Christ *were all things created, that are in heaven, and that are in earth, visible and invisible.* God alone is pure essential Spirit: these created spirits are clothed upon with ethereal vestures, such as Paul describes
1 Cor. xv. 44. when he says, *There is a spiritual body.* Thus our Lord tells us that
Lu. xx. 36. the *children of the resurrection* are ἰσάγγελοι, *equal unto the angels.* (2.) Having a more subtle organisation than man, they are at
Ps. ciii. 20. present higher in their range of faculties: *angels that excel in strength.* (3.) They were created at once and in a wide variety of grades. Though the description *thrones, dominions, princi-*
Col. i. 16. *palities, powers,* refers to their office, there are indications that there is a boundless range of existence in the superterrestrial world, answering to the abundance and diversity of life upon earth; but without the law of species, and admitting of no increase by generation or development: they are all and indi-
Job i. 6. vidually, as created at once one by one, *sons of God* by direct filiation. Hence the revelation of Scripture discloses precisely such a continuation upwards of the scale of being as analogy would suggest: as in the lower orders the species is all and the individual nothing, as in man the species and the individual are blended, so in the upper world the species is lost and each is alone before God: all however being marshalled by a federal

law which is not that of species and generation. (4.) All spirits were created in the image of God: their *first estate.* That estate was probationary: this law of the moral government of the Most High is universal. In the constitution of their nature lay the possibility of falling from their allegiance. The issue of probation was the fall of a portion of these spirits, with One as their head. These were condemned with him: we read once of *the condemnation of the Devil.* But their sentence is for mysterious reasons not yet fully executed: they are reserved for a last judgment and sentence: *know ye not that we shall judge angels?* The great majority—not of the angels *that sinned*—were confirmed in their state of holiness for ever: they are *elect angels;* elect, as in the case of man, not through pre-ordination, but through approval. (5.) Hence the whole economy of the angel world as known to man is divided into two orders, retaining severally their orderly ranks, as a good and an evil hierarchy: the Epistle to the Ephesians, which gives in compensation to those who burned their books of curious arts the most explicit revelation touching the spiritual world, in the beginning refers to the ranks of the good spirits, and in the end to the ranks of the evil. But it must be observed that the evil are generally spirits, the good are angels: the exceptions on either side are few. The spirits of evil are pre-eminently Satan, or the Devil, and dæmons, or *unclean spirits;* Satan the first sinner, the first tempter, the true Antichrist, and, retaining one of his archangel names, the *prince* or *god of this world;* and devils, δαιμονία, who in great numbers troubled the bodies and souls of men while their Head assailed the Redeemer. The doctrine of Sin will introduce these again. The good and unfallen spirits are generally the Holy Angels.

Jude 6. 1 Tim. iii. 6. 1 Cor. vi. 3. 2 Pet. ii. 4. 1 Tim. v. 4. Ch. i. Ch. vi. Zech. xiii. 2. John xiv. 30.

2. The denomination Angels runs through the Scriptures as pervadingly as the name of God Himself. With the exception of some few passages—*the Devil and his angels,—messenger,* or angel, *of Satan,—the Dragon . . . . . and his angels*—which are general in their use of the term and not official,—the angels are the attendants on God and ministers of His will throughout all the economies of His government.

ANGELS. Matt. xxv. 41. 2 Cor. xii. 7. Rev. xii. 9.

(1.) The highest view of them is that they wait upon God. The Lord is the *Lord of hosts,* and the holy angels are His *sons:*

Isa. xlvii. 4. Job i. 6.

Job xxxviii. 7. *all the sons of God shouted for joy.* Their joy is the joy of worship: they sing the doxology to the Trinity in Isaiah's mystical temple; they worship the Son when He is *brought into the world;* and even descend to sympathise with human worship. So near are they to the manifested Divine glory, and so do they reflect it, that they are called *gods:—worship Him, all ye gods!* though this, as in the case of human judges, refers rather to their representative character. In this character they are known as Cherubim: forms which are symbolical, rather than descriptive, and signify the forces of the created universe, attendant upon God, but not God Himself; and Seraphim, also representing the creature before God and extolling His perfections, as unslumbering *Watchers,* burning with Divine love. But the highest honour conferred upon them is this, that the Supreme unites them with Himself as His court:—*Let us go down!* includes them, though the *us* points to another mystery. Throughout the Old Testament the Lord is *in the assembly of His saints;* into which even the representative of evil spirits might enter, before Christ came to cast them out finally: *and Satan came also among them.* But this leads to the angel ministry.

Isa. vi. Heb. i. 6. 1Cor.xi.10. Ps.xcvii.7. Gen. iii. 24. Ps. xviii. 11. Ezek.i.10. Rev. iv. 7. Dan.iv.17. Gen. i. 26; xi. 7. Ps.lxxxix. 7. Job i. 6; Zech.iii. 1. 1 Kings xxii. 19.

Heb. i. 14. (2.) They are called *ministering spirits,* λειτουργικὰ πνεύματα: ministering to God, that is, in His general government of the universe, in the economy of redemption, and in His providence over the saints. Touching the first, we have no information as to the extent of the angels' operation in the physical universe; but we read of such occasional interventions—for instance, the slaying of the first-born in Egypt, the phenomena at Mount Sinai—as forbid any doubt concerning their rare and occasional ministry in this domain. But in the history of redemption they appear as statedly and fixedly as prophets and apostles themselves: especially at the great crises, the Creation, the Lawgiving, the History of the Incarnate Lord, *seen of angels,* and the end of the world. In this high service they seem to have always acted in the order of a hierarchy. For the loftiest functions—for the guardianship of Israel in the old economy, the announcement of Christ and the protection of His kingdom in the new—there are Archangels, though so called only in the New Testament. First Michael, *Who is like God?* whose name declares that he, the

Lu. iii. 16.

highest in the scale of created beings, the first-born of every creature as Christ is the First-born before every creature, for ever remembers his finite creatureliness. He accordingly vindicates Monotheism in the Old Testament and is the conqueror of Satan in the New: *Who is like God?* Then Gabriel, *Hero of God*, the supreme representative among the angels of God's executive will, who in both the Old and the New Testaments announces the coming of the Christ: the angelic Forerunner. It is probable that Satan, then Lucifer, or known by some name that he has lost, formed the third. Daniel's *princes* of Grecia and Persia may without violence be interpreted of human potentates. The highest angels seem alone in the Old Testament to have been employed in human service: always, however, in subordination to One who, called an angel, is the Lord Himself. He, as will hereafter be seen, was the Angel Jehovah, the Angel of the Covenant, a Divine Person who, before He became man, appeared in human form, but taking the name though He never took the nature of angels. Always distinguished from Him are the pre-eminent angel ministers of the Old-Testament economy. These were ready for the higher service of ministering to the Lord, whose entire incarnate life was *seen of angels*. Especially they drew near to Him in His sorrow: absent at the Transfiguration, but necessary to Gethsemane. They do not attend the Holy Spirit on the day of Pentecost: they are comparatively lost in His higher dispensation, and their absence on that day preludes their absence now. Not that they are wholly absent: they *minister for them who shall be heirs of salvation*. Not as GUARDIAN ANGELS in the strict sense of the word: *their angels* are not the guardians of children individually, any more than Peter's *angel* was his specific guardian. Hence, while the tenour of the Word of God permits us to include angel-ministry among the *all things which work together for good*, it is careful to denounce every form of the *worshipping of angels*.

Dan. x. 13. Jude 9. Rev. xii. 7. Dan. viii. 16. Lu. i. 19, 26. Dan. x. 20. 1 Tim. iii. 16. Heb. 1. 14. Acts xii. 15. Rom. viii. 28. Col. ii. 18.

3. Whatever else of theological interest belongs to Angelology may be touched upon in a brief notice of its historical aspects: with reference, first to Superstition, and secondly to Infidelity. HISTORICAL.

(1.) The Jewish and the Christian churches have their respective developments of superstition on this subject, the former being SUPERSTITION.

the basis of the latter. After the Captivity Jewish theology betrayed to some extent the infection of its contact with foreign speculations: the Apocrypha abounds with evidences of a departure from the simple teaching of the Old Testament, as that takes its last form in Daniel. During the formation of the New-Testament Canon there appears a tendency in the Christian church to honour the angels unduly. The seventh Œcumenical Council at Nicæa, A.D. 787, concedes to them προσκύνησις, though not the Divine λατρεία. The Nicene Creed had declared that they were created; and Irenæus had protested against invocation of angels. But the evil made steady progress in the general corruption of Christian doctrine, and received its final confirmation at Trent. There is no error more distinctly guarded against in Scripture: ὅρα μή, *See thou do it not . . . worship God.* Superstition has made the world of evil angels also its domain. Forgetting the great change that the coming of Christ has effected, and that the influence of evil spirits has never been what it was before, the Christian church during almost its entire history down to the Reformation was haunted by an unevangelical idea of their operation in all regions of the Divine government, physical and spiritual. Hence the place given to Satan, as having a right to the redemption price, in the doctrine of the atonement; hence the elaborate ceremonials of exorcism; hence the abject dread of the powers of evil in the infliction of the natural calamities of life; hence the notion of personal contracts with Satan; and hence, lastly, the judicial treatment of witchcraft and sorcery down to a recent time.

Rev. xix. 10.

IN-FIDELITY.

(2.) But Infidelity sweeps away, not only the superstitious appendages of the doctrine, but the doctrine itself. In its more reckless form it has renounced the whole economy of the angel world. Though the Biblical revelation only confirms the inferences of analogical reasoning, and the universal instinct of mankind, scepticism denies the existence of beings superior to man: with this denial rejecting the whole Bible. It specially argues against the personality of Satan: either returning to the Manichæan theory of an independent power, αὐτοφυής and ἀγέννητος, or making him the personification of evil which undeniably exists. But here Rationalistic Christian theology joins the sceptic. It is

enough to say that the person of the Enemy of Christ is as distinctly presented in Scripture, though not as fully described, as the Person of the Lord Himself. In the same way the argument against demoniacal possession may be met. Though Scripture allows that suffering as part of the penalty of sin is, like death itself, in some respect in the ministry of Satan, it makes a distinction between this and actual possession. There are in the New Testament δαιμονιζόμενοι, who, in body, soul, and spirit, are under the special influence of dæmons. That this was a reality, and not a style of language accommodated to Jewish notions, is evident from the combination of healing diseases and casting out devils in the Saviour's commission, as also from His habitually addressing Himself to personal beings when He cast them out. There is a grand consistency in the Scriptural revelation on this subject. The Old Testament gives some distant indications of such possession; when our Lord appears there is an outbreak of these powers on earth; but the chief enemy is always pre-eminent, as appears in the fact that the last evangelist withdraws his attention from all besides him, never mentioning the dæmons. And their full force in human affairs has never been felt since.

Lu.xiii.18. 2Cor.xii.7.

4. This last observation will apply to the whole topic which is here closed. It belongs to the entire scheme of revelation, and pervades every part of it. The angel world is around us everywhere in theology, and we must prepare ourselves by a firm faith at the outset for the reappearance of its representatives as we proceed. It has been viewed here only or chiefly in its relation to the universe as created. At every stage in our future course it will meet us again. Meanwhile, it may be well to observe at this point that the ANGELOLOGY of the Bible is always subordinated to human interests; and, saving as they are connected with redemption as wrought out and administered, spirits good and evil, or rather spirits and angels, should not be too curiously investigated by our theology. *Why askest thou thus after my name?* said One in the Old Testament. *Seeing it is secret*, He added, doubtless for a higher reason than what is here suggested. But the caution is generally appropriate. The student, and the preacher especially, should in this matter limit himself to the clear testimonies of the Oracle, not keeping back the truth from

Judges xiii. 18.

the sceptic, but not pandering to a false Spiritualism, as the modern word is. Both evil spirits and angels may, on these conditions, most fruitfully and profitably enter into practical theology.

THE MATERIAL UNIVERSE.

II. THE MATERIAL UNIVERSE.

The material universe as such occupies a considerable place in revelation, which establishes a few cardinal principles of great importance to Theology. Matter is declared to have been created by God, though no name is given to it; fashioned into the orderly arrangement of systems, it is the Kosmos or world; these are the result of successive creations, which are indicated by the term worlds. We are taught that the universe of matter was ordained to be the scene of life, passing through its several stages up to life spiritual; but the inhabitation of other worlds, and their relations to redemption, are questions which have no light thrown upon them in the Word of God. Lastly, as the revelation of Scripture concerns only that part of the universe which belongs to man, we cannot draw any certain conclusion as to the final destiny of the universe of matter from the testimony of Scripture concerning the end of our Heaven and Earth: we are left to the inferences of analogy. These general principles may be usefully applied to many current theories.

MATTER.

1. Matter has no name in Scripture: it is known there as the earth, as first without form and void, absolutely without life; and science is left free to give its own names to the primary elements. The atoms of the universe and their molecular arrangements are never alluded to: they are left to man's discovery. But the same God who is the Father of spirits was the Creator of pure matter. He impressed their unchangeable properties upon all the particles of the universe, created, it may be thought, like the angels, at once. Before this truth

MATERIALISM, ancient and modern, in its variety of forms as a theory, vanishes. In ancient philosophy it was the Anima mundi, or Soul of the world, or Natura naturans that took the place of God. Modern Materialism, through all its phases down to Positivism, makes everything, including the phenomena of mind, physical; and, while acknowledging that it is as yet far from being able to account for the facts, and that the molecular laws of mind, feeling, and will are perhaps undiscoverable, it nevertheless asserts that they are the results of changes in matter and governed by invariable laws. Materialism has been the same in every age: modern science has not advanced one step beyond ancient philosophy, except in this, that it gives up that vestige of instinct towards God that Pantheism exhibited. The ancient theorists thought of a plastic soul in things: pan-Theism. The modern theorists think only of matter as force: pan-Materialism.

2. But, as man's body was created for the instant inhabitation of his living soul, so the matter of the universe was intended to be the instant abode of life. That life was breathed into it by the Spirit who brooded over our chaos: He is the Lord and Giver of life in every manifestation of it, from the most elementary protoplasm up to that which beholds the face of God.

Then there is matter which is absolutely distinct from life. One of the tendencies of modern Materialism is to resolve matter into a congregation of forces; by which theory it unconsciously argues itself in a circle back to God. There are some who maintain that all matter is simply force, and that force the Will of God. Scripture asserts that the beginning of the *living creature* was an act of God; and, vindicates the reality of matter from the philosophy which would resolve it into nothing. The idealistic theory of Berkeley denied the existence, or the possibility of proving the existence, of any substance of matter behind the phenomena which affect our senses. But, however that theory may be qualified, it falls before the early testimony which tells us that the material universe was formed before there were any creatures to receive its impressions. So all the more recent theories of force which

would annihilate matter as the vehicle of energy must yield to the evidence of a creation which preceded all life. This theory seems to breathe into the inorganic universe a kind of life, called force, which preceded organic life; but it has no support. It would seem, like Berkeley's theory, to be a useful ally of the theologian, inasfar as it saves us from the necessity of believing in a creation apart from God; but the testimony of Genesis confirms the universal instinct of man, that there is a substance behind the phenomena of matter. As it regards the scientific theories of the Conservation of energy, and the Correlation of forces, they do not in the slightest degree affect theology, until they penetrate the region of life. When it is affirmed that physical and vital forces are correlated and convertible—in other words, that all the phenomena of thought and feeling and will are only transformed forces of matter—sound reasoning is violated as well as Scripture. It may be said that the material basis of animal and vegetable life is something in the molecular arrangement of its particles; and this may be called Protoplasm. But it cannot be shown that anything but living matter communicates or feeds life. Spontaneous generation is a doctrine that Materialists have made their as yet unknown God. The true God giveth *life and breath and all things.*

Acts xvii. 25.

3. The testimony of Revelation to the universe of other worlds than ours is limited. But what we have is consistent with every discovery and every rational hypothesis of modern science. The heavens have their *host:* to us an ambiguous word, which refers either to the worlds or to the inhabitants of those worlds, but is in the Scripture limited to the physical universe. As ordered in systems the universe is a κόσμος,—*before the foundation of the world:* the ancient use of the term to signify the ordered whole of the heavenly bodies is retained in the New Testament, though the common use limits it to man's world. Hence it is τὸ πᾶν, the Universe; which, however, is never a Unity in the Bible, heaven and earth being sundered. Viewed in the orderly succession of its creations the universe is made up of the αἰῶνες. *By whom also He made the worlds,* that is, the worlds which fill the ages of so-called past eternity. One of the first exercises of faith is said to embrace the fact that these

John xvii. 5.
Eph. i. 4.
Heb. i. 2.

worlds were *framed*, κατηρτίσθαι, as the Phenomenal, or in their present appearance, τὰ βλεπόμενα. The silence of the Scripture as to the inhabitants of these worlds is unbroken. But there is nothing either in its words or in its silence that forbids the reasonable inferences of analogy. The one point at which the vast extent of the peopled realms of the universe touches theological faith is the transcendent dignity conferred on man's insignificance by the incarnation. More than once the ancient Scripture seems to be oppressed and yet not overwhelmed by this truth. We can interpret our meaning, at least, into those passages which so often bid the children of the earth to lift up their eyes and behold the innumerable hosts of heaven. *What is man, that thou art mindful of him?* But in the Divine relations to the creatures there is no great and small, no greater and less: the transcendent mystery of the Divine condescension must be regarded in itself, and without the most distant reference to the insignificance of man in relation to the universe. The Old Testament derives a different lesson from the contemplation: its faith is strengthened rather than endangered by every view of the steadfast and unviolated ordinances of heaven.

Heb. xi. 3.

Ps. viii. 4.

Isa. xl. 26.

4. There is no grander truth revealed than the comparative insignificance of the creature as material. All the constellations of systems in the universe — or, as the Scripture says, the heavens—are the work of the Divine hand, which *He folds up as a vesture and changes.* They are of less value in all their awful extent and grandeur than one immortal spirit. And with the utmost tranquillity it is said that all the phenomena of creation will pass away, be *dissolved.* In the spirit of Jonah we take pity upon the great works of man which are to be destroyed. But the greater works of God are destroyed, and it costs the Supreme no thought! As to the substance behind the phenomena, and its reconstruction, more will be said hereafter.

Heb. i. 12.

2 Peter iii. 11.

III. MAN.

MAN.

Man, or mankind, occupies the foremost place in the history of creation as revealed in Scripture. This may be viewed with reference to the relations he bears to the

other orders of the creature and the constituent elements of his nature; to the Divine Image in which he was formed, and to his dignity and prerogatives as the head of the earthly creation; to his organic unity as constituting one species; and to the connection between his original estate, his fall, and his redemption as he was a probationary creature.

ANTHROPOLOGY.

This department is sometimes called ANTHROPOLOGY. Not including formally, though not absolutely excluding, the physical, physiological, and psychological study of man, it is its theological bearing that we mainly keep in view. This, however, must not be too narrowly limited; such topics as the Original State of Man, the Image of God in Man, Man before the Fall, do not exhaust it. It is better to regard the whole as a wide field of which these subjects are only sections.

ELEMENTS OF MAN'S NATURE.

THE NATURE OF MAN.

1. The history of the creation marks man as the end and consummation of all creating acts, and gives him a peculiar relation to both the spiritual and the material world. In the unity of body and soul he is the link between these two.

1. The bringing of man into the world is in Genesis the result of a special design. *And God said, Let us make man:* the first intimation in Scripture of the Divine counsel. Of the other creatures it is said, *Let the waters bring forth . . . Let the earth bring forth;* but every word touching the origin of the human race indicates the issue of all former purposes: the creation of *a new thing.* Hence the double account of man's creation: generally in Genesis i. the introduction of the race with its pre-eminent dignity into the system of things, and, particularly, in Genesis ii. the physical details of his origin with specific intervention for the formation of the Mother of all living. Hence also the clause in the second account which returns to the creating act to show that the body of the first man was immediately

Gen. i. 26.

Gen. i. 20.

Gen. i. 24.

fashioned out of the dust, and that the origin of his life was the breathing into him of a living soul. The same Divine act produced both body and soul, without any interval. This is said of no other creature; though the real distinction between man and the lower creation is not in the words of this verse, but in the first note of man's origin: *Let Us make man in Our image.* This gives *breath of lives* a higher meaning: *there is a spirit in man,* as well as an animal life. And the high distinction of human nature is that in its constitution it is a union of the two worlds of spirit and matter, a reflection of spiritual intelligences in the material creation. The immaterial principle is the soul or ψυχή as connected with matter through the body, and the spirit or πνεῦμα as connected with the higher world.

Gen. ii. 7.

Gen. i. 26. Job xxxii. 8.

2. This Divine account of man's origin displaces many theories. First, those which deny the general principles of creation, and have been already considered, and, secondly, those which have given other accounts of the origin of mankind. Three things it settles definitively: that man has not been produced by any development of the principle of life in matter, whether the theory takes its earliest rude form that man is terrigena, autochthon, a production of the soil, or the scientific evolutional form of later days; that his history has not been a gradual ascent from the savage state, but that the savage condition is a descent from his original; and that he was created in one type, the representative of a single species. The slightest doubt on any of these points is inconsistent, not only with the subsequent matter of theology, but with the primitive record, the only one we possess of the creation of mankind.

3. There is in the original record a clear statement as to the two elements of human nature. Man derives his name from the red earth, one of the constituents of which his body was formed: אָדָם connected with אֲדָמָה earth. But this was not as yet a name of humiliation, for the inbreathing of life gave him his dignity; this Adam, or Man, the person and the nature he represented, became a *living soul,* נֶפֶשׁ חַיָּה. His name is Man, from the earth; his nature is that he is a living soul. But it must be remembered that the two substances are distinct. The Bible confirms the instinctive belief in the difference between

mind and matter: the unsearchable mystery of the nature of the union between soul and body, and the secret of the action of the one on the other, or rather of their mutual action, are left unsolved. Whether the term Soul or the term Spirit be used, there is throughout Scripture the most emphatic testimony to the unity and dignity of the higher element of human nature. This DICHOTOMY is quite consistent with a certain measure of truth in the theory of TRICHOTOMY which separates between soul and spirit. It will hereafter be seen that St. Paul adopts that distinction for practical purposes: when he does so, the soul and spirit are distinguished as the immaterial principle in relation to the world of sense and the world of spiritual realities; just as the flesh and the body are distinguished when occasion demands.

THE IMAGE OF GOD IN MAN.

DIVINE IMAGE IN MAN.

The Image of God is made the first note and attribute of human nature. It was the Divine purpose, declared when as yet man was not, that this should be his distinction from every other creature. Hence it belonged to his entire constitution as a creature. As such it was essential and indestructible: the self-conscious and self-determining personality of man, as a spirit bearing the stamp of likeness to God and capable of immortality, was the reflection in the creature of the Divine nature. As such it was also Accidental and Amissible: the free spirit of man reflected the Divine holiness in a perfect conformity of mind, feeling, and will, which might be lost. The Image of God was concreated in man: it was in his nature, and no part of it was superadded after his creation. It must be added, that, as the Eternal Son is, in the supremest sense, Himself the Image of God, man was created in or after that Image. And, thus in his creation related to the Son, he was also united to God by the gift of the Holy Ghost.

NATURAL AND MORAL.

1. It is usual to distinguish between the Natural and the Moral image of God in man; it must be remembered, however, that the moral image was also natural, and that in the creation there could be no distinction. But the distinction between the image that was indestructible and that which might be lost has an unqualified and necessary truth. It lies in the very notion of a created free personality: the freedom of the created spirit is the purest reflection of the Divine nature, but that same freedom involves the possibility of its excellence being lost. That which is its highest glory contains the secret of its deepest degradation.

2. The distinction runs through Scripture. It is in the New Testament that we find the elements of the complete doctrine on this subject. It speaks of the renewal of man unto the Divine image of the Creator as that consisted in Original Righteousness, or the Moral image. The two cardinal passages are in the Epistles to the Colossians and the Ephesians. In the former: *And have put on the new man, which is renewed in knowledge after the image of Him that created him.* Col. iii. 10. In the latter: *And that ye put on the new man, which after God is created in righteousness and true holiness.* Eph. iv. 24. These passages must be united. They both distinguish between the first creation and the second in Christ, between the κτίζειν and the ἀνανεοῦσθαι. The latter is the restoration of the former. Both passages make the knowledge of God—that is, the spiritual knowledge of God—the object of the restoration. This the latter and more amplified passage unfolds as Righteousness and Holiness: the first man knew the Creator's law, his will was conformed to it, and he was righteous in principle; he knew the Creator's holiness, loved Him as holy, and was holy himself in principle. Thus the moral image of the Creator lost in the fall is restored through the putting on of the same image as presented in Jesus Christ, the eternal Image of God manifested in human nature. But the New Testament never speaks of a renewal of the Divine image in man's nature as he is man: only in his fallen nature. The indestructible image is always referred to. *Men which are made after the similitude of God* is the language of St. James. Jas. iii. 9. And St. Paul: *We are the offspring of God;* as in the Hebrews, *The Father of spirits.* Acts xvii. 29. Heb. xii. 9. And this is in harmony with the Old

Testament. After the flood there is a remembrance of the
Gen. ix. 6. abiding and permanent dignity of man: his life is inviolate, *for in the image of God made He man.* But it may be doubted whether
1 Tim. vi. 16. immortality was part of the indestructible image: It is God *who only hath immortality.*

3. It is of great importance to remember that the entire image of God was concreated in man. In the middle ages a distinction was established between the Image and the Likeness. This was formulated by the catechism of the Council of Trent thus: Tum originalis justitiæ donum addidit. The doctrine of Rome is that immunity from concupiscence or victory over it was a supernatural and added gift, like immortality; that, over and above the "pura naturalia" of man, there was given a righteousness in which he was "constituted." Hence all that Adam lost or could lose was the gift of his original righteousness, which left the natural conflict between flesh and spirit without the restraint of the added gift. Man has still all that he was created in. The effect of this error will be hereafter seen. Meanwhile, it is sufficient now to assert the scriptural doctrine that whatever belonged to the image of God was stamped upon man in his original character.

4. The doctrine of the Divine image in man is carried to its highest point, and beyond the Old-Testament record, when it is connected with the Eternal Son as the original, absolute, archetypal Image of God. This description of the Second Person is next to that of Son the most common in the New Testament: it almost becomes a proper name. He is the εἰκὼν τοῦ θεοῦ, the
2 Cor. iv. 4. Heb. i. 3. IMAGE OF GOD, as the outbeaming of all His glories and the full expression of His nature. In the image of that Image was man created. Both in His first and in His second creation the Son is the archetype and pattern. It was this specific relation of the Son that made Him the Redeemer of the fallen race: a truth that may be pondered profitably, if it is not perverted into the notion of a necessary incarnation of the Son of God.

5. But this doctrine is incomplete without the addition of the supernatural gift of the Holy Ghost: if that may be called supernatural which belonged to the union of God and man. The Holy Trinity must be connected with every stage of the history

of mankind. As the protoplast was formed in the image of the eternal Image—a *son of God*, after the likeness of the Only Begotten—so he was under the government of the Holy Spirit proceeding from the Father and the Son. He who brooded over the chaos took possession of man. He did not add the moral image, but he guided the principles of action of man's soul created in that image. This solves the difficulty as to the creation of a character which, it is said, must of necessity be formed. Man was *led of the Spirit*, who was the power of love in his soul: how long this holy discipline lasted we cannot tell; but we know that the Fall was its departure. This explains the wonderful endowments of Adam, who reasoned and formed his language, and understood and gave names to the creatures. The Lord God of the garden was the Holy Ghost in the human soul. The Spirit in man's spirit must not be confounded with the image of God in man: the gift was distinct, but the true complement and perfection of every other gift. This is, as will be afterwards seen, the secret of the trichotomy of body, soul, and spirit in human nature.

Lu. iii. 38.

6. It is important to remember that the expression Image of God, in relation to the original constitution of man, is a very broad one. A few particulars are not enough for its statement. It includes the whole sum of man's prerogative as a creature, and it brings all that belongs to God into some relation with man. Nothing in God that is not reflected in some sense: the Trinity, the Attributes, the Unity of Light and Love.

NATURAL AND FEDERAL UNITY OF THE RACE.

ADAMIC HEADSHIP.

Man was created as the head of a race, to descend from him by natural generation. He represented that race in his supremacy over the creature; as also in his subjection to a probationary law. Thus he was, in a certain sense, both the natural and the federal head of the human race: in him both the natural and the spiritual development and destiny of mankind were decided.

1. As one of the laws of man's combination of spirit and

matter, he propagates his species in the integrity of its individual
Gen. v. 3. members. *Adam begat a son in his own likeness, after his image.*
Gen. v. 1. This sentence, following on the account of the Creation, and connected with it, proves that there were not two or more simultaneous creations of man, or creative centres: the lines of Cain, Abel, and Seth meet in Adam. It shows also that immediate creation, as in the case of angels, was no longer the law. It seems to favour what is known as the theory of TRADUCIANISM, the propagation of the entire being of man by natural generation; though it does not preclude the theory of CREATIONISM, which regards the individual spirit as in every case created by God, *the Father of spirits.* Both theories must be in a certain sense true, but the secret of their unity is past our finding out. The doctrine of the PREEXISTENCE of human souls, which, after a fall in a super-sensible state, were sent for punishment, trial, or expiation, into human bodies, is altogether contrary to the record of Genesis.

2. The human race in Adam was invested with supreme prerogatives over the lower creation. The first man was the representative of God upon earth. It yielded its secrets to his knowledge, its fruits to his cultivation, and its inhabitants to his government. It is difficult now to estimate the dignity of this prerogative. Much of the miseries of mankind is due to its forfeiture. The history of science and civilisation is the history of the struggles of mankind to repair the loss. The remembrance of it as a vanished estate and the anticipation of its return unite in the poetry of the nations. The poetry of the Bible finds the same expression in Psalm viii., specially as touching the past; and
Ch. ii. 8. the Epistle to the Hebrews expatiates upon it in reference to the future, when the second Head of mankind shall restore to the
1 Cor. xv. 27. race what it has lost.

3. The first man was in a certain sense the federal representative of all mankind as placed in a state of probation. Hereafter we must consider this more fully: suffice now that the record in Genesis, interpreted by St. Paul to the Romans, represents the dealings of God with our first parents as regarding their posterity in them. Adam was in a state of probation, and man was in a state of probation: that is, the garden was a scene of test.

The failure of man was foreseen ; but it was permitted, because of the new creation and new probation which a second Adam would introduce. With all this, however, we have not yet to do. Enough that the entire human race was as one organic unity represented in Adam, even as it was as one organic unity represented by Christ. *If one died for all, then* were all dead or *all died :* this is equally true of the First and of the Second Adam. 2 Cor. v. 14.

4. It might seem as if God, in the creation of man, took account of his coming fall, and decreed redemption. The dust was ready to receive him when he returned to his earth, and the spirit to return to the God who gave it. In the New Testament St. Paul tells us that the *first man was of the earth, earthy*, and that in him the *natural body* was given to man ; adding further that the *second man is the Lord from heaven, made a quickening spirit*, whereas Adam was made a *living soul.* The comparison of Genesis with St. Paul's comment shows that there was a development of being, as it were, purposed and suspended in Adam : that he was to have enjoyed immortality through the gradual spiritualisation of his bodily frame ; but that it required the last Adam to come to accomplish the design of creation. Through the fall, the first Adam became to us all the father of a dying nature : he bereft himself and us of the quickening Spirit who would have rendered the resurrection needless. But this glance into the coming mystery of the cross is anticipating. 1 Cor. xv. 45-49.

HISTORICAL.

HISTORICAL.

There are many very important points, some of them affecting the harmony between Biblical and Scientific Anthropology, which do not strictly belong to dogmatic theology, but may be referred to here.

1. Speculations as to the ORIGIN OF MAN upon the earth have been more or less bound up with those on the origination of life generally. (1.) Antiquity had its vague theories, half poetry half science, of the necessary evolution of all forms of life from the soil. Men were *αὐτόχθονες*, terrigenæ, born of the earth. The Pantheism of every age has held the same idea, but dignified it by the supposition of an internal source of life which moulds ORIGIN OF MAN.

matter into forms innumerable, and that of man among the rest: assuming its highest known immaterial expression in man. Materialism inverts the process, and makes man an organism in which matter exhibits its perfection in the phenomena of thought and conscious personality. (2.) Modern speculations on this subject differ generally from the ancient, in consequence of their being constructed on a theory that does not necessarily exclude a personal God, the origin of all life. Placing Him at the ultimate point where life originated, they regard the evolution of all the forms of life as the operation of forces impressed upon matter, or constituting matter itself: some making the long time up to man, and his high intelligence, a continuous advance of nature upon itself, naturally selecting and making permanent its best types; others regarding the original law as having provided for a series of leaps from species to species: but all, whether they intend it or not, practically denying the creation of the human soul or spirit as a substance distinct from matter. It is impossible so to state the theory of evolution as to preserve the integrity of the higher element in man's nature. But the true theory of that nature requires that something was superadded to the physical and immaterial life that lay behind it in the history of the creation. The scriptural account is plain and express: man was created in *the image of God*. This was the formal character of his nature as new in the Divine economy: and modern science will never find rest until it is acknowledged.

UNITY OF RACE.

2. The UNITY of the race, or the human species, is a subject which brings much modern science in collision with Scripture.

(1.) The holy record declares that the species of man is one, and that it sprang from one common ancestor: Adam being the personal name of the first man, and the generic name of mankind. This truth is the common foundation of the doctrines of sin and redemption. *By one man sin entered into the world;* and death the consequence of that was passed upon *all men*. There was no other centre of the same species: God *hath made of one blood all nations of men*. Christ is the Son of Man: and He the One died for all. The entire history of Revelation is based on this assumption.

Rom. v. 12.

Acts xvii. 26.

(2.) No results of modern science disprove, nor even render doubtful, this truth. On the contrary, evidences converge from

all quarters to its establishment. Whatever criteria are applied to test the unity of species—whether physiological or psychological—the human subject sustains. And the history of the race furnishes a multitude of corroborations. In two lines especially —those of language and religion—the argument, if argument it may be called, gathers its endless materials. Comparative philology and comparative theology, the science of language and the science of religion, both throw wonderful light upon the past of mankind; but upon no truth does that light fall more brightly than upon the unity of the human race. Meanwhile, the sacred record gives a clear account both of the central unity and manifold diversity of the languages of men; both of the fundamental unity and endless variations of their religious beliefs.

ANTIQUITY OF MAN.

3. The antiquity of the human race is simply a chronological question. Christ came at the end of the world; but over how long a series of ages the preparations for His coming extended is not expressly declared. The chronological inquiry takes two forms: the first weighs the evidence derived from the early remains of mankind; the second estimates the time requisite for the gradual formation of their various race distinctions. And the question remains whether the chronology of the Bible, so far as it contains a chronology, meets the reasonable demands of the results of both investigations. It cannot be denied that the tendency of modern scientific opinion is in favour of a very long past history of the race of man upon earth. But it is equally undeniable that the induction of evidence is of the most precarious character; that its elements are not only composite, but mutually inconsistent; and that all the value it has is bound up with the assumption that man began his history at the first remove from the mere animal life. The received chronology of Scripture is not rigorous. Estimates perfectly orthodox have added to the commonly received term of the duration of human life upon earth a sufficient number of centuries to allow time enough for all race variations. The question has theological interest only as affecting the truth of Scripture; and, before the scriptural chronology is attacked, both friends and foes must agree as to what it teaches.

4. Discussions have never been wanting as to the constituents of human nature. The early Christian Church inherited the

TRICHOTOMY.

ancient philosophical TRICHOTOMY, as expounded by Plato. The soul was regarded as the principle of animal life, and the spirit as added by the Divine inbreathing. But this distinction, which is adopted for practical purposes by St. Paul, was perverted to heretical ends. The Gnostics taught that the spirit in man was an emanation from the essence of God, and therefore incapable of being defiled by matter. Apollinaris availed himself of it to rob the person of Christ of the human spirit: His sensitive soul being a sufficient vehicle for the Divine Logos. In later times the doctrine of original sin was embarrassed by this distinction: a theory was very prevalent, and still is, which limited the transmission of sinful bias to the sensitive nature only. Hence the healthier tone of Christian teaching, especially in the West, has held fast the DICHOTOMY of human nature: body and soul, or flesh and spirit. It will be obvious, however, to those who weigh well the utterances of Scripture, that, provided the constituent elements of human nature are two, the whole religious history of man requires the distinction between soul and spirit: the one personality of man is connected by his soul with the world of sense, and by his spirit with the world of faith. Yet soul and spirit make up one Person. There is a modern theology, orthodox in all other respects, which vainly attempts to make the spirit in man the prerogative of the regenerate only: an attempt to reconcile the two theories which Scripture does not sanction.

II.

PROVIDENCE.

PROVIDENCE.

The Triune God of Creation is the God also of Providence. This term, in its widest application, signifies the Divine Presence in the world as sustaining, controlling, and guiding to their destination all things that are made. The will of God determines the end for which His creatures exist; His Wisdom and His Goodness appoint the means by which that end is attained: in the Conservation of the frame of nature, in the Care of all creatures that have wants, in the Government especially of intelligent and

probationary beings; and His Power ensures the accomplishment of every design. The doctrine of Providence may be studied, therefore, in its connection with the Divine being and attributes; then in relation to the objects and characteristics of its exercise.

I. THE GOD OF PROVIDENCE.

THE TRINITY IN PROVIDENCE.

God absolutely, and God in the Trinity of Persons, is the God of Providence. While His Wisdom and His Power are especially exhibited, it is only by connecting Divine Providence with all the attributes related to the creature that we can form a true conception of it.

TRANSCENDENCE AND IMMANENCE.

I. Scripture furnishes all the elements of the doctrine in its relation to God; and this is its only method of teaching it.

1. The God of revelation is represented, generally, as at once present *in* the universal creature, and presiding *over* it, and accomplishing *through* it His own designs. (1.) Thus, first, the PANTHEISTIC notion of God in the world is excluded. The Creator is a Personal Being who has a design and carries it on through the processes of nature. In philosophical language this is expressed by TRANSCENDENCE. The language of Scripture simply attributes to the Supreme an end which He keeps ever in view in His relation to all things that exist. This is the leading idea in the word PROVIDENCE; *πρόνοια*, the making provision for the accomplishment of a purpose or *πρόθεσις*; and, as purpose and accomplishment are one to the Divine knowledge, *πρόγνωσις*. Whatever else the word includes, this is its first meaning: the system of things as under Providence, that is, the supervision of a Being who is using it for an end. *For of Him, and through Him, and to Him, εἰς αὐτὸν, are all things.* (2.) The DEISTIC notion is also precluded. As the Creator uses the universe as an instrument for a purpose, He watches its operation, and is intimately present to all its processes and developments. It needs His omnipotence for its conservation in being; His omnipotence and wisdom to adjust everywhere and always the relations of its organic laws to the laws of life, and both to the laws of spiritual existence.

Rom. xi. 36.

This presence of God at the root of the elements of being is termed in philosophy IMMANENCE. The Scripture says, in the language of God: *Am I a God at hand, saith the Lord, and not a God afar off? . . . . Do not I fill heaven and earth? saith the Lord;* and, in the language of man: *In Him we live, and move, and have our being.* (3.) The Divine apostrophe in Jeremiah suggests the union of the two ideas as giving the true doctrine of Divine Providence. God is present to all things, to every physical force in its operation, to every movement of the free mind of man originating its own thoughts, as the FIRST CAUSE: not the first in the order of time only; first also in the order of efficiency. This is the true Immanence. But God is present through SECOND CAUSES, to the operation of which, as the established laws of physical, mental, and spiritual nature, He has consigned the universe. This is His true Transcendence: the order of His Providence blends the two theories; but the mystery of the relation between the almighty, everpresent efficiency of God and the imparted, independent powers of nature and of will, is not to be solved by the human mind. Little is gained by the invention of the term CONCURSUS, to signify the co-operation of the Divine power with all subordinate powers according to the pre-established laws of their operation. God does not use His creation simply and only as a mere instrument of His own power. He does not make anything immediately dependent on Himself: no attribute of Absolute Sovereignty presides over either nature or grace. When Absolute Sovereignty dispenses with second causes in either of these departments God makes a *new thing:* in the former department it is called MIRACLE; and, supposing it to occur in the latter, it is Miracle, whether so called or not.

Jer. xxiii. 23, 24.

Acts xvii. 28.

CONCURSUS.

MIRACLE.

2. The Providence of God is attributed to the several Persons of the Holy Trinity.

THE FATHER.

John v. 17.

(1.) *My Father worketh hitherto:* these words must be understood as referring to that universal activity of God in the universe, and especially in this world, which is assigned to the Father to distinguish it from the special work of the Son in redemption. (i.) The Creator rested from His works; but He continues it in Providence: that is, in the never-failing control, direction, and guidance of all the forces of nature and the free volitions of men.

The long Sabbath of the Creator's rest has been and still is, and will be to the end, filled up with the ceaseless activity of perfect rest, with the perfect rest of ceaseless activity. (ii.) When our Lord goes on to say, *I work*, He tells us, first, that there never has been any Providence of the Father from which He has been excluded; secondly, that the time had come for a special delegation of the government of things to the Son Incarnate; and, thirdly, that, as the Father had, humanly speaking, broken in upon the rest of the long Sabbath by the working of miracles, so also the Son in like manner. (iii.) But it must be remembered that the term Providence is still in the language of religion appropriated to God generally—that is, to the Father. Without making any formal distinction, we understand by it that underlying or overarching or allpervading presence and care which has reference to the wellbeing of man rather as a creature than as a redeemed creature. In this sense we speak of the GOOD PROVIDENCE OF GOD. The Lord's Prayer keeps this ever before our minds. It addresses *Our Father in heaven*, and asks Him for the *daily bread* of our common life, the trespasses of which are forgiven, and from the evil of which we are delivered, in the economy of redemption. Matt. vi. 9.

(2.) There is a Providence which is the especial department of the Son Incarnate, and is bound up with the Kingly office of His mediatorial work. It was inaugurated, so to speak, by the stupendous miraculous interventions that make up the incarnate manifestation and atoning work of Christ as sealed in His resurrection and ascension. Between the resurrection and the ascension we hear the great saying which unites them: *All power is given unto Me in heaven and in earth.* These words explain the earlier declaration of our Lord, *All things are delivered unto Me of My Father:* spoken not only of the mysteries of knowledge to be imparted, but of the universal power which should be His. The later testimonies of the Apostles are abundant on this subject. One may be quoted, which is remarkable as combining the Providential preservation and dominion of the pre-temporal Son with that of the Son Incarnate: *Whom He hath appointed heir of all things . . . . being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power.* This government

THE SON.

Matt. xxviii. 18.

Matt. xi. 27.

Heb. i. 2, 3.

of the Son is not usually in Scripture or in dogmatic theology called Providence, but all that the word imports is included in that authority vested in Him who is *Head over all things to the church.* Indeed, in the unity of the Holy Trinity the mediatorial sway of Christ is still the Providence of the Father; and in heaven also our Lord may say: *My Father worketh hitherto, and I work.* What is specifically His economical direction of the universe will be laid down at the last day.

Eph. i. 22.

THE SPIRIT.

(3.) The Holy Ghost is also the God of Providence, and in two senses. (i.) In the unity of the Father and the Son He has—to speak after the manner of men—co-operated from the beginning in all acts of Providential administration. It is not the mere language of metaphor that said: *Thou sendest forth Thy Spirit, they are created: and Thou renewest the face of the earth:* the beginning and the continuance of all things are here. (ii.) But the Holy Ghost is specially the God of Christian Providence, as sent forth to accomplish the will of God and of His Christ in that department of it which is supreme—the administration of redemption. As it respects both the Church and the individual Christian the Spirit of Christ is the very Hand of Providence from the Day of Pentecost and the Ethiopian at Gaza downwards. In all the processes of salvation, preceding, accompanying, following conversion He is the Christian's Providence. But, as the government of the Son is not generally termed Providence, neither is the administration of the Spirit.

Ps. civ. 30.

(4.) Though the precision of theology requires these economical distinctions in the Holy Trinity of Providence, it must always be remembered that *God is one.* What is said concerning the special gifts of the Christian Ministry may be applied to this whole subject. *Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.* The diversities of operation are real, and pervade the mediatorial economy, as will be hereafter more fully seen. But there is one Triune God of Providence; and the coming end, when *God shall be all in all,* will be only the great and final demonstration of a truth that already is assured to Christian faith.

1 Cor. xii. 4, 5, 6.

1 Cor. xv. 28.

DIVINE ATTRIBUTES.

II. The doctrine of Providence brings into Theology the attributes of God generally.

1. In its more limited meaning, as touching creation and redemption, but including neither, it is the sphere of those attributes which are related to the creature as such. And the right understanding of the doctrine—not to speak of the solution of its mysteries—depends on the union and harmony of these attributes in every view of it. Sometimes, for instance, the Omniscience and Omnipotence of the Creator are placed under a supposed attribute of Absolute Sovereignty; and then Providence is only Christianised Fatalism. The Knowledge that foresees and the Will that determines and the Power that executes are not distinguished; and there is no room left for the boundless display of what the Supreme is pleased to term His Wisdom. It avails not to say that to the Divine Mind all space is HERE and all time is NOW: all things being viewed as projected and accomplished at once. We cannot reach that mystery. It should suffice us that the same Word on which we depend for all our knowledge tells us that the Infinite descends to finite succession, and makes space a reality: He seeth the end from the beginning. If Providence is taken in its widest meaning, as including all the ways of God with man, then we are bound to regard it as the sphere in which those other attributes are manifested which in human language, and with human meaning too, are called Love, and Righteousness, and Faithfulness. If we give all the revealed Divine perfections their equal homage Providence is no other than the purpose of infinite Love using with almighty Power the means which unfailing Wisdom ordains.

GENERAL AND SPECIAL PROVIDENCE.

2. This equal tribute to the Divine attributes will secure at once the unity and the distinction between the GENERAL and the SPECIAL Providence of God. As He is present everywhere in His infinite power, all providential relation must be minute and special: to think otherwise of the Divine control of the laws of nature and the actions of men is inconsistent with the first principles of the doctrine. This is the glory of the scriptural teaching, that it knows nothing of a Divine general care which does not descend to the minutest particulars. The ancient

Epicureans thought that God either was indifferent to human affairs or limited His care to their more important interests: "Magna Dii curant, parva negligunt." From the beginning of Scripture to the end the presence and influence of God are brought into the most immediate relation with all things and all events. But not always the same relation. When we include some other attributes, the Divine love in Christ Jesus and fidelity to His promises, the doctrine of a special Providence begins at once to emerge. *A man's heart deviseth his way: but the Lord directeth his steps:* this is an unlimited declaration of a universal control. But when it is said that *the steps of a* GOOD *man are ordered by the Lord: and He delighteth in his way*, there is implied that most special and minute supervision of the life of the righteous which adds one more to the mysteries of Divine Providence. The New Testament teaches us everywhere that His special supervision is bound up with answers to prayer; and generally that *all things work together for good to them that love God:* the provision of His Providence carries out the purpose of His grace. It is not, however, a doctrine of the New Testament only: it is the gracious theory of the whole Bible, and exhibited in all narrations and histories.

Prov. xvi. 9.

Ps. xxxvii. 23.

Rom. viii. 28.

OBJECTIONS.

3. The only method, lastly, by which we can deal with OBJECTIONS to the doctrine of Providence is to connect that doctrine with all the attributes of God. Those objections have been the same in all ages: the stumbling blocks of unbelief and the trial of the faith and patience of the saints. We take refuge in that only revelation of the Divine character and indication of His ways which He has given us in His word. There we find these difficulties propounded in every variety of form: there is no appeal of man's questioning spirit which does not find expression in it. But the answer is given always in one way: by a demand for submission to the unerring wisdom and unfailing love of that Providence which reserves the solution of its mysteries for another state. The last book of the Old Testament contains a remarkable record of human struggles with the difficulties of this subject: that colloquy between man and his Maker sums up on the human side all that can be said, and equally sums up the everlasting reply of God: *Then shall ye return, and discern between*

Mal. iii. 14-18.

the righteous and the wicked. Similarly in Ezekiel the challenge receives its answer: *Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My way equal? are not your ways unequal?* Our Lord's words to Simon Peter may bear the widest application: *What I do thou knowest not now; but thou shalt know hereafter.* To go back to the Old Testament, Job gives the practical issue of all: . . . *I cannot see Him: but He knoweth the way that I take.* After all that has been said and written on THEODICY — the vindication of Divine Providence — it is a branch of theology which God reserves for Himself and for the revelation of the Great Day.

Ezekiel xviii. 25.

John xiii. 7.

Job xxiii. 9, 10.

II.—THE OBJECTS OF PROVIDENCE.

Another view of the doctrine presents the range over which Providence extends; and the consideration of this will supplement what has been said. First, the Universe as such is the object of Conservation. Secondly, that part of it which is the subject of wants is the object of ceaseless providential Care. Thirdly, that part of it which consists of probationary creatures is the object of providential Government.

Here we have both a descending and an ascending scale. The Universe includes the creature as dependent, and this again includes probationary beings: this is from the wider to the more limited. But we pass from the sum of things as such up to the living creatures generally, and then still upwards to the intelligences for whom all other things exist: this is, from the less to the greater.

I. Providence over the universe is the CONSERVATION of all things with reference to the end for which they exist. CONSERVATION.

1. Hence it is not a CONTINUOUS CREATION, according to an hypothesis favoured by many thinkers. This notion involves the denial of continuity of existence; and, if applied to the material universe, must be applied to the spirit of man. So applied, it further involves the perpetual fiat that brings evil as well as good into being; it is therefore Pantheism in another form. If *the* Heb. i. 3.

Word of His power might serve to warrant this, *upholding all things* denies it; and the Upholding has the priority in the sentence.

2. The Dogma of CONCURSUS, so far as it is amenable to definition, tends to the same issue: it is only the shadow of the former; disguising under the term Concursus the idea of such a cooperation between the First Cause and second causes as makes the resultant action equally that of God and that of the immediate agent. Thus the Lutheran Quenstedt says: Non est reipsa alia actio influxus Dei, alia operatio creaturæ, sed una et indivisibilis actio. Quemadmodum eadem numero scriptio pendet a manu et calamo, nec pars una a manu et alia a calamo, sed tota a manu et tota a calamo: ita concursus Dei non est prior actione creaturæ propria prioritate causalitatis, cum in re sit omnino eadem actio.

3. There is but a step between this doctrine and that which asserts the ABSOLUTE DEPENDENCE of all things on the immediate energy of the First Cause, thus denying second causes altogether. This is Pantheism in philosophy, Fatalism in heathenism, and rigid Predestinarianism in theology. The Scripture which asserts that *in Him we live and move and have our being* does not convert the proposition and say that God lives and moves and has His being in us.

Acts xvii. 28.

4. The only safeguard against these theories is the firm assurance that the Divine Author of all things permits us to regard Him as cooperating with the forces to which He has given a real though not independent existence. He is pleased to accommodate His infinite presence and operation to the laws which He has established, concurring with them according to their nature: with free agencies as Himself free, and with those that work necessarily as guiding their necessary action. But it is only with the movements of free intelligence that He is said to cooperate: συνεργεῖν. No efforts of the human mind can go beyond this acknowledgment of a mystery that cannot be solved.

5. But the purpose of this cooperation must ever be kept in view. It is not merely the upholding all things: the end for which all things are is inseparably bound up with the term Providence, and alone justifies the application of the term to the Divine supervision of the universe. It may be said of all created things that they *have an end:* not an end of being, but an end of

development. The Providence of God as Preservation and Co-operation is exercised over the vast system of things as one immense but not unbounded organic unity. That unity embraces the sum of all that exists by the will of God: the Cosmos is a complex of endless varieties of motion, all tending to one foreseen and predetermined issue. The moving life of matter which is its Force, the animated life of the unconscious and impersonal creatures, the higher and spiritual life of angels and men, all form one great economy, the necessary and the free processes of which are all controlled alike to the one issue purposed in the supreme, eternal mind. And, Providence being a term of theology as belonging to man, that supreme purpose is connected with the final issues of redemption. The Apostle gathers the entire universe into one when he says, *All things were created by Him, and for Him:* for Him, who is *the Head of the body, the Church.* Col. i. 16–18.

II. Providential CARE is exercised over the creatures that are dependent for the sustentation of sensitive life. Here we must distinguish between two orders of these dependents—impersonal creatures and personal intelligences—but without including as yet the spiritual relations of the latter. CARE.

1. It may be said that the care of God over the lower orders is Providence. *In whose hand is the soul of every living thing. Your Heavenly Father feedeth them.* It is care, as the universal loving kindness of the Creator is *over all His works;* but it is Providence, as that loving kindness is exercised according to appointed secondary laws, and for an end which includes the subordinate ends that order the troubled destiny of the groaning creation. *The young lions . . . seek their meat from God,* and find it through His care; but it is of His Providence that they, as the same touching verse tells us, *roar after their prey.* There is profound mystery in the relation of Providence to the irrational and helpless creature. We must be content to merge it in the still deeper mystery of the reappearance of ravage and death in the reorganised world as the result of human sin: remembering always that there is a universal Theodicy in the future. *Shall not the Judge of all the earth*—of all the earth—*do right?* Job xii. 10. Matt. vi. 26. Ps. cxlv. 9. Ps. civ. 21. Gen. xviii. 25.

2. As the creature for whom the earth was formed, Man is specially the object of Providential care. The human race, that

Acts xvii. 26. is; concerning which it is said that God *determined the times before appointed, and the bounds of their habitation.* Men generally, both Matt. v. 45. good and evil: *He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust.* The apocryphal book Wisd. vi. 7. of Wisdom says: *He hath made the small and great, and careth προνοεῖ, for all alike;* a sentiment, however, which Scripture does not so broadly state, but modifies the ὁμοίως. Especially is Job x. 12. it over human life, its entrance, continuance, and exit: *Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.* Job xiv. 5. *His days are determined, the number of his months are with Thee, Thou hast appointed his bounds.* It is over all the variations and Prov. xvi. 9. chances and changes of life: *A man's heart deviseth his way: but the Lord directeth his steps. My times are in Thy hand.* Ps. xxxi. 15. So also of all the common needs of life, which make all Matt. vi. 26. creatures one, our Saviour says: *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?* These words of highest authority contain all the elements of the doctrine. There is a Providential care over all creatures, especially over man. Human provision for human necessities avails not without Providence, acknowledged or unacknowledged. Providential care is exercised over all men, good and evil alike: in virtue of the bond of dependence that links them with the lower orders. Yet as men, especially Christian men, are *better than they,* there is a higher place for them in this graduated Providence. Yet it is a Providence which provides in harmony with secondary causes and human forethought, the *gathering into barns.* Finally, our Lord has added elsewhere this, that in the Providential allotments of men's conditions of life there is mystery which He not only does not solve Himself, but forbids us John ix. 3. to pry into: *Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.*

GOVERNMENT

III. Providential GOVERNMENT is limited to intelligent or probationary creatures. It is a vague use of the term which applies it to the control of all things: there is no government, worthy of being connected with the name of God, save over free beings. Similarly, the word strictly belongs to the control of God over probationary creatures. From these two principles

flow certain very important applications of the Doctrine of Providence.

1. The moral government of God is, by the very terms, exercised over beings free and responsible for the use of their freedom. It is sufficient to appeal to the consciousness of the spirit in man which asserts its origination of the movements of will; and, in the form of conscience, or moral consciousness, proclaims universally its sense of obligation to a moral Governor. On any other theory the word Providence loses the better part of its meaning: part indeed it may retain in the form of predestination, the unbending government of a soul that must act out its destiny; but all that belongs to the administration of law as a means of discipline and education for the human spirit on its way to the highest perfection, which is, necessary obedience in perfect liberty, is taken from it.

2. It is only another way of presenting the same truth when we say that the Providence of government is only over beings in a state of probation. Over those who are fixed in their eternal estate there may be government, in a limited sense, but there is no Providence. They are instruments of Providence, and are themselves bound up with a scheme which includes them in common with all orders of creation: but they are not objects of that allwise adjustment of means to ends, and of that rectoral supervision of free volitions and acts, which are connoted in the term Providential government. Hence, one most impressive view that may be taken of this doctrine is that which makes it the slow but sure guidance of all creatures whose state is not yet eternally fixed to the consummation of their destiny.

3. It follows that theology has no doctrine of Providence which does not connect it with sin and redemption: not with the one without the other, but with both. Strictly speaking, Divine Providence is the history of the dealings of God with Sinners redeemed: we cannot dissociate the term from the idea of provision to meet a foreseen, permitted, restrained, condemned, and vanquished evil.

PROVIDENCE AND SIN.

1. Sin, or the separation of the created will from the will of God, was foreseen by the Creator. This first great and awful truth involved in the word Providence, lies at the threshold of all

theology: an unquestioned and unfathomable fact. But this is equivalent to saying that it was permitted: in other words, that no Divine restraint was laid upon the freedom of the creature in that possibility of its direction which was towards sin. "Deus quidem permittit, sed non vult τὸ permissum." There is no decretive will—μὴ γένοιτο—in the Providence that foresees the whole history of sin. The difficulty of reconciling this permission with the holiness and goodness must be left, finally,—let controversy say its utmost—to the Divine THEODICY, or God's vindication of Himself. As every mouth is stopped in the silent confession of the universal guilt of sin, so must every mouth be stopped in silent awe before the mystery of the fact of sin. Suffice that SIN IS.

2. Providence is the Divine dealing with man as fallen and restored. The relation of the idea of πρόνοια to the counteraction of evil needs only to be indicated: the specific doctrines of Sin and Redemption will require fuller treatment of what is here only suggested.

(1.) The government of the world from the beginning has been conducted on the basis of a Divine scheme, the evolution of which has been so interwoven with the development of the sinning race as to make the history of mankind one great display of the wisdom and forethought of what we call Providence: fore-appointment at the beginning, foreknowledge at the end, and Providence between. This is impressively set before us under two aspects: with reference to the Coming of Christ and the Preparation of the world for His coming, and the provisional Forbearance of Divine Righteousness in the prospect of the atoning Sacrifice. As to the former, let these sentences of Scripture be instead of any further enlargement. *And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.* This name expresses all that is meant by Providence: *The Lord will see and provide.* It is the watchword of the doctrine in its relation to the One great object of the Divine Provision for man: the world has seen and rejoiced. Until He came the law of the government of the world, whether Jewish or Gentile, had reference to the preparation of His coming: of His coming in *the fulness of the time.* He who was to be provided was

Gen. xxii. 14.

Gal. iv. 4.

the *Lamb of God which taketh away the sin of the world*; and the fulness of time was the time of His redeeming death. In the prevision of this provision the nations were governed in forbearance during the long ages of their darkness and wanderings. The wickedness of mankind has been marked, controlled, and punished by awful visitations, on the one hand; on the other, there has been manifested a Divine forbearance in reference to which St. Paul says that *the times of this ignorance God winked at*: words to be expounded, if expounded at all, as teaching that the heathenism of the world had never been, as it never will be, beyond the reach of the infinite resources of Divine Providence. But the relation of the God of redemption to the part of mankind unvisited by the light of the Gospel is one of the inexhaustible mysteries of that Providence.

John i. 29.

Acts xvii. 30.

(2.) Certain general principles there are which serve to protect us from error, though they still leave the clouds and darkness round the throne of the Divine Ruler. Evidence is abundantly given that sin is opposed to the will of the Supreme Controller of events. Not only is there an abiding remembrancer of this in conscience; it is also confirmed by the judgment of mankind interpreting history. Sin is for ever bound up with evil; and, whatever triumphs may be permitted to the cause of iniquity—so that men go so far as recklessly to call evil good and good evil—no reasonable mind ever yet doubted that the course of things is against sin and for righteousness. Even Manicheeism, at least in its more ancient forms, tended to the admission of a final triumph of the good. Again, it must not be doubted that Divine Providence uses evil for His purposes. It would derogate from His dignity to suppose that He would permit sin to coexist with goodness, and be everywhere diffused around and within His kingdom, without subserving His designs. Even when eternally cast out, it will yield its tribute of glory to His attributes. But much more in a world of Providence. Good is in many ways brought out of evil. The records of the Bible constantly show—so consistently that quotation is needless—how the evil as well as the good, and sometimes in even a more striking manner, have helped on the cause of God. Experience proves that much of the spiritual discipline, education, and

advancement of God's people is the result of their conflict with sin. Lastly, there is a neverfailing judgment, or discrimination, going on which is the precursor of the final judgment. Many of the rewards of virtue and punishments of vice are meted out even in this world.

SUMMARY. SUMMARY.

A few general observations will be necessary to complete this view of Divine Providence. It is obviously the most comprehensive term in the language of theology. It is the background, mysterious in its brightness or darkness, of all the departments of religious truths. Rather, it penetrates and fills the whole. It connects God with the creation, and creation with redemption, and redemption with personal salvation, and personal salvation with the end of all things. There is no topic which has already been discussed, none which awaits discussion, that does not pay its tribute to Providence. The word itself—let it be once more impressed—in one aspect of it carries our thoughts up to that supreme Purpose which was in the beginning with God, and in another carries our thoughts down to the foreseen end; and includes between them all the dealings of God with man. It silently accompanies theology therefore into all its regions of study and meditation. Let this be held a sufficient reason for the scantiness of this treatment of the doctrine. It is not so much a distinct subject as a subject which pervades the whole.

IV.

SIN.

I. ORIGIN OF SIN.

II. NATURE OF SIN.

III. SIN AND REDEMPTION.

IV. ORIGINAL SIN.

SIN.

The doctrine of Providence has shown that Sin as the object of the redeeming purpose was contemplated from eternity in connection with the destiny of man. It is therefore as a doctrine interwoven with all the subsequent stages of theology. But it has its own range of independent topics, which may be thus viewed. We ascend first to the mystery of its origin, in the universe and on earth, which leads to the consideration of its nature in itself: then follows the relation between sin and redemption, or rather the effect that the coming redemption throws back on the doctrine of sin; and finally, the universality of sin in mankind, or original sin.

I.

THE ORIGIN OF SIN.

By a necessity of thought we begin with the origin of sin. The Scripture declares that it began in the universe with the fall of free intelligences, which failed in their probation: and that it began on earth with the disobedience of our first parents, which brought them the knowledge of evil as guilt and as punishment. The

history of the Fall, whether of angels or of men, precludes every theory that seeks the ground of sin in any other source than the freedom of the spirit created in the Divine image.

I. IN THE UNIVERSE.

FALL OF ANGELS.

The Scriptural account of the origin of sin in the external universe is very brief, but very distinct, and what it teaches is supplied by the fuller history of the fall of mankind.

1. The absolute beginning of evil, and of sin as the cause of it, seems to be traced to the fall of Satan and those who are called his angels. Satan is the representative of evil as its origin. There are many passages of Scripture which in a marked manner make him the father of all iniquity. It is true that most of these refer to his connection with sin in this world: for instance, John viii. 44. *He was a murderer from the beginning*, which sends us to the history of the Fall. He was in one sense *first in the transgression*, behind Eve who was first in another sense. But there are some which intimate darkly that the first spirit separated from God was his: John viii. 44. *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* And this is made more probable by the allusions to Matt. xxv. 41. the *devil and his angels*, as comprising all the beings for whom final and irreversible judgment waits, as having been prepared for them alone. Always there is assigned to one being a pre-eminence over a multitude of others who owed their sin to him: not, however, through the inheritance of a propagated depravation, but by each one independently yielding to his temptation, or following his example. On this subject we can say but little. His was the original sin; it was the misuse of freedom; it was the mysterious birth in his being of an ambition to rival God, or the Son of God, an ambition which was transferred to this world after his exclusion from heaven; it was imitated by many others; it was irreparable, at least we know of no redemption or hope; and, lastly, it was the fountain of temptation to our race. Jude 6.

2. The introduction of sin into the world of mankind, and its history through all generations, are in a special manner bound up with the sin of Satan, the Original Sin. He retains his empire

and headship, as the lord and representative of the principle of evil. It will be enough to enumerate the names of the original sinner, whose relation to the sin of mankind is his aggravated condemnation, but not the excuse of human depravity. As the representative of evil or sin in itself he is called *That Wicked One*, absolutely: *The enemy that sowed them is the Devil.* As the representative and lord of the empire of sin, he is called *the God of this world, the Prince of this world, the Prince of the power of the air, the Spirit that now worketh in the children of disobedience*; a collocation which places him in awful antithesis to the Persons of the Holy Trinity; especially when *his kingdom* is taken into the account. As the representative of the spirit of enmity to goodness he is called *Satan, or the Adversary, the Devil*, and *the Tempter*. The tenor of the New Testament makes him generally the embodiment of sin: its origin, lord, promoter, witness, and executioner. But always and everywhere he and his angels are real persons: no personality of no agents is more expressly revealed or spoken of.

1 John iii. 12.
Matt. xiii. 39.
John xiv. 30.
Eph. ii. 2;
Matt. xii. 26.
Job i. 6, *passim.*

II. THE FALL OF MANKIND.

FALL OF MAN.

The Mosaic account of the probation and fall of the First Pair is an inspired narrative of the origin of sin in the human race; it is not a collection of early traditions or myths; nor an allegorical method of teaching the moral history of sin in man; nor a combination of history, allegory, and legend; but an historical narrative of facts, which, however, are so bound up with symbols that the utmost caution is necessary in the interpretation, while no interpretation can pretend to solve every difficulty, and obviate every objection. It records that man was placed in a state of trial, with the consciousness of the possibility of sin or separation of his will from the Divine will; it describes the circumstances and the nature, external and internal, of the temptation from without; and it sets before us the preliminaries, the act, and the immediate consequences of the first transgression.

THE RECORD.

THE NARRATIVE.

1. The Record gives its account of the Fall as history; and as a narrative of simple facts it is alluded to in the New Testament: by our Lord in connection with the creation of male and female; and by St. Paul in his doctrine of sin and redemption. The history is tacitly recognized as such, as history—primitive, fragmentary, Oriental, it may be, but—Divine; and this renders the comparative silence of the New Testament less important.

Matt. xix. 4. Rom. v. 1 Cor. xv. 1 Tim. ii. 13. Eph. v. 31.

2. The two theories of interpretation termed Mythical and Allegorical are really one: with this difference, however, that the former denies the Divine authority which the latter admits. They appeal to the universal traditions of Paradise and the Golden Age, the unhistorical character of the Serpent, the trees, the walking of God in the evening, and other features of the detail: such methods of explaining this first chapter of human history have been always adopted by the mystical school, from Philo, Clemens Alexandrinus, and Origen downwards.

3. The purely historical character of the narrative may be maintained in perfect consistency with a full acknowledgment of the large element of symbolism in it. It must be remembered that the scene of Paradise, though introduced into human history, belongs to an order of things very different from anything that human experience knows. (1.) Though the narrative is true, and every circumstance in it real, there is not a feature of the Paradisal history of man that is purely natural, as we now understand the term. The history of human probation, whether longer or shorter, was Divinely conducted by symbols, the deep meaning of which we know, and our first parents perhaps understood by express teaching. The Garden enclosed; the sacramental Tree of Life, the nourishment of conditional immortality; the mystical Tree of Knowledge, the fruit of which would reveal the profound secret of freedom; the one Positive Precept, representing the whole law; the symbolical serpent-form of the Tempter; the character of the threatenings and their fulfilment on all the parties; the exclusion from the garden; and the flaming defences of the forfeited Eden; all were symbols as well as facts, which almost without exception recur at the close of revelation in their

new and higher symbolic meaning. (2.) It may be said that the history of the Fall is described to us with constant reference to the coming redemption: it is the first chapter in the history of man, but of man as redeemed. The whole requires to be read in the light of the great salvation even then ready to be revealed. The penalty of death not at once executed; the expulsion from Eden with a prophecy of future deliverance; the Providential conditions under which the transgressors are sent forth into the world, all indicate that the narrative of the Fall and the end of the first probation is really the narrative of the beginning of the gospel and the second probation of mankind. (3.) Once more, this record describes the Fall in terms taken, so to speak, from man's later history. What form commandment would take to the mind of an unfallen creature, what the idea of the alternative in good and evil would be, how temptation would address itself to the will which had never yet been in a state of rebellion nor vacillation, we cannot tell. The posture of the pure spirit in a state of probation and on the verge of falling, is a secret lost to us. The same inability to apprehend and state the truth applies to the history of our Lord's temptation. With regard to the temptation of both the first and the second Adam the record adopts the language known to man as a sinner. Unless we bear this in mind the account of the Fall must be most perplexing. There was no concupiscence in man's nature; but the woman is addressed as if it were latent in her and might be excited. The meaning of God's words in the threatening is discussed before Eve as if she had been accustomed to compare truth and falsehood, and deduce the inferences of suspicion. The process of first admitting the possibility of God's word being untrue and His commandment not good, and then of consulting the appetite and its decision as to the desirableness of the Tree, and then of actually taking the fruit, are all described after the manner of ordinary human temptation. So also is the immediate sense of guilt and shame. So also is the suggestion to Adam, and his yielding to the seduction of his temptress. The whole process could not be described as it actually took place in the minds of our sinless first parents: the phraseology is derived from our later guilty experience.

PROBATION AND FALL.

THE PROBATION AND FALL.

1. Nothing is said concerning the degree of knowledge possessed by our first parents as to the nature, terms, and limits of their probation. The record is very simple: containing only such a bare outline as it pleased God to communicate to the infancy of the world. But the fact of PROBATION is as plain as words can make it. Placed in the garden to dress it and to keep it as the centre of cultivation that might overspread the world, the human race was on its trial in Adam. He represented his posterity; but not as a mediator between God and them, and therefore the ordinance of probation had not the nature of a covenant. The so-called COVENANT OF WORKS has no place in the history of Paradise. It can hardly be thought that all moral creatures introduced into being are dealt with as parties to a covenant: they are placed under the law of their Creator, and the penalty of disobedience is made known. The counterpart of this, the establishment in a fixed and consummate eternal life, may be regarded as reserved in the Divine counsel.

2. The circumstances of the Probation were a positive commandment with its sanction and temptation from without. (1.) The positive law had reference to the two symbolical Trees of the garden: the Tree of Life and the Tree of Knowledge. The eating of the one was a positive condition of immortality, and every future blessing; abstinence from the other was the negative condition. It must not be supposed that the trees had any inherent virtue: the one to sustain life for ever; the other to poison and corrupt the nature of man. The solemn eating of the fruit of the tree of life was a sacrament of immortality; the fatal eating of the tree of knowledge was the outward and visible sign of a sin which, by the Divine law inwrought in human nature, would have been followed by shame and guilt and fear had no such tree existed. By its fruit man came to the actual knowledge of good and evil, to the knowledge of his misery: a knowledge which made him acquainted with his own power over his destiny—as if he were his own God—and at the same time taught him that this power, independent of God, was his ruin. (2.) Temptation from without was symbolized by the serpent,

which, however, was the instrument of Satan, the actual and real tempter: *that old serpent, called the Devil, and Satan, which deceiveth the whole world.* Rev. xii. 9 The distinctness with which this is mentioned is of great importance. It establishes a difference between the original sin of earth and the original sin of the universe. We need not, indeed, assume that the angels who fell were only tempted from within: there is every reason to think that, as *through envy of the Devil came death into the world,* Wisd. ii. 24. so through the same envy, excited by another object in heaven, death entered among the angels. It cannot be that sin should have its origin within the spirit of a creature of God independently of solicitation from without. But, in the case of man, the agency of Satan is made prominent from the beginning of Scripture to the end: not as reducing the guilt of the first transgression, but as mitigating its punishment, and suggesting at least a difference put between sinful angels and the human race. (3.) As to the conduct of the first assault we have a very clear account, so far as it was external: the internal element of the temptation is not referred to, nor is the mysterious beginning of sin, the point where temptation finds, because it creates, something to lay hold on. In other words, the origin of sin in the as yet uncorrupt nature of man, like the origin of evil in the as yet uncorrupt universe, finds no solution in the revelation of God. How the pure desire of knowledge became the lust of independent forbidden knowledge, how the natural sensibility of the soul to the enjoyment of the Tree became a lust of pleasure, we are not told.

3. The Fall into sin was internal and external; the sin first of the human spirit and then of the human flesh. (1.) It was consummated within before it was exhibited in act. The inmost principle of sin is the severance of the self from God: the entertainment therefore of the question *Yea, hath God said?* Gen. iii. 1. was the beginning of human sin. This was the *formal* sin, though not alluded to in Scripture as such. The outward act was the look of concupiscence towards the tree, which had in itself the guilt of partaking, and was followed by the partaking itself. Hence in all New Testament references to the original sin its principle of disobedience is made prominent. *The woman being deceived was in the transgression:* ἐν παραβάσει. 1 Tim. ii. 14. And when Adam yielded to

the enticement of Eve, he only proved that he had already consented to her act; he also was *in the transgression*. His sin was
Rom. v. 19. *disobedience*, παράπτωμα, and παρακοή. (2.) It was spiritual and sensuous: these being united inseparably, but, according to the Scriptural account, the sensuous temptation taking the lead.
Gen. iii. 6. *When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof.* It must not, however, be inferred from this that the fall of man was simply a fall into the slavery of sense. There is no sin that does not begin in the spirit, though it is made perfect in the flesh. The first sinners rejected the restraint of God's Holy Spirit, and made themselves independent in thought and will, before the fruit of the forbidden tree could become a real temptation.

4. The immediate consequences of the fall into sin are plainly stated, though still in a style partly symbolical. The first effect is described in language with which the inmost experience of men makes them familiar. It was the instant knowledge of good and evil: the birth of evil conscience, the moral consciousness disturbed by a sense of guilt; the beginning of shame, or the sense of degradation and vileness. Thus we see the external relations and the internal at once depicted: guilt before God and pollution in His sight. And these drove the transgressors from the presence of their Maker. They strove to hide themselves: not as if they had sunk so low as to think that possible, but from the simple sentiment of fear. They felt at once that they were, unless God Himself should interfere, for ever separated from Him.

5. The term FALL seems to be based on the sublime descrip-
Wisd. x. 1. tion of Wisdom's works in the Apocryphal book. *She preserved the first formed father of the world, that was created alone, and brought him out of his Fall.* Here indeed the fall is that of the individual first father; but the true instinct of language, whether used in a theological sense or not, has always chosen the expression FALL OF MAN. It was the voluntary descent of the human will from its unity with the will of God; it was the consequent degradation of mankind from the high prerogatives belonging to the Divine image in which man was created. Both the active and the passive meaning of the word, as introduced into theological language, must be retained.

THE FALL ACTIVE.

(1.) As to the former, a superficial glance at the scene that begins human history in the garden has led many to the conclusion that our first parents were the victims of circumstance; that they were deceived, and unwittingly stumbled; that mighty temptation from without cooperated with the simplicity of their own unformed and undisciplined conscience to ruin them unawares. But it must be remembered that the beings whose free personality the Righteous God tested were created upright. Their liberty was perfect: that is, it was not merely the faculty of willing or choosing indeterminately which they possessed, unconstrained by necessary law from without, but their formal will was filled by its real object, fixed upon God Himself. The very nature and the terms of the test show that they knew the alternative of good and evil: they knew that good was perfect obedience to the Divine will; they knew that evil—which they knew and yet knew not—was disobedience to God. What other teaching they had we are not informed; but certainly we may conclude that they were not left in ignorance of the relation between the solitary positive precept and the more general unspoken law of their duty as creatures of God. Nor do we know what education they had received, nor how long they had received it, from communion with their Maker and the teaching of the Holy Ghost. We only know that on the part both of Eve and of Adam there was a wilful revolt against the Almighty; that the act of their will was not simply the abuse of the liberty of indifference—which in their case could not exist—but the actual wresting of it from its determined and rightful Object; that never has human will been more absolute in its working than theirs; that it was, so to speak, the concentrated will of humanity turned from good to evil.

THE FALL PASSIVE.

(2.) The passive Fall was commensurate with so great an evil. Viewed apart from the *rising again* in Christ, it was a total descent of mankind from its high destination; involving the very earth in its consequences; and deepening the doom of the agent of temptation, not omitting the degradation of the subordinate agent which he again had employed. Man was no longer the *image and glory of God;* for, though he retained his human nature inviolate as created in the Divine *image*, the *glory* of that image was lost. His nature—using that term in its secondary sense as

1 Cor. xi. 7.

the moral quality of its disposition—became entirely perverted. Nor was woman any longer *the glory of the man*, in the best sense of that word: the relation of woman to man was deprived thenceforward of its highest perfection. Man fell from his destination: that of an eternal progress from glory to glory in sinless fellowship with God. He fell into a lower sphere: out of communion with God, into a life of external discord and internal misery. And if that Fall was not total, it was because the Redeemer's unseen Hand arrested it. He was already *set for the rising again* of the human race.

1 Cor. xi. 7.

Luke ii. 34.

(3.) In this fact—the coming redemption, or rather that redemption which was revealed before Paradise was shut on our first parents—we have the only answer that we can give to every cavil of unbelief that has been urged against the narrative of the Fall. We are not indeed at a loss to vindicate the justice of the Holy God in His deep displeasure at the first sin. But we have not to do with the holiness of God apart from His love. From the beginning *mercy rejoiceth against judgment.* The Mediator is already between God and the sinner. And if justice *turneth man to destruction* when *He drove out the man:* mercy is heard, *Return, ye children of men.*

James ii. 13. Ps. xc. 3. Gen. iii. 24.

III. THEORIES OF THE ORIGIN OF SIN.

THEORIES OF SIN.

This is the place to mention the theories adopted to account for the derivation of sin; they refer rather to its origin than to its nature, though it is impossible perfectly to separate the two ideas.

ORIGINAL PRINCIPLE OF EVIL.

1. The first and most ancient speculations accounted for the existence of sin by assuming a necessary PRINCIPLE OF EVIL in the universe. Inherited from the remote east, this notion was held in the Gnostic sects of early Christianity, in Manicheeism, and in certain systems which sprang up in the mediæval Western Church. If that principle of evil is a Person, as in Persian Dualism, there can be no infinite and eternal God. If it is Hyle or Matter, its eternity is a denial of some of the Divine attributes, its creation by Him a denial of others. The existence of evil, or, as it is generally and of necessity put, the ORIGIN OF EVIL, is, as it

respects God, an insoluble mystery; as it respects the creature, we see only the path in which its solution may be found.

NECESSARY LIMITATION.

2. The necessary LIMITATION OF FINITE NATURE is a popular philosophical expedient. Defined and limited in a variety of ways, this theory must needs make the Author of finite nature the author of sin: either absolutely or as the necessary process of creaturely development towards the supreme good in Himself. The sentimental notion that human development cannot be conceived save as a process through evil to perfection, is disproved outside of our race by the angels who fell not, and within it by the Sinless Redeemer of mankind.

SENSE.

3. The theory that sin is derived from the FLESH OR THE SENSUOUS NATURE seeks its support in Scripture, where Flesh, σάρξ, signifies the lower and earthly nature of man, as distinguished from the higher, which is πνεῦμα. Thus *the spirit indeed is willing, but the flesh is weak.* Hence one designation of mankind: *power over all flesh.* And our Lord *was made flesh.* But this last instance disproves the theory. Neither its creation by God, nor its assumption by Christ, permits the flesh to be the seat or origin of sin. The evil spirits sinned without the instigation of the flesh; and the worst elements in the catalogue of human sins are not sins of the flesh. It is true that the lower nature, as having thrown off the control of the higher, gives one of the most pervading descriptions of our corrupted and sinful estate: *He also is flesh;* to which in the New Testament answers *That which is born of the flesh is flesh.* But flesh is the seat of sin only as freed from a higher restraint: of which more hereafter.

Matt. xxvi. 41. John xvii. 2. John i. 14. Gen. vi. 3. John iii. 6.

FREEDOM.

4. The origin of all sin, and therefore of all evil, which in one sense includes sin and in another springs from it, is to be found in the FREEDOM of the created will, whether of spirits or of men. Here is the inmost *mystery of iniquity.* Conscious freedom in the origination of action, and the choice of an end of life, belongs to what is called PERSONALITY. The Divine law in the creation of such beings seems to be that they must voluntarily make the supreme end of life their own; that, after a longer or shorter test, this freedom should become a necessity of nature; and perfection be found—whether by the operation of some spiritual law within, or by the vision of God without—in the relative

necessity which is perfect freedom : the highest idea we can form of the image of God in the creature.

II.

NATURE OF SIN.

THE NATURE OF SIN.

Sin, having been considered in its origin as matter of revelation and faith, may now be viewed as matter of experience in its nature and development. The definitions of Scripture do not regard it, in its ultimate secret, as the soul's self-separation from God ; but describe it as a reality known in its effects and manifestations. Sin is always a violation of Divine law. It is disobedience of the will forming the character, and of the character influencing the acts : guilt and the penalty of guilt are the result.

I. Almost every definition of sin in the Scripture marks it as transgression of law. It is enough to refer to St. John's first Epistle, which contains the profoundest views of sin and redemption : ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *sin is transgression of the law.* How fearful sin is, as the darkness which is not in God, the Apostle has shown ; but here we have the only definition, and with it the Scripture closes. A great variety both of Hebrew and Greek terms unite in this central idea, that sin is departing from the prescribed way : as Cicero says, Peccare est tanquam lineas transilire. This definition is important, as showing the difference between the act of transgression and the state of transgression. The words mean that the act is the state, and the state the act. Sin is only the act of a transgressing will, but then the character is behind the will, and may transgress while the act seems to be right. Sin is the character, but only as formed by the will. The importance of remembering these two counterparts will hereafter appear.

1 John iii. 4.

1. Sin is Self made god instead of God ; ἀνομία, lawlessness in principle, having thrown off the restraint of Divine love ; παράβασις, transgression in act ; ἀδικία, iniquity ; ἁμαρτία, deviation from the

way or end appointed of God ; ἀσέβεια, godlessness. All these and some other terms are negative : they express the deflection of the will from its harmony with that of God, whose nature and will are one, either or both being the ground of eternal moral obligation to the creature.

2. Other words describe sin rather as the positive condition of the soul : not indeed as a positive entity within it, but as the active direction of the will. In the Old Testament this positive element in transgression is very prominent, as in פֶּשַׁע, sin as active lawlessness, and רָע, ill or mischief ; and some other words which include the thought of a violent revolt. It may be doubted, however, whether in the Old or in the New Testament there is any one term for sin which expresses its activity as a principle, without a side reference to its privative character and the ruin which it involves. Such terms as ἐπιθυμία, lust in concupiscence, ἔχθρα εἰς θεόν, enmity against God, and τὰ ἑαυτοῦ ζητεῖν, seeking one's own, are both positive and active ; but they regard sin under special aspects. Though the energy of sin as the root of all human evil is all but unbounded, it is an energy in evil which is also the misuse of faculties created for good alone. Hence, sin is in Scripture internal confusion, discord, disease, wretchedness, vanity : especially, as will hereafter be seen, in the habitual use of σάρξ or flesh to express both the vanity and the sinfulness of human nature.

II. GUILT is inseparable from sin : not its essence, but its inseparable attribute. It is the never-failing penalty of sin in itself. It is twofold in its meaning. GUILT.

1. It is the personal consciousness of being responsible for the wrong : the sinner violating the rights of the law gives the law its rights against himself. This is the sense of αἰτία, guilt : the sinner is the cause of his own sin. And it is defined as reatus culpæ. The eternal alliance of sin and guilt must be deeply pondered. It displaces all those theories of the origination of sin to which reference has been made : it exonerates God, it honours the law, it does not excuse the tempter, but it lays not upon him its own guilt. It assumes the responsibility. So the devils tremble. The lips may deny this : but the heart never does ; and it was Adam's guilt that said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* This was the knowledge Gen. iii. 12.

of evil threatened: this is the sure consciousness of wrong that speaks in conscience. And it is this which, slumbering, is awakened by the conviction of the Holy Spirit applying the law.

2. But guilt has another meaning. It is the sure obligation to punishment: This is the reatus pœnæ. Before considering what this doom pronounced by the law is, we must remember that it is here regarded as absolute, without reference to any atoning provision; that it is the punishment of a living soul, and not annihilation: and that it is specially the punishment of the human spirit informing a human body. And that punishment is Death, or the withdrawal of the Holy Spirit of life: the death of the spirit separated from God, death to this world as separation of soul and body, and in its issue death eternal. This is a hard saying; but its mitigation will come in due time.

DEATH.

SPIRITUAL.

(1.) SPIRITUAL DEATH is the withdrawal of the Holy Spirit as the bond of union between God and every living soul. Through His withdrawal the fallen angels are *unclean spirits*, retaining the natural elements of the image of God, but no longer reflecting His holiness. This penalty gives a specific nature to sin, and leads to those manifestations of it which are its best definitions. As by the law was the knowledge of sin, so from the absence of the Holy Ghost it acquires new forms and characters. Instead of the Divine Spirit, SELF becomes the ascendant and ruling principle of the life: the mystery of sin in its origin was the severance of the free spirit from God and the aspiring to become as God. Now the mystery is revealed: the spirit without the Spirit is as God to himself: Self is his god. And this gives sin ten thousand variations. In the original constitution of man the flesh was, in its innocent alliance with the things of sense, subject to the spirit in man governed by the Divine Spirit: the penalty of sin is the forfeiture of that dominion, as over the outer world generally, so over his own physical nature. Hence the FLESH becomes in Scripture one of the denominations of sin; and it assumes an entire impotence to good. The absence of the Spirit, making the heart of man an interior temple and all nature a temple external, surrenders man to IDOLATRY. He is a being formed for worship; and his instinct, even in its perversion, is that of a creature bowing down to something. We can hardly imagine the

Matt. x. 1, *passim.*

lost spirits without this. While self becomes his interior god, the outer world becomes a vast Pantheon. Hence this positive idolatry is also UNGODLINESS, the meaning of which, as the word tells us, is being without the worship of God. Sin also becomes a governing PRINCIPLE, capable of endless development. This springs from the glorious fact that the elements of human nature were constructed for unlimited progress: if not from glory to glory, then from shame to shame. This accounts for the infinite varieties of sin, from the secret fault known only to God, up to the sin against the Holy Ghost. Lastly, it must be remembered that, whatever sin is, it is the accident of a nature that is not in itself changed. There is nothing new introduced into the fibres of our being as human. In other words, sin must be left altogether to the region of tendency and bias of the WILL, as formed by the character and as forming it in return.

PHYSICAL.

(2.) PHYSICAL DEATH is the penalty of human sin: not however in itself, but as connected with the former. Connected with it in some sense as resulting from the same deprivation of the Holy Ghost, whose presence in regenerate man is the pledge of the resurrection. But it is declared to be expressly the penalty of sin in man; who was on account of sin subjected to the vanity that was the lot of the lower creatures, denied access to the tree of life, and surrendered to the dissolution that had already been the natural termination of the existence of the inferior orders. From the moment of the entrance of sin death reigned, as afterwards in Adam's descendants, so in him: for death means mortality, and includes all the innumerable evils that introduce it. It must be remembered that we have no experience of this doom as absolutely unrelieved by the Gospel; but here we have only to do with the punishment itself. As the penalty of spiritual death gives new characteristics to sin, so also does the penalty of physical death. It stamps upon it the attributes of impotence and misery; especially in Old Testament definitions of sin.

Rom. viii. 11.

ETERNAL.

(3.) DEATH as the doom of sin is ETERNAL. This awful truth may be viewed negatively and positively. The withdrawal of the Holy Spirit is a penalty which leaves the sinner without the possibility of restoring himself; and therein is everlasting death.

But it is also the positive sentence of the Righteous Judge who separates sin for ever from Himself. Noting this distinction, we must mark how this penalty also connects itself with the definition of sin. It is ENMITY against God, and that implies in itself an eternal severance, as in the case of the unredeemed spirits. It is BONDAGE to evil: that is, the free spirit, never losing its power of self-determination, is determined by the presence of the
Gen. vi. 5. sinful principle to *only evil continually*. And there lies the element of eternal death. And as the favour of God is life, so death is His displeasure; the sense of guilt, uniting the personal responsibility and the apprehension of punishment, is capable of
John iii. 36. unlimited progress in anguish. And when it is said that *the wrath of God abideth on* the sinner, we need no other account of the penalty of eternal death. But here also we are under the hard necessity for a season of shutting out the light of life. St. Paul, however, shows us in the great chapter of Sin, how to connect the redeeming grace of Christ with the eternal evil of sin. In that chapter of the Romans which deals in the earlier part with sin generally, and in the latter part with original sin, we have four terms that express the whole nature of sin both in itself and in its penalty. Referring expressly to the state in which we were found by redemption, he calls men generally ἁμαρτωλοί, transgressors of the law in their very nature; ἀσεβεῖς, ungodly and cut off from the favour, presence, and service of God; ἀσθενεῖς, without strength, eternally impotent; and, finally, ἔχθροι, enemies, the subjects of a positive enmity to the Supreme which without the death of Christ must endure for ever. But this leads at once to the relation of sin to redemption; the consideration of which will pave the way for the doctrine of original sin.

III.

SIN AND REDEMPTION.

Under whatever aspect viewed—whether as to the Being offended or the sinner who offends—there is no principle and no hope of redemption in sin itself. On the other hand, there is much both in the nature and in the development of human sin that suggests the possibility,

probability, and certainty of a redemption from without. And the fact of this redemption gives a special character to the doctrine of Sin. SIN AND REDEMPTION.

1. Sin is in itself without any element of redemption. (1.) The Divine nature as holy must eternally abhor it: He is *of purer eyes than to behold evil*, save to condemn it. Man's fallen nature itself bears witness to this. The God of love is a *consuming fire* to all that is contrary to His purity. But He is also a righteous Lawgiver; His nature and His will are in the *revelation of the righteous judgment of God*, not only against the abominable thing, but against the soul that *doeth evil. O wicked man, thou shalt surely die!* is an Old-Testament word that finds its New-Testament confirmation: *Cursed is every one that continueth not in all things which are written in the book of the law to do them.* And the universal conscience of man makes that book of the law his own heart. God *cannot deny Himself;* nor does the human spirit deny Him His eternal opposition to sin. The justice of God Himself does not more faithfully guard His law than the conscience of man. (2.) Nor has the sinner any power of redemption in himself. He has indeed in every age wrestled with the sin that rests upon him, but in vain. He has striven to expiate its guilt by an endless variety of sacrifices, which have never availed to take away the conscience of sin: he has never been satisfied with the propitiation either of his substitutionary offerings or of his own personal sufferings. His experience has always denied that sin could by its acts or sacrifices or sufferings put away its guilt. He has striven also to redeem himself by the discipline of philosophy and repentance. But equally in vain: he has never even professed to find holiness in philosophy, or to be capable of a true repentance. The fact that he has always combined these two—the offerings for expiation and the attempt to mend his own nature—has proved the universal consciousness of our fallen race that both are necessary; the fact of universal failure has proved that in himself the sinner has no help. The altars of expiation in the temples of an unknown God, and the schools of philosophy, were heathen anticipations of the Gospel that unites expiation and renewal.

Hab. i. 13. Heb. xii. 29. Rom. ii. 5, 9. Ezek. xxxiii. 8. Gal. iii. 10. 2 Tim. ii. 13.

They were most impressive and affecting as such; but in themselves, and as evidences of the inherent hopelessness of sin, supremely monitory. More modern theories, borrowing the light of the atonement which they reject, have argued that Repentance is both expiation and recovery; they have not only appealed to a human instinct that accepts the penitence of an offender, but also to the language of Scripture itself which describes God as always accepting the penitent. As to the former argument, it forgets that there is no sin but between the Supreme God and His creature: no human analogy here suffices. As to the latter, it forgets that wherever repentance is thus spoken of, an atonement either typical or real is always implied. And both arguments forget that man has no power to repent in the fulness of the meaning of the word; and that repentance is the gift of God, procured by the very atonement that it is made to supersede.

Acts v. 31.

2. All this being true, it is obvious also that sin and redemption have been intimately bound up together in the history of man. Sin exists in God's universe elsewhere; but, as it is found running its course upon earth, it gives tokens of a scheme of Deliverance.

(1.) This may indeed be said of all sin, that, if a method of abolishing it can be found which shall be consistent with the Divine perfections, making atonement to His justice, and allowing His love to destroy the sin, it will be found by the Divine wisdom. The same instinct of our nature that assures us of the eternal hatefulness of sin to God teaches us that *if it be possible* it will be removed. The entire system of revelation tells us that in the internal mystery of the Trinity such a method has been found.

(2.) We need not complicate the question with the fact that lost spirits are unredeemed: they must not tempt our faith to wander. Certainly there is nothing in the condition of human nature that shuts out the possibility of redemption. Its depravity, taken at the worst, is not a total extinction of every element that grace might lay hold on. In fact, the development of sin in the world has such a character as to suggest that man's nature was not found unredeemable, that it has been once the object of a mysterious intervention, and is undergoing the

discipline of a process of recovery. The universal sentiment among men that God may be propitiated; the refusal of human guilt to give up its case as hopeless; the impossibility of persuading men that their sin is unpardonable; the voice of conscience speaking in every language under heaven; the irrepressible yearnings after some great Deliverer and some great Deliverance, all proclaim that there may be redemption for man, and confirm the testimony of the Bible that God has found a ransom.

3. Now the entire doctrine of Sin takes a new aspect from this gracious intervention, from this mystery of atoning love. In how many ways it affects that doctrine as displayed in the scheme of the Gospel we shall hereafter see. Meanwhile, it has this preliminary effect, that sin has become the penalty and infection of a race continuing from generation to generation, and is counteracted and vanquished as such. But this leads us directly to the doctrine of Original Sin.

IV.

ORIGINAL SIN.

ORIGINAL SIN.

The effect of the Fall upon the posterity of Adam is described in Scripture as the universal diffusion of death as a condemnation, and of a bias of human nature towards evil. The Scriptural doctrine finds its expression in the theological term Original Sin: the hereditary sin and hereditary sinfulness of mankind derived from Adam its natural head and representative, but derived from him as he was under a constitution of redeeming grace and connected with the Second Adam, the spiritual Head of mankind. Here we must first exhibit the testimony of inspiration, and then the historical development of the dogma.

SCRIPTURAL.

The relation of the universal hereditary sin of mankind to the original sin of Adam, its relation to the covenant

of redemption in Christ, and its character as resulting from both, are the topics on which we must seek the teaching of Scripture.

IN RELATION TO ADAM.

ORIGINAL SIN IN RELATION TO THE FIRST ADAM.

St. Paul sums up the doctrine on this subject to the effect that through one man sin entered into the world. It entered as bringing with it the condemnation of universal death: the guilt of the first transgression is reckoned in its consequences upon all the race represented by the first transgressor. But not apart from their own sin: all are not only regarded as sinners, but made sinners also through the inheritance of a nature of itself inclined only to evil.

HEREDITARY GUILT.

I. Hereditary guilt is not expressly stated by the Apostle. But in the fifth chapter of Romans, where the connection between sin and death as its comprehensive penalty is laid down, he teaches that the condemnation of the first sin reigns over all mankind.

Rom.v.12. Rom.v.14. (1.) After saying that *death passed upon all men, for that* (*ἐφ' ᾧ*, *on the ground or presupposition that*) *all have sinned* (or, *all sinned*), he goes on to show that the death fell upon *them that had not sinned after the similitude of Adam's transgression.* It passed upon those who did not in Adam commit his sin, who did not, moreover, sin personally as he did. They sinned in Adam, though not guilty of the act of his sin: this then is hereditary condemnation, on those who were not personal transgressors and on them all. (2.) Then follows the parallel with the second One, Jesus Christ, to the same effect: *If through the offence of one many be dead* (or died), *much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned* (the many died), *so is the gift: for the judgment was by one to condemnation*, but *the free gift is of many offences unto justification.* In the three verses which follow the same deep truth is exhibited in three more forms, each increasing the strength of the preceding, and all culminating in the doctrine that *as by one man's disobedience many were made* (or constituted,

Rom. v. 15—19.

both in fact and by imputation) *sinners, so by the obedience of One shall many be made righteous.* Five paraphrases of the one statement declare that, in whatever sense the redemption was an act external to the race and for its benefit, the fall was external to the successive generations of mankind and for their condemnation. (3.) In the Epistle to the Corinthians the connection between the doom of death and the sin of Adam is stated in almost the same terms; but there the reference is rather limited to physical death, which is certainly not the case in the Epistle to the Romans. And this must teach us not to soften down that strongest word of St. Paul on this subject: *and were by nature the children of wrath, even as others,* τέκνα φύσει ὀργῆς. 1 Cor. xv. 21. Eph. ii. 3.

II. The inheritance of a bias to evil is much more abundantly, though not more clearly, dwelt on in Scripture. It pervades all the dispensations of revealed truth. HEREDITARY DEPRAVITY.

1. In the Old Testament the proofs are ample. It is everywhere taken for granted that the root of individual personal life is sinful: the entire institute of sacrifice was based upon this; as also the rite of circumcision. Many testimonies are found both to the universality of the sinful taint and to the propagation of it in the race. In the beginning of human history we find a *book of the generations of Adam.* There it is stated that *in the day that God created man, in the likeness of God made He him;* that the two first parents of mankind were one Adam as the head of the race: *male and female created He them; and blessed them, and called their name Adam, in the day when they were created.* It then proceeds to say that *Adam lived an hundred and thirty years, and begat* (a son) *in his own likeness, after his image.* This kind of language is never repeated, and, regarded as the preface to the history of the human corruption that ended in the flood, may be quoted as probably the earliest text of the hereditary depravity of mankind. The records of depravity which follow speak always of man as such, even when it excepts the godly. *My Spirit shall not always strive with man, for that he also is flesh:* this verse is capable of another rendering; but it does not affect the denomination of mankind as flesh, resisting as such the Spirit of grace. *It repented the Lord that He had made man on the earth;* for Gen. v. Gen. vi. 3. Gen. vi. 6.

Gen. vi. 5. *every imagination of the thoughts of his heart was only evil continually.*
Gen. viii. 21. At the Flood this was the case with the ungodly, and the saved family of Noah were naturally no better. This question is elsewhere answered by another: *What is man, that he should be clean? and he which is born of a woman, that he should be righteous?* begins the
Job xv. 14.
Job xiv. 4. individual testimonies: *Who can bring a clean thing out of an*
Ps. li. 5. *unclean? not one. In sin did my mother conceive me,* is the confession of one for all, in which David responds to Job.

Matt. xv. 19. 2. The New Testament confirms this. *Out of the heart,* our Lord says, *proceedeth evil.* And He gives one emphatic text, which is the key to the early testimony of Genesis and to many
John iii. 6. others, especially in St. Paul: *that which is born of the flesh is flesh.* This word of our Lord has stamped Christian phraseology: it takes the emblem of physical ruin, the flesh or mortal nature of man, to signify also his spiritual mortality; the flesh is the nature as tending to sin also. What dissolution of soul and body is, the dissolution of harmony between the flesh and spirit is. But it more than hints at the derivation of the taint from natural
Gen. v. 3. descent: *that which is born.* Thus also *we have borne the image of*
1 Cor. xv. 49. *the earthy.* But, lest this should be misunderstood, that flesh is
Rom. viii. 7. *the carnal mind,* and the carnal desire or *concupiscence* or *lust.* It
Jas. i. 14. is called *a law in the members,* and *the law of sin and death;* and
Rom. viii. 2. *sin that dwelleth in me,* in the Me of the flesh. All these words,
Rom. vii. 17. following the Lord's, show that the bias to evil is congenital. It is in the heart, as the representative of man's being generally, and in his flesh, as the representative of his fallen nature, that sin dwelleth; not indeed as a destruction of human nature, but as a depravation of its tendency.

3. It is to be observed that the Scripture never disjoins the condemnation from the depravation: the one is always implied in the other, while both are generally connected with Christ's salvation. There is one passage that strikingly illustrates this. The Apostle speaks of the Ephesian converts as having been under the sway of the flesh, in both the senses given above, and thus
Eph. ii. 3. showing that they were *by nature children of wrath.* The depravity and condemnation of nature are here once brought together: it is the solitary instance in which man's nature is said to be under wrath; but the wrath is upon those who lived after that nature.

rather than upon the nature itself; and both are brought into close connection with Christ.

ORIGINAL SIN IN RELATION TO THE SECOND ADAM.

IN RELATION TO SECOND ADAM.

The teaching of the later Scripture is plainly confirmed by St. Paul, to the effect that Jesus Christ, the Second Adam, was given to the race of mankind, as the Fountain of an Original Righteousness that avails to efface and more than efface the effects of Original Sin in the case of all those who should be His spiritual seed. Hence this primitive gift was an objective provision for all mankind, the benefits of which were to be applied to those whose faith should embrace the Saviour. But it is important to remember that it took the form of an original Free Gift to the entire race of the descendants of Adam, before sin began, and that it has in many respects affected the character of Original Sin.

1. When St. Paul calls Adam the *type* of the coming Christ, τύπος τοῦ μέλλοντος, the word must have its full significance. The type must precede the antitype in fact, but the antitype must precede the type in the Divine purpose: hence the Second Adam might be called the First; at least, the sin of Adam cannot be disjoined from the righteous obedience of the Deliverer. The virtue of the Atonement began when the evil of sin began. The gospel was first preached when sin was first condemned: preached to the first offenders through the sentence passed upon Satan, the instrumental cause of human sin, thus meeting sin in its very origin; connecting it also with Eve, its second original, the Apostle omits the Serpent, omits Eve, and makes Adam the fountain of sin to mankind, that he may draw the parallel between him and Christ. He shows that, at all points and in all respects, the *grace* of Jesus Christ, and the *gift* resulting from that grace—χάρις and δωρεά—are more abundant than the effects of the fall. The provision of redemption from the disobedience meets it as sin and in all its consequences as death. All human

Rom. v. 14.

Rom. v. 15.

life and destiny is bound up with the relations of these two : the First and the Last Adam.

THE FREE GIFT.

2. But the gift of righteousness to the race before the succession of its history began was of the nature of a provision to counteract the effects of sin, when original sin should become actual. It did not at once abolish the effects of the fall in the first pair, whose original sin was actual transgression ; it did not place them in a new probation, nor preclude the possibility of a future race of sinners. The great Atonement had now become necessary : as necessary to these parents of the race as it was after they had spread into countless multitudes. The Redeemer was already the gift of God to man ; but He was still ὁ μέλλων, *the coming One*, as St. Paul once calls Him in relation to this fact. The Atonement does not *put away sin* in the sovereignty of arbitrary grace, but as the virtue of grace pardoning and healing all who believe. It began at once to build the house of a new humanity—a spiritual seed of the Second Adam—the first Adam being the first living stone. And with reference to the life bestowed on this new race St. Paul strains language to show how much it superabounds, how much it surpasses the effect of the Fall. It might have been replied by the objector that the virtue of the gift fell short of the infliction of the first sin ; inasmuch as the sin sent forth death with absolute and unconditional effect upon all, while the grace reigns only in those who seek it and find it. But St. Paul, always quick to catch the tones of objection, whether of the *vain man* or otherwise, does not think fit to notice this. He sees in the fulness of his theology only the fact of a new and gracious probation in which superabundant life is provided for the race ; and speaks precisely as if the benefit was accepted by all who needed it. Remembering that *the many* has but one meaning throughout the paragraph, we shall see this confirmed in every verse.

Rom.v.14.

Heb.ix.26.

Rom. v. Compare verses 18, 19.

3. Hence it follows of necessity that the benefit of the Atonement provided before *the foundation of the world* was a free gift to the coming race of mankind. That gift was the restoration of the Holy Spirit : not indeed as the indwelling Spirit of regeneration, but as the Spirit of enlightenment, striving, and conviction. Man did not set out on his way of sorrow without this preparatory Comforter. This was the χάρισμα πνευματικόν, the Spiritual

1 Peter i. 20.

Gift, which was freely bestowed on mankind before sin, strictly speaking, began its history, before the original sin of Adam had become original sin in his posterity; and which has controlled and lightened the curse upon sin through all successive ages and generations. That *blessing of Abraham* bestowed on the Gentiles through faith was the *blessing of Adam* also, bestowed as yet without faith. And as the Spirit has been from the beginning the *Spirit of Christ*, He is the true *Light which lighteth every man that cometh into the world*. When it was predicted that Christ should be for salvation to the ends of the earth, the prediction, like many others, was a revelation also of a mystery hid from the beginning. The *glory of His people*, the new and sanctified race, is and has ever been *a light to lighten the Gentiles*. There was an earnest or pledge of the Coming Spirit given to the world as certainly as an earnest of the Incarnate Son was given. But we have to do specifically with the effect of this gift on Original Sin. As it will finally for the saved superabound, abolishing the principle of sin as well as all innumerable transgressions, so from the beginning it restrained, controlled, and mitigated that sin, whether in the mind of God, or in the heart of man, or in the course of history. Without this there is no consistent doctrine of Original Sin.

Gal. iii. 14.

1 Peter i. 11. John i. 9.

Luke ii. 32.

THE RACE REDEEMED.

4. The doctrine of Original Sin, thus stated, receives certain important modifications. This may be best shown by exhibiting a few apparent contradictions which it reconciles and explains: these being referred to the two heads of condemnation and depravity and to the general character of human nature.

(1.) The nature is condemned, and yet it is universally redeemed. However difficult it may be, we must receive the fact of a human nature, abstracted from the persons who inherit it, lost in Adam and retrieved in Christ. It is said of our Lord that He came, not only *in the likeness of men*, but also *in the likeness of sinful flesh*. This impressively connects the Incarnation with our fallen humanity, not as partaking of its sin—for He was *God manifest in the flesh*—but as the assumption of our nature, without its sin and with its infirmity. Now, that fact assures us of the arrest of the effects of the Fall. In order that He might take our nature, and be made like unto His brethren, the nature common to Him and us must be saved from utter revolution. It may be said therefore that

Phil. ii. 7. Rom. viii. 3. 1 Tim. iii. 16.

the first effect of the redeeming intervention was to preserve the nature of man from sinking below the possibility of redemption. Hence, not only was the natural image of God retained: the eternal sense of right and wrong and good and evil was not suffered to be effaced. It is impossible to define what the difference was between the ruin of angelic intelligence and the fall of human nature: suffice that that difference is to us an infinite one; our life is in it. The fall was the utter ruin of nothing in us; only the depravation of all. The human mind has the principles of truth; the heart the capacity of all holy affections; the will its freedom, not yet the freedom of necessary evil. All this we owe to the Second Adam.

(2.) The condemnation resting upon the race as such is removed by the virtue of the one Atonement beginning with the beginning of sin. The nature of man *received the Atonement* once for all; God in Christ is reconciled to the race of Adam; and no child of mankind is condemned eternally for the original offence. Of this baptism, conferred upon all who enter the race, is the sign and the seal. Personality, virtual in all who are born, does not actually begin until the will consciously assumes its responsibility. And for individual personal guilt forgiveness is provided, which ratifies the pardon of the one original transgression and *super-*
Rom. v. 19. *abounds for the many offences.* Hence, though we do not assume a second personal fall in the case of each individual reaching the crisis of responsibility, we must believe that original sin as condemnation in the fullest sense, and as an absolute doom, never passed beyond Adam and the unindividualised nature of man. It was arrested in Christ as it regards every individual, and changed into a conditional sentence.

(3.) And as certainly as the Free Gift qualifies the condemnation of original sin, so certainly it mitigates the depravity inherited by man. That depravity is universally admitted to be twofold: the absence of original righteousness and the bias to all evil. But these are one in the withdrawal of the Holy Ghost, the original bond of the soul's union with God. Now the Spirit was as surely given back to the race as the Atonement was given to it: given, that is, like the Atonement, as a provision. The Spirit's universal influence qualifies original sin, on the one hand, as He

is in every responsible soul a remembrancer of a forfeited estate, and the prompter to feel after God and regain that communion, and, on the other, as He is the restraint upon the tendencies to evil in every human spirit. These are united in the sacred phenomena of conscience, which must be essentially bound up with the doctrine of original sin. But conscience suggests the thought, at least in man, of recovery; and the same Spirit who moves towards God in conscience, through fear and hope, universally touches the secret springs of the will. Original sin is utter powerlessness to good: it is in itself a hard and absolute captivity. But it is not left to itself. When the Apostle says that the Gentiles have the law written in their hearts, and in conscience measure their conduct by that law, and may do *by nature the things contained in the law*, he teaches us plainly that in the inmost recesses of nature there is the secret mystery of grace which, if not resisted and quenched, prompts the soul to feel after God. Rom.ii.14.

ORIGINAL SIN, AND THE COVENANT OF GRACE.

(4.) Hence, in conclusion, the great antitheses of this doctrine are reconciled in the statement, carefully guarded, that original sin is the sin of Adam's descendants as under a covenant of grace. What it would otherwise have been we can never know: there would have been no federal union of mankind. The souls of Adam and Eve would have only added two more to the spirits of evil. As we know the doctrine and the fact it is the harmony of truths in our being otherwise irreconcilable. Human nature is lost, and yet we are still *the offspring of God*. The natural and moral image—essentially one in creation—has departed in its glory, and yet it is recognised as in part still existing. Every man is born condemned, and yet he is bidden not to put from him life. He is by nature able neither to think nor feel nor act aright; yet he is throughout Scripture appealed to as if his duty were simply matter of his will. In short, original sin and original grace met in the mystery of mercy at the very gate of Paradise. Acts xvii. 29.

THE DOCTRINE OF ORIGINAL SIN IN ITS RELATIONS.

THEOLOGICAL RELATIONS.

These points being established, we may view the doctrine that results from the combination: in its relation to the moral government of God and the vindication of His

attributes; to the Providential government of the human race; to the several doctrines of the Christian Faith; to the constituent elements of human nature; and, lastly, to the doctrine of sin in particular, as under the discipline of the Gospel.

THEODICY. I. The Scripture has in view the objections that may be urged against the righteousness of the Divine procedure. St. Paul both before and after the treatment of this subject has paused to conider such objections. Here, his only answer to a protest which he does not refer to is the strict connection of the doctrine of universal sin with that of universal grace. Every express delineation of the universal sin of mankind is, without exception, connected with redemption. This is the only vindication of the Righteous God from the tremendous charge brought against Him by the judgments of men. There are other methods of clearing the Divine character. One is that which appeals to the Divine Sovereignty, which decreed all things, and therefore human sin: this method is abhorrent to God Himself, who creates evil as the penalty of sin, but not sin itself. God's own Theodicy, or vindication of Himself, is exhibited in the free gift of the Second Adam. Original sin sprang from the federal constitution of the race: one in the unity of the unlimited many. As surely as sin and death passed through to the race, so surely from Christ did grace pass through. As to the why of this federal constitution, and the why of evil generally in the dark background, there is no solution given to man, because it is not possible to the creature. That mystery, like redemption itself, will in some sense be for ever hid in the Divine nature. It is, however, a mystery that is not lightened by the rejection of original sin.

GOVERNMENT OF NATIONS. II. Thus is explained the economy of God's providential government of the nations. If the doctrine of original sin is cut off from the universal gift, there can be no intelligible account given of the *times of ignorance* which *God winked at*. All heathenism, past and present, is on that theory inexplicable. The world has been ever groping after God: universal sinfulness must be reconciled with that fact. Not blank atheism, but the superfluity of

Acts xvii. 30.

superstition has been the law: a polytheistic superstition to which the nations were given up, because they resisted God's inner light; unspeakable degradation, and the almost unlimited change from dishonour to dishonour, marked the history of the heathen world; but only as the result of a rejection of influences that have striven with men. And light has been seen rising in the deepest darkness. Neither the Saviour's intercourse with Gentiles, nor the Apostles', permits the supposition of such a total and unrelieved corruption, ruin, and abandonment of human nature as some theories of original sin and the "massa perditionis" assume. Tertullian's "anima naturaliter Christiana" may be set against this, as the opposite exaggeration: the truth lying in the middle. The absolute corruption of the roots of our nature is a Manichæan error, revived in Flacianism, but contradicted by the whole doctrine of original sin as taught in Scripture. Apart from Christ, and in hard theory, the ruin of man is complete. But man has never been in such a far country as not to hear the appeal of the Father: the *far country* is still the land of Emmanuel. Luke xv. 13.

III. The connection between original sin and the Christian system is fundamental and universal. Upon it is based the necessity, the possibility, the universality of the Atonement, by the obedience of the last Adam, who bore in His own Person the consequences of the sin which He never shared. From original sin He was free; for, though His human nature was *made of a woman, made under the law*, as bearing the consequences of human transgression, it was not begotten of man, but of the Holy Ghost. Hence the same Divine necessity that exempted Him from the sin of our nature demands that none other be exempt, not even His mother after the flesh. The sinlessness of Jesus is secured by the miraculous conception, His impeccability by the hypostatic union; hence His active and His passive righteousness are united in one, the former rendering the latter possible and sufficient. Regeneration also derives its double character from the doctrine of original sin: it is the new creation of life in the soul, while it is at the same time the renewal of the original image of God; it is regeneration as the Divine commencement of a new life, renewal as the resulting process. But, before this, apart from this, and yet concurrently with it, Justification meets original sin as the reversal

CONNECTION WITH CHRISTIAN DOCTRINE.

Gal. iv. 4.

of its condemnation with the guilt of all that flows from it at the bar of God. And Sanctification in its beginning, process, and final issues, is the full eradication of the sin itself, which, reigning in the unregenerate, coexisting with the new life in the regenerate, is abolished in the wholly sanctified.

HUMAN NATURE.

IV. It is expedient at this point to glance briefly at the constitution of man's nature as it is now found: of that nature, namely, which alone we know as human. A few leading terms give us the general character of humanity which sin has transmitted unimpaired as human nature, but entirely corrupt in its unassisted development.

1. The term Human Nature is not used in this relation in Scripture. St. James alone speaks of ἡ φύσις ἡ ἀνθρωπίνη, translated *Mankind*. The word Nature signifies the condition of coming into being, and thence the essential character and constitution. It may therefore be applied to man in two senses, both faithful to the original meaning of the word: either to the constituent elements of his being, as differencing him from every other, or to the moral development of that being as growth from within, and not influence from without. Every individual of mankind is born with a nature which, apart from and without external influence upon it, is morally degraded and corrupt. The bias to evil—that is, to forget God, to serve the creature and to live for self—is innate and congenital; and this makes it the nature of man, as being inherent and not accidental. But there is another sense in which sin is an accident of human nature: it came from without; it is not "das Gewordene," but "das Gemachte." It is not in harmony with the constitution of man: conscience, and reason which is its standard, being witness. The distinction is remembered always in Scripture.

Jas. iii. 7.

BONDAGE.

2. The disturbance in the very essence of human nature may be regarded as affecting the entire personality of man as a spirit acting in a body. He is born with a nature which is—apart both from the external Evil One and from the external renewing power of the New Creation—under the bondage of sin. That bondage may be regarded with reference to the lower nature that enslaves the higher, and to the higher nature that is enslaved.

OF THE FLESH.

(1.) Fallen human nature is Flesh or σάρξ: the whole being of

man, body and soul, soul and spirit, separated from God, and subjected to the creature. The αὐτὸς ἐγώ of Self is *without God*, but only in the sense of being without Him as its God; and *in the world*, as its false sphere of life and enjoyment. This is the slavery of sin to which man is naturally born. *For I know that in me, (that is in my flesh,) dwelleth no good thing:* this contains the truth concerning human nature, expressed by St. Paul as its representative. But it is slavery, or a yoke imposed: *I am carnal, sold under sin;* this *I* being the same person who can say, *with the mind, I myself serve the law of God*, and *what I hate, that do I.* It is, however, an innate or inborn or predetermined slavery: the Apostle calls himself σάρκινος, *carnal*, or fleshly, or fleshy, a very strong word, which forbids the thought of the mere slavery of habit. If the Apostle wrote σαρκικός, this, as the antithesis of πνευματικός, an inherent characteristic of the law, would also refer to an inherent quality. Again he refers to the *sin that dwelleth in me:* not merely the sin that has gained an ascendency from without. And all this is confirmed by the strong words: *For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.* Such is the meaning of the flesh as the designation of fallen human nature enslaved to sense. Another meaning of the term, signifying human nature as mortal and frail, underlies the former; but is not directly connected with sin. In this latter sense *Jesus Christ is come in the flesh;* as to the former, He was sent only *in the likeness of sinful flesh.*

Eph. ii. 12. Rom. vii. 18. Rom. vii. 14. Rom. vii. 25. Rom. vii. 15. Rom. vii. 14. Rom. vii. 17. Rom. vii. 22, 23. 1 John iv. 3. Rom. viii. 3.

(2.) Fallen human nature is in spiritual as well as carnal slavery. Starting from the same idea of the one personality in man, we may view the effect of original sin upon the αὐτὸς ἐγώ in its higher principle, distinct from the flesh, though not apart from it. Here we may consider the one agent in man; operating through the three elements of his nature, body, soul, and spirit, and the three functions of his rational soul, the mind, the affections, and the will.

OF THE SPIRIT.

i. ταλαίπωρος ἐγὼ ἄνθρωπος· *O wretched man that I am!* The I of this wretched man is the personal representative of mankind, in whom original sin—*sin that dwelleth in me*—has been brought

Rom. vii. 24. Rom. vii. 17.

Rom. vii. 18. Rom. vii. 25. Rom. vii. 22,25,18. by the application of law from a latent state into activity. *In me* is qualified in two ways: *that is, in my flesh;* and *with the mind I myself.* Therefore the one personality has a double nature: *the inward man* of *the mind*, to which *to will is present;* and *the flesh*, or *the body of sin*, in which *how to perform that which is good I find not.* But the one person, to whom all these belong—an inner man, a reason, a will to good, a carnal bias, an outer man, a slavery to evil—is behind all these, behind even the inner man. And in him, in the inmost secret of his nature, is the original sin which gives birth to these contradictions. The Apostle adds three views of his own state with regard to this inherent sin; or, in other words, three views of that sin in regard to him. First, Rom. vii. 9. without the law he *was alive*, and *sin was dead:* whatever difficulty there may be in explaining this of St. Paul, it precisely describes the sin that lies virtually dead in every human spirit, though abounding in *dead works*, until the consciousness of sinfulness is roused by the pressure of Divine law on the conscience. Secondly, the latent sin *revived*, or sprang into life, and he *died*, Rom. vii. 8. both under its depravity and its condemnation: *sin wrought in me all manner of concupiscence:* original sin in him put forth all its varieties of form, and overwhelmed him with the proofs of its despotism. The indwelling sin which the law revealed reduced him to such impotence as could be defined only by death: the slavery of the natural man could not be more impressively Rom. viii. 2. exhibited. Thirdly, there is the state of deliverance *from the law of sin and death* in regeneration. One important fact runs through the whole description: the absolute bondage of the nobler faculty, here called the mind, to the flesh, rendering the will powerless to do its will.

ii. In this picture of the original corruption of human nature there are some features which must be intently regarded: they will be mentioned only now, as their fuller consideration belongs to the economy of grace and the plan of salvation. α. It teaches most distinctly the freedom of the will, and at the same time the inability of man to do what is good. The harmony of these seeming opposites is most manifest: the faculty of willing is untouched in any case, and the influence of conscience prompts it to will the right; but there is a miserable impotence to good. There

is both a natural and a moral inability to do what the law of God requires. β. It shows most impressively that man, in this natural state, or in the flesh, must be under the Divine displeasure as the voluntary agent of the sin that seems nevertheless a law in the members only. Here there is a paradox in the Apostle's words: *Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me:* this is the outcry and protest of the soul against its slavery; but it is slavery still, bringing the ME into captivity to the law of sin. γ. It shows that the corruption of the nature is consistent with the presence of an unextinguished sense of right, and even desire for it, which the Good Spirit through the law excites. It may be said that St. Paul is describing not a state of nature, but a state of conviction produced by the Holy Ghost. This is certainly true, though the Apostle does not say so. But it must be remembered that the *inward man* and the *law of my mind* are expressions which do not mean anything increated by the Spirit through the law. He speaks to a dead or sleeping man within the sinner, and revives a law that may have been long silent, obsolete, and dead. Against this gentler interpretation there are two classes of objection. First, there are those who make original sin the absolute destruction of the image of God and of the capacity of good in man: of these more must be said hereafter when we come to the Gospel of grace. Secondly, there are those who regard original sin as the loss of the spirit as an essential element of human nature, given sacramentally back through the incarnation of Christ applied: these also must hereafter be referred to. Finally, in defence of our position generally, it may be said that the misery of the *wretched man*, bound to the body of death is only aggravated by the fact that there is a better nature beneath the worse. This does not mitigate original sin as misery, impotence, and the source of condemnation; but it makes the doctrine consistent with the universality of redeeming grace.

Rom. vii. 20.

V. It remains now to trace the connection of this doctrine with the history and development of sin generally. Original sin cannot be distinguished from its personal and actual manifestation. It is the source of all the varieties of sin that are known in experience and described in Scripture. Its development admits of a certain classification.

KINDS OF SIN.

(1.) It takes various forms according as it affects the various elements of human nature. Man being a spirit animating a body, the two universal characters of his sin are represented as *filthiness of the flesh and spirit:* the two constituting his HABITUAL sin; always combined, though various in their outward manifestation; and including all opposition to the Divine nature and law.

2 Cor. vii. 1.

(2.) The ACTUAL transgressions which spring from this are sins of the heart or desire, of the words, of the acts; or, since the words are at once expressions of the thought and themselves acts, we may say sins of the thought and of the deed.

(3.) Viewed in relation to the law of God, sins may be divided into those against God, against our neighbour, and against ourselves. These three are one; but the Decalogue, and the general strain of Scripture, suggest the distinction.

(4.) In relation to the temptation that leads to sin, we have the division of selfishness, carnality, and worldliness: the first, however, according to St. James, being the root of all: *every man is tempted when he is drawn away of his own lust.*

1 John ii. 16.

Jas. i. 14.

(5.) As it respects guilt, there are two views which the Scriptures harmonise. All sin, and every sin, is *guilty of all;* and the distinction between MORTAL and VENIAL is essentially unfounded. Yet differences are marked, according as the will, the final principle of all sin, enters into the act of the soul. Not only are there sins of omission and commission, but there are sins voluntary and wilful, and sins involuntary, or sins of ignorance and infirmity. The supreme Judge reveals Himself as taking those differences into account. Hence there is an evangelical doctrine of mortal and venial sin. All sin is mortal, as the wages of sin is death; all sins are venial, inasmuch as Christ died for the expiation of all sin. But thrice the Scripture declares that there is the possibility of deadly and unpardonable sin in this world. Our Lord speaks of such a sin AGAINST THE HOLY GHOST, and that in three Evangelists: St. John gives his testimony in his Epistle; and the Epistle to the Hebrews adds another. St. John speaks of it generally, as vainly interceded for. In the Gospels, it is the sin which shows a heart hardened against the Holy Spirit, and therefore of necessity hopeless: in this world it refuses forgiveness, and in the next its eternal condemnation follows. In

Jas. ii. 10.

Ps. xix. 12, 13.

Matt. xii. 31.
Luke xii. 10.
Mark iii. 29.
1 John v. 16.

the Epistle to the Hebrews, it is the sin against the Atonement: the absolute rejection of which by equal necessity shuts out all hope. In St. John's words this one sin is simply against God who provided the rejected Atonement, and sent the despised Spirit.

(6.) Lastly, sin in the regenerate has a distinct character. Here again we have a reconciliation of opposites. On the one hand, there is no sin in the regenerate: *Whosoever is born of God sinneth not:* the sin of his nature still remaining is not reckoned to him, and he *keepeth himself* from actual transgression: *that wicked one toucheth him not.* On the other hand, his new life only makes the indwelling sin more loathsome and intolerable. The sanctified mind knows sin, through the revelation of the law of grace, as no other knows it. Thus original sin is in reality perceived in all its vileness only by those who are not condemned for it, and who are seeking its destruction. Here comes in the distinction between Christian sins of infirmity or secret faults which do not exclude from grace; and sins committed in spite of the regenerating Spirit which grieve that Spirit; and wilful transgressions which rob the soul of its gracious relation to God.

1 John v. 18; iii. 9.

HISTORICAL.

HISTORY OF DOCTRINE.

This doctrine occupies a large space in historical theology, inasmuch as it touches at some points almost every other branch of the Christian system. There is, strictly speaking, no development of dogma: only the exhibition of a successive series of collisions between the doctrine, as it has been stated, and the current opinions of the Church. A few points may be noted in their chronological order.

PROFANE.

1. It may be said, at the outset, that no doctrine has been more firmly held by mankind universally, so far as its fundamentals are concerned. This is a point of great importance, connecting the most profound revelation of Scripture with the theology of nature. The testimonies of the Greek and Latin authors are manifold: let these three stand for many. Sophocles (Antig. 1005): Ἀνθρώποις γὰρ τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν.

So Tacitus (Hist. iv. 74): "Vitia erunt donec homines." As to the origin of this universal sin Thucydides makes the striking remark (iii. 45. 3): πεφύκασι ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ, ἁμαρτάνειν. And one more striking still is found in a fragment of Euripides: ἔμφυτος πᾶσιν ἀνθρώποις κάκη, rendered by Horace, "Nam vitiis nemo sine nascitur." Of course, the sense of sin is variously expressed in various nations and various literatures; but in none is the testimony wanting. No traditions, however, of a past age of uprightness and of man's declension contain hints of the great revelation of the Bible, that the whole race of mankind had its probation and fall in one progenitor.

JUDAISM. 2. The Jewish Church, both under the guidance of inspiration and in the Rabbinical age, has held the essentials of this doctrine: the doctrine of the Holy Ghost in the Old Testament has been seen, and the symbolical testimony of the central rite of circumcision. But it is equally true that the later Jewish doctrine exhibited the outlines of the truth, even in some respects more clearly stamped than in the ancient Scriptures themselves. Rabbinical authors make much use of the typical relation of Adam to Christ: "Quemadmodum homo primus fuit primus in peccato, sic Messias erit ultimus ad auferendum peccatum penitus." And "Adamus postremus est Messias." Ecclesiasticus refers to universal sin, Philo gives a mystical account of it, and a long-descended ancient tradition is summed up by one of the Rabbinical commentators on Genesis: "The first man was the cause of death to all his descendants."

EARLY CHRISTIAN CHURCH. 3. The early Christian Church exhibits the truth as it has been deduced from Scripture, but with the germ of every subsequent error here and there appearing. Before the Pelagian heresy the Greek and Latin fathers generally held the "Vitium Originis," as Tertullian first called it, but laid stress upon the cooperation of the human will enlightened by teaching and grace. But the Latins were more decided as to both. For instance, Ambrose says: "Omnes in primo homine peccavimus;" and, "Nulla species cujusquam virtutis occurrit, quæ vel sine dono Divinæ gratiæ vel sine consensu nostræ voluntatis habeatur." So Lactantius: "Non necessitatis esse peccare, sed propositi ac voluntatis." With one consent they held to the doctrine of Tertullian as to the image of

God in man: that "non tam extinguitur quam obumbratur." Origen broached the old notion of a preexistent state and fall of the soul: this has been revived again and again, but adds to the difficulty which it seeks to remove.

PELAGIANISM.

4. The PELAGIAN CONTROVERSY of the fifth century in all its bearings and issues turned upon the doctrine of Original sin. Pelagius, and his followers Cælestius and Julian, taught that sin is only of the free will; that Adam was created mortal, his sin hurt himself alone, and his descendants are born in precisely the same condition as himself; that the prevalence of sin is the result of following the example of Adam: "in eo quod omnes peccaverunt exemplo Adami;" and by a "longa consuetudo vitiorum" it comes that "vitia quodammodo vim habere naturæ." All the stress was laid upon the free self-determination of every man living to good or evil, the perfection of good being attainable to man through the grace of his nature and the law and the example of Christ. Augustine, on the other hand, taught that "in Adamo omnes peccaverunt, omnes ille unus fuerunt:" we all were that One, and *ruined in him* (by a mistranslation of ἐφ' ᾧ πάντες ἥμαρτον). Rom.v.12. The corruption of nature—"peccatum originis"—beginning in Adam was "concupiscentia," the ascendency of the flesh over the spirit; it was the necessity of sinning, or freedom and spontaneity only in opposition to external compulsion: and this, transmitted to his posterity, makes them sinners and guilty in themselves as well as in Adam. SEMI-PELAGIANISM strove to mediate between these two extremes. It admitted original sin as the weakening of man's power and will; limited the death of the fall to physical death: regarded man's residual energies as sufficient to begin salvation, but the Divine grace as absolutely necessary to carry on and perfect it.

SCHOLASTIC.

5. The Mediæval or Scholastic history of the doctrine is transitional. The schoolmen spent upon it all their subtilty; but they simply furnished the materials for future confessions. Among the new points which they raised are the following. The punishment of original sin was supposed by some to be the negative loss of the vision of God: the utmost that Augustine, fairly interpreted, reached. But to the "pœna damni," or loss, some added the "pœna sensus," even in the case of children unbaptized: whence

Gregory of Ariminum obtained the name of "child-tormentor." The method of its propagation was also much contested. Peter Lombard advocated the theory known as CREATIONISM: the spirit infused contracts defilement and becomes guilty. Anselm and Aquinas asserted TRADUCIANISM: "Persona erat Adam, natura homo; fecit igitur persona peccatricem naturam." Adam's person corrupted the nature; and in his descendants the nature corrupts the person. In favour of the latter is the whole doctrine of original sin, and especially the incarnation of Christ, whose human nature was created and not transmitted to Him. Against the former is the danger of making God the author of sin; while it may be thought to be defended by the dignity of the spirit, the
Heb.xii.9. name *Father of spirits* given to God, and the tendency of the opposite theory to Materialism. The IMMACULATE CONCEPTION of the Virgin was introduced into the question: it divided the Schoolmen: but in 1854 was made an article of faith by Rome. Freewill and its relation to grace were largely discussed: the distinction of "meritum condigni et congrui" was invented. Peter Lombard left this noble sentence: "Libertas a peccato et a miseria per gratiam est; libertas vero a necessitate per naturam. Ipsa gratia voluntatem prævenit præparando ut velit bonum, et præparatam adjuvat ut perficiat."

TRIDENTINE. 6. The dogma, as fixed in the Council of Trent is in fact a combination of Augustine's Realistic Justification and the semi-Pelagian negative idea of original sin. Adam, created in the image of God, with the endowment of freewill, and perfect harmony in the purely natural elements, had the gift of original righteousness added: "conditus in puris naturalibus" he was then "in justitia et sanctitate constitutus." In baptism original sin is taken away, and yet the concupiscence that sprang from sin and leads to sin remains, not having, however, the nature of sin: against this the Protestant Confessions all protested, asserting that concupiscence has in it the nature of sin. The Roman theory admits that the natural image has been clouded through the fall: man's whole nature being wounded, and propagated as such. To this we shall return.

LUTHERAN STANDARDS. 7. The Lutheran standards deny the Tridentine doctrine. Under the influence of a dread of semi-Pelagianism as tending to

the idea of merit in man, the formularies were constructed in the Augustinian spirit. Original sin is defect of original righteousness, and a depraved concupiscence in the higher faculties towards carnal things. In the Smalkald Articles the corruption of nature is so profound and dark as to be past human comprehension, matter of revelation and faith. In the Formula of Concord two opposite tendencies are met and opposed. On the one hand, the Synergists, who insisted on a certain measure of cooperation in the human will, συνεργεῖν, were opposed by the affirmation that, while in natural things man may do good, in spiritual things his spirit is entirely bound; on the other hand, the doctrine of Flacius, that original sin is a corruption of the substance of nature, the actual image of the devil, was opposed by the affirmation that sin is only an accident of the nature.

THE REFORMED.

8. Calvin and the Reformed Confessions make no distinction between original sin as imputed guilt, and original sin as inherent depravity. But much controversy arose afterwards as to the nature and order of the two imputations. The Reformed school of Saumur, represented by Placæus, held that "vitiositas præcedit imputationem:" there is a MEDIATE or consequent imputation, consequent and dependent on individual corruption. But the other theory, IMMEDIATE or antecedent imputation, has predominated: this makes the sin of Adam, as the federal head of the race, the exclusive or prior ground of condemnation. The FEDERAL theology of the vicarious representation of mankind by Adam, in virtue of a covenant of nature or of works (fœdus operum, fœdus naturæ), either is divided into two classes, according as it makes prominent the realistic participation of mankind with Adam, or otherwise: in the former case, there is a moral as well as legal imputation; in the latter, the imputation is altogether forensic. But both separate too sharply the supposed covenant of works from the real covenant of grace in Christ. The latter has taken, in later years, the form of a forfeiture on the part of Adam of "chartered privileges" which, through his fault, all mankind have lost: this loss being original sin.

ARMINIAN.

9. The Arminian doctrine in its purest and best form avoided the error of the previous theories, retaining their truth. It held the Adamic unity of the race: "in Adam all have sinned," and "all

men are by nature children of wrath." But it held also "that the most gracious God has provided for all a remedy for that general evil which was derived to us from Adam, free and gratuitous in His beloved Son Jesus Christ, as it were a new and another Adam. So that the hurtful error of those is plainly apparent who are accustomed to found upon that original sin the decree of absolute reprobation invented by themselves." This "evil" is "eternal death together with manifold miseries." "But there is no ground for the assertion that the sin of Adam was imputed to his posterity in the sense that God actually judged the posterity of Adam to be guilty of and chargeable with (reos) the same sin and crime that Adam had committed." These words of the apology for the Remonstrant Confession are confirmed by those of Arminius: "I do not deny that it is sin, but it is not actual sin. . . . We must distinguish between actual sin and that which is the cause of other sins, and which on that very account may be denominated sin." The Canons of the Synod of Dort (1618) gave the most concentrated Calvinistic contradiction to all these views. As to freewill and grace Limborch says: "Grace is not the solitary, yet is the primary cause of salvation; for the cooperation of freewill is due to grace as a primary cause; for, unless the freewill had been excited by prevenient grace, it would not be able to cooperate with grace." Accordingly, he and the other leaders of Arminianism asserted the universal diffusion of prevenient grace; the acceptance in every age of those who "strove after natural uprightness" ("honestati naturali operam dent"); and, above all, the free gift to the whole race in Christ, which is the foundation of their whole system.

10. The Methodist doctrine on this subject is sometimes set down without any qualification as Arminian; sometimes it is charged with being semi-Pelagian.

METHODIST. (1.) It differs from the Remonstrant doctrine, where that doctrine, in its protest against the decisions of the Synod of Dort, declined from the earlier teaching of Arminius. The later Arminians laid great stress on the physical impurity of our nature, denied that the corruption of that nature has in it the true characteristics of sin, and attributed too much to the "innate liberty of the human will," as able to cooperate of itself with

Divine law. Methodism accepts the Article of the English Church: "Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam; whereby man is very far gone from Original Righteousness [quam longissimè distet], and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek Φρόνημα σαρκός, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin." Hence it holds that whatever power there is in the human will—in its ability as well as in its choice—comes from the redemption of Christ.

It agrees with the purest Arminianism, earlier or later, in holding that no ability remains in man to return to God, and there lies the pith of original sin as internal. The natural man—whether his naturalness is described by the sin of his flesh, carnal, or σάρκικος, or the sin of his soul, sensual, ψύχικος—is without the power to cooperate even with Divine grace. The cooperation with grace is of grace. Thus it keeps itself for ever safe from Pelagianism and semi-Pelagianism.

It has, however, more fully and consistently than the Remonstrant system connected the universality of grace with the universality of redemption: knowing nothing of the Angustinian "common grace." A few extracts will make this plain.

Mr. Wesley, whose treatise on Original Sin is one of the most faithful and stern reflections of the Scriptural doctrine that our language contains, dwells upon this universal gift in very many passages of his writings. In his sermon on the Scripture way of Salvation: "So that the salvation which is here spoken of might be intended to be the entire work of God, from the first dawning of grace in the soul till it is consummated in glory. If we take this in its utmost extent it will include all that is wrought in the

soul by what is frequently termed natural conscience, but, more properly, preventing grace; all the drawings of the Father; the desires after God, which, if we yield to them, increase more and more; all that light wherewith the Son of God 'enlighteneth every one that cometh unto the world;' showing every man 'to do justly, to love mercy, and to walk humbly with his God;' all the convictions which His Spirit, from time to time, works in every child of man; although, it is true, the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that they ever had them at all." In another passage in the sermon on Working out our own Salvation: "For, allowing that all the souls of men are dead in sin by *nature*, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly void of the grace of God. No man living is entirely destitute of what is vulgarly called *natural conscience*. But this is not natural: it is more properly termed *preventing grace*. Every man has a greater or less measure of this, which waiteth not for the call of man." "That by the offence of one judgment came upon all men (all born into the world) to condemnation is an undoubted truth, and affects every infant, as well as every adult person. But it is equally true that by the righteousness of One the free gift came upon all men (all born into the world—infants and adults) unto justification." Finally: "I assert that there is a measure of free will supernaturally restored to every man, together with that supernatural light." So Mr. Fletcher: "As Adam brought a general condemnation and a universal seed of death upon all infants, so Christ brings upon them a general justification and a universal seed of life." Mr. Watson, in his "Institutes," largely discusses this subject. The following are a few sentences from the close. (Works, x. 490.)

"But virtues grounded on principle, though an imperfect one, and, therefore, neither negative nor simulated, may also be found among the unregenerate, and have existed, doubtless, in all ages. These, however, are not from men but from God; whose Holy Spirit has been vouchsafed to the world, through the atonement. This great truth has often been lost sight of in the controversy. Some Calvinists seem to acknowledge it substantially, under the

name of 'common grace;' others choose rather to refer all appearances of virtue to nature, and thus, by attempting to avoid the doctrine of the gift of the Spirit to all mankind, attribute to nature what is inconsistent with their opinion of its entire corruption. But there is, doubtless, to be sometimes found in men not yet regenerate in the Scriptural sense, in men not even decided in their choice, something of moral excellence, which cannot be referred to any of the causes above adduced, and of a much higher character than is to be attributed to a nature which, when left to itself, is totally destitute of spiritual life. Compunction for sin, strong desires to be freed from its tyranny, such a fear of God as preserves them from many evils, charity, kindness, good neighbourhood, general respect for goodness and good men, a lofty sense of honour and justice, and, indeed (as the very command issued to them to 'repent and believe the Gospel,' in order to their salvation implies), a power of consideration, prayer, and turning to God, so as to commence that course which, persevered in, would lead on to forgiveness and regeneration. To say that 'all these are to be attributed to mere nature' is to surrender the argument of the semi-Pelagian, who contends that these are proofs that man is not wholly degenerate .... The Scriptural proof that the Spirit is given to 'the world' is obvious and decisive. We have seen that the curse of the law implied a denial of the Spirit; the removal of that curse implies, therefore, the gift of the Spirit, and the benefit must be as large and extensive as the atonement."

(2.) On the whole, it may be said that the doctrine, thus stated, is the only one that is consistent with all the facts of the case. It omits nothing, softens nothing, evades nothing. This may be seen by a comparison with some other leading systems which have been merely referred to.

The Romish doctrine is not consistent with itself as to the actual state of man as affected by the fall. It holds original sin, the sinful corruption of nature, and the imputation of Adam's sin as a condemnation of the race. The Roman Catechism teaches that we are oppressed by the corruption of nature, "naturæ vitio premimur," and that the virus of sin penetrates to what is strongest in our nature, "rationem et voluntatem, quæ maxime

solidæ sunt animæ partes." But the Council of Trent declares, as has been seen, that concupiscence in the baptized, that is, the regenerate, is not of the nature of sin: as if baptism could make that which is essentially sinful cease to be such; as if the perversion of the will, which constitutes us formally sinners as soon as we feel and assent to its operation, were not in itself sinful. The Council expressly declares that without the preventing grace of God men cannot exhibit those graces which prepare for justification; and that they can cooperate with this preventing grace, can assent to, or reject it. So far well; but the taint of semi-Pelagianism is seen in the stress which Romanist divines lay upon the negative character of original sin, and on the necessity that the absolute will and consent of an intelligent agent should concur to constitute sinfulness before God. Whether the formal teaching of the Council asserted it or not, the current Romanist doctrine denies that men are born into the world with anything subjective in them of the strict nature of sin. The taint also appears in the merit of congruity, as opposed however to the merit of condignity, which the cooperator with Divine grace brings to approve himself for justification. Our doctrine goes far with the Romanist; but altogether leaves it by asserting that there is inherent and innate sin in every descendant of Adam, and that concupiscence, remaining in the regenerate, is sinful in the sight of God. It must as sin be put away by human discipline and Divine grace.

In virtue of this principle our doctrine is opposed also to every theory of sin which insists that it cannot be reckoned such by a righteous God save where the will actively consents; and that none can be held responsible for any state of soul or action of life which is not the result of the posture of the will at the time. There is a sinful character behind the sinning will. In St. John's definition of sin it is not only transgression, but want of conformity with the law. Our Saviour speaks of the evil heart, and of the corrupt tree: and of men as being evil, even when giving good things to their children. To teach that there is no such thing as a sinful state or condition or potentiality is semi-Pelagianism; and this error has deeply infected much modern theology in America and England. Our doctrine steadfastly refuses to

admit this principle. It regards the race of mankind as ruled by a common generic will, which is sinful. The application of the law only makes the sin manifest. The influence of the Spirit which appeals to the law written in the heart teaches every man who listens to His teaching that he is not only a transgressor of the law, but a transgressor in himself, and before he knows the law that he transgresses.

In the light of this doctrine the harshest form of Augustinianism is condemned, while its principle of eternal truth is upheld. That theory, which makes the soul of man as it were a stock or a stone, into which by the act of regeneration the principle of life is infused by a sovereign exertion of electing grace, takes no account of the preliminaries of goodness which are wrought in man by the selfsame Spirit who is afterwards the Spirit of regeneration. While we deny that they are good works, we deny also that they are strictly speaking evil. They are not fruits of the tree of life in man, but they are not fruits of the corrupt tree as such. But this subject, as well as the function of the human will in salvation, must be reserved: meanwhile, we must hold fast the truth of Bernard's aphorism: "Tolle liberum arbitrium, non erit quod salvatur. Tolle gratiam, non erit unde salvetur."

RATIONALIST.

11. The Socinians and Rationalists generally revert to the old Pelagian theory, which is really not a doctrine of original sin, but a denial of it in every form. In rejecting our doctrine, however, they have no substitute to bring. They admit the facts of human depravity. They cannot deny that sin is universal, and that all the differences among men are only differences of degree. They allow that the entire fabric of human legislation and government is based upon the assumption that universal man requires restraint; that all men know and instinctively recognise each other as sinners; that the mortality of the race is not more confidently presupposed than its bias to evil; that education universally deals with children as having their principles of error; and that, in fact, a deviation from the perfect standard is hereditary in our nature. They can give no account of this that will bear a moment's consideration. The influence of example may explain much, but this of itself demands a reason for the facility with which example is followed. In short, there is no

doctrine of our most holy faith which so irresistibly and universally appeals for its confirmation to the common conscience and judgment of mankind. It shines by its own light, though its light is as darkness.

V.

THE MEDIATORIAL MINISTRY.

I. DEVELOPMENT OF THE DIVINE PURPOSE.

II. THE REDEMPTIONAL TRINITY.

III. THE PERSON OF THE MEDIATOR.

IV. THE MEDIATORIAL WORK.

V. THE FINISHED ATONEMENT.

THE MEDIATORIAL MINISTRY.

PRELIMINARY.

THE only term that fully covers the department of Theology on which we now enter is THE MEDIATORIAL MINISTRY. It embraces the relation of our Saviour's Person to God and man, as separated by human sin: this is expressed in the word Mediatorial. It embraces also the whole compass of our Saviour's work on earth and in heaven: this is better expressed by the Lord's own word, Ministry, than by any other. A thorough survey of the subject includes, first, the historical development of the Divine eternal counsel of Redemption as exhibited in a series of dispensations or covenants of which Christ, whether unrevealed or revealed, is the sole Mediator. Secondly, it presents to us the full manifestation of the Mediatorial Trinity: the several functions and relations of the Three Persons in the incarnation and redeeming work of Christ. This leads, thirdly, to the Person of Christ as the Mediator, whose Divine personality continues in His assumption of human nature and gives its perfection to all that He does and suffers for mankind. Fourthly, what our Lord accomplished once for all, and is still accomplishing, must be viewed in its historical process through a succession

of redeeming states and offices. Fifthly, we close with the study of the Finished Work of His objective mediatorial ministry as distinguished from the subjective application of it in the individual and in the Church through the Holy Ghost. In discussing these topics, the very fundamentals of the Gospel, we must adhere rigidly to the revelations of Scripture. But, in this as in other departments, and perhaps more than most others, it will be necessary as we proceed to study the Ecclesiastical development side by side with the Scriptural.

I.

THE DIVINE PURPOSE.

THE DIVINE PURPOSE.

We cannot approach the accomplished work of redemption save through the eternal counsel from which it sprang, and the successive dispensations which connected it with that eternal purpose. Before the world existed Christ was ordained to take human nature: not however as a necessary incarnation, for the perfecting of the idea of humanity apart from sin. The mystery of the Divine counsel has been gradually unfolded through a series of covenants or dispensations, which occupied the times of preparation for the gospel. These may be viewed under two aspects. First, the whole world of mankind has been dealt with according to the terms of a covenant not yet revealed: a covenant of grace given to our first parents, renewed to Noah, and once more ratified to Abraham as the representative both of mankind and of the peculiar people. This may be called the economy of the Gentiles: in which the world was undergoing a negative preparation for Christ, the Desire of the nations, and at the same time enjoying a certain measure of benefit from the mediation.

Secondly, a series of positive dispensations or covenants was given by revelation to a chosen people, in which the coming Redeemer was foreshadowed and prepared for: in the Mosaic covenant of Law with its expiations, and in the Mosaic covenant of Prophecy with its gospel promise.

I. THE ETERNAL COUNSEL.

THE ETERNAL DECREE.

Redemption is in the New Testament declared to have been a purpose of God from eternity. As a purpose having reference solely to the Saviour's work, apart from its application by the Spirit, it is regarded in Scripture as an absolute decree of man's salvation actually accomplished from the beginning, though to be unfolded as a mystery, and prepared for according to a wise counsel.

1. By many various terms is the original design of man's salvation set forth. Love is in the van and in the rear of the long array. *God so loved the world, that He gave His only begotten Son:* here οὕτω and ὥστε mark the design of love as accomplished in the mission of the Only-begotten. That love is viewed as the Divine will, or purpose, or counsel: *the mystery of His will, which He hath purposed in Himself*, but never as a scheme or expedient in the Divine mind. Those passages which are sometimes quoted in the latter sense refer to the conditions on which personal salvation is suspended, and the methods of the Spirit's administration. There is certainly a Plan of Salvation, but not so strictly a Plan of Redemption: the latter is as simply a fiat of will as creation: *Lo, I come to do Thy will, O God.*

John iii. 16. 1 John iv. 10; ii. 7. Eph. i. 9. Heb. x. 9.

2. This decree had its effect in itself and was virtually accomplished: we cannot say from the time of its origination, for it was not a project of time. The fall of the world and its recovery were never separated. The history of mankind is a history of redemption. The Lamb was both *foreordained before* and *slain from the foundation of the world*, and the virtue of the atonement, like death, passed through to all men, the heritage of the race. It was the *love of God our Saviour toward man*, His φιλανθρωπία, that *appeared*

1 Pet. i. 20. Rev. xiii. 8. Tit. iii. 4.

in Christ as a mystery revealed. And another of St. Paul's last testimonies speaks of *God our Saviour; who will have all men to be saved*, as proved by the mediatorship of Christ Jesus, *Who gave Himself a ransom for all, to be testified in due time.* Under a decree of redemption virtually accomplished the whole world has lived and moved and had its being.

1 Tim. ii. 3, 4, 6.

PURPOSE FOREANNOUNCED.

3. It was, however, a mystery slowly revealed, and in a variety of ways: by gradual prophecy and gradual preparation, both of which assumed the form of a series of covenants.

(1.) The eternal purpose was kept before mankind by constant fore-announcements. The gospel was preached from the beginning. The Lord Himself declared it for all mankind to our fallen parents in words which are therefore called the *Protevangelium:* this first Promise of the Seed of the woman went forth into all the world, and was mingled with the traditional hopes of all the nations. It was renewed in the new world to Abraham: *In thy seed shall all the nations of the earth be blessed.* This promise was given in prospect of the atonement on the mount, and, like that atonement, must carry its meaning backward as well as forward: in the Seed of the woman, limited to the stock of Abraham, all nations were and had been blessed. From that time the great prophecies which went before on Christ were limited to one people who received them as their guardians for the world, and those prophecies kept the Oath and the Counsel and the Promise of God with always increasing clearness before the minds of men.

Gen. xxii. 18.

PURPOSE PREPARED FOR.

(2.) There was also a continuous preparation. Negative, in the demonstration of the sin and impotence of the world, whether of Jews or Gentiles. As to the latter, when *the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.* As to the former, the law given to them *was added because of transgressions, till the Seed should come to whom the promise was made;* they were *kept under the law*, which was a *schoolmaster . . . unto Christ.* Hence the great preparation running through the ages is summed up: *the Scripture hath concluded all under sin.* It was also a positive preparation. The history of the ancient economy was one long arrangement for the manifestation of the redeeming purpose. For that one peculiar people was chosen; for that the Holy Land was prepared; for that the entire system

1 Cor. i. 21.

Gal. iii. 19, 23, 24.

of natural and symbolical ceremony was ordered; for that the land and the people were given into the hands of the heathen. *For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done.* This first hymn of the Christian Church sings the fulfilment of a decree for which all events had prepared and in the accomplishment of which all the most diversified agents conspired. Acts iv. 27, 28.

(3.) The gradual development of the Divine counsel of human salvation is in Scripture the unfolding of a COVENANT OF GRACE in various forms for which the New-Testament term *οἰκονομία* provides the term DISPENSATIONS. With these we have to do now only so far as they gradually revealed the redeeming purpose: their relation to the methods of saving men must be reserved for the Administration of Redemption ACCOMPLISHMENT.

II. THE ONE COVENANT OF GRACE.

THE COVENANT OF GRACE.

The Scriptural use of the term Covenant, in relation to our present subject, is very simple. Christ is the Mediator of the one dispensation of grace that has run through all ages.

1. The term itself has a special Messianic meaning. The Hebrew בְּרִית, almost always translated in the LXX by *διαθήκη*, signifies, not a compact as between man and man, but the Disposition or Arrangement assumed by the Divine purpose of grace. It is used analogically as it respects human covenants; and is anthropomorphic language, as expressing the Divine dealings with our race.

2. It is invariably connected with sacrifice. The word is derived from בָּרָה, or בָּרָא, —"he *cut*," in allusion to the custom of passing between the parts of a divided animal on the ratification of a covenant: hence the Greek *ὅρκια τέμνειν*, and the Hebrew כָּרַת בְּרִית. The New-Testament term *διαθήκη* sinks this meaning; but it is never disconnected from the idea. The one covenant of grace has been ratified by an eternal sacrifice. Gen. xv. 18. Heb. ix 16, 17.

3. This covenant is in many ways closely connected with Christ. But all is summed in one word: He is its Mediator or Surety. As its MEDIATOR He is the medium through Whom or rather in Whom all its blessings are conveyed: GRACE, which is the one name and one blessing of the covenant, the free bestowment of favour on sinful man, or *the grace of our Lord Jesus Christ.* But the term Mediator has a wider meaning than its relation to a covenant. It is the term *Surety* or ἔγγυος that more precisely expresses His mediatorship in the covenant of grace. In His Divine-human personality He is the Pledge of all blessings to mankind procured through His atoning work, and the Pledge on the part of mankind of compliance with all the conditions of the covenant. Hence in the Old Testament the future Redeemer is represented as Himself the Covenant; as the Angel of the Covenant; and as having all its blessings committed to Him as a great Promise for the future. What was thus given to Him becomes His people's through faith.

4. This one Covenant has taken three forms in the history of revelation. (1.) As a Covenant with mankind, represented by Christ, its revelation began with the Fall, was ratified for the world with Noah, and was confirmed to Abraham, as the representative of all believers to the end of time. (2.) But the covenant with Abraham also introduced the special covenant with his descendants after the flesh. This was established through Moses its mediator; and blended the covenant of grace with a covenant of works. The law was given by Moses; and, as a condition of the covenant which perpetually convicted the people of their sin and impotence, drove them to take refuge in the hope of a future grace, the ground of which was kept before them in the institute of sacrifice. (3.) Finally, the New Covenant, established on better promises, was ratified in the death of Christ. It was at once the abrogation of the Mosaic or later old covenant, so far as concerns its legal condition; and the consummation of the more ancient covenant with mankind.

THE DISPENSATIONS.

5. This one covenant, as progressively revealed, distributes the history of revelation under a series of DISPENSATIONS, which are sometimes called the Patriarchal, the Mosaic, and the Christian. Dispensation and Economy are translations of the one word

οἰκονομία: the former referring rather to the degrees of the Divine bestowment, and the latter to the various forms it has assumed in the arrangements of the one Church. But it must always be remembered that through all these dispensations the virtue of the one covenant of grace flowed. They were all preliminary and imperfect but substantially effectual revelations of the gospel. Grace reigned through righteousness in every age. All who have been saved have been saved through the atonement, unrevealed or revealed. And in this sense we may add to the series above given a GENTILE dispensation, of which more hereafter.

III. ACCOMPLISHMENT.

THE DECREE ACCOMPLISHED.

The Divine Purpose was fulfilled in the Mission of Christ, including His incarnation and death: the Decree, that is, of the redemption of the world.

1. His coming introduced the *last days*, or the *dispensation of the fulness of times*, or the *economy of the mystery* (οἰκονομία τοῦ μυστηρίου), or the *fulfilment of the promise which was made unto the fathers*, or *the revelation of the mystery . . . made known to all nations for the obedience of faith*. Everything in the coming of Christ had its end. The entire current of New-Testament revelation glorifies God for the full manifestation of the Eternal Purpose for the salvation of the human race. The LAST DAYS are in the Epistle to the Hebrews connected with perfected Revelation, in St. Peter's first Epistle with the revelation of the Atonement, and in the Pentecostal sermon with the outpouring of the Spirit. But in all these three summary instances the accomplishment of a Divine decree of redemption is in the context. What was set forth to Himself in the Divine mind was set forth in the scene of human history in the Passion of Christ. This is the sense of St. Paul's classical passage on the subject: where we have the ETERNAL COUNSEL (ὃν προέθετο), set forth or proposed to Himself by God; the gradual WITNESS OF THE LAW AND PROPHETS, on the one hand, and, on the other, the pretermission of sins in the Divine FORBEARANCE AS YET UNACCOUNTED FOR; and, lastly, the NOW of the gospel times, with the full revelation of the objective and subjective Redemption.

Heb. i. 2. Eph. i. 10. Gal. iv. 4. Eph. iii. 9. Acts xiii. 33. Rom. xvi. 25, 26.

Heb. i. 2. 1 Pet. i. 20. Acts ii.

Rom. iii. 21, *seq.*

2. It must be remembered, however, that this fulfilment refers only to the objective work of redemption. The great purpose was accomplished, and the Divine counsel exhausted, in the Τετέλεσται, *It is finished.* But in another sense that purpose still runs on, waiting for another accomplishment, which connects it with the Spirit's work in the administration of redemption. Often the accomplished purpose of human salvation is confounded with the final realization of all the Divine Plans. We must endeavour to keep these two distinct.

HISTORICAL.

1. The Nicene Creed expresses the sentiment of the early Church, that Jesus Christ was incarnate "for us men and for our salvation," δι' ἡμᾶς τοὺς ἀνθρώπους; and that the Divine purpose united redemption and creation. So Athanasius: "The Restitution could take place only in that the original Pattern after which man was created was manifested for his salvation." A long series of divines, from Irenæus to the present day, have thought that the Incarnation would have taken place if man had not sinned; an opinion which disturbs the free grace of the eternal counsel.

2. The early Church held fast the universality of the object of the redeeming purpose. From the Apostolical Fathers downwards there is a clear testimony. "Ideo autem passus est, ut tolleret peccatum mundi. Si quis autem non credit in Christum, generali beneficio se fraudat." These words of Ambrose on Ps. cxix. 64, may stand for many.

AUGUSTINE. 3. But Ambrose suggests Augustine. He first laid down the principle that God in His sovereignty decreed the separation of a certain number from the mass of fallen mankind to salvation, and to the special, irresistible, and inamissible grace that leads to it: for them and for them alone He provided and sent His Son. This view of the eternal purpose was exaggerated by the followers of Augustine; it gave rise to Pelagian and semi-Pelagian extravagance in the opposite direction. Early Augustinianism made grace dependent on the predestination of its object; semi-Pelagianism made grace dependent on the Divine prevision of good use of it. The Synod of Arausio rejected both, and at the same time condemned "cum omni detestatione," the doctrine of a

predestination to evil; and that of Chiercy (853) under Hincmar still more decidedly. The ninth century was full of this controversy, Gottschalk being the representative of Augustine.

4. The Scholastic divines took opposite sides as to the Divine decrees: Thomas of Bradwardine, Archbishop of Canterbury (1349), and Wyclif after him, prepared the way for the rigorous doctrine which Calvin stamped with his name. But the general tendency of Mediæval doctrine was towards the universal redemption which the Council of Trent laid down, and from which the Greek church had never deviated.

CALVIN.

5. Calvin carried the ancient theory of Augustine to its logical conclusion: "cadit homo Dei providentia *sic ordinante*, sed suo vitio cadit." This is SUPRALAPSARIANISM: the doctrine that God predestined the fall of the race as well as the salvation of some to the glory of His grace, and the reprobation of others to the glory of His justice. INFRALAPSARIANISM seems to have been the favourite form of putting the dogma of Augustine: it modifies the former so far as to connect the fall with the Divine permission, instead of His foreordination. But the admission of this distinction goes far towards the subversion of Augustinianism. It renounces the absolute Sovereignty, which cannot consist with "permission to fall;" but the whole system is dissolved when the iron bonds of Sovereignty are withdrawn. Accordingly, many of the Reformed have sought to mitigate in various ways their master's severe dogma. France, especially, Calvin's own country, made desperate attempts to shake itself free from the yoke. What has been known as the theory of "Hypothetical Redemption" originated in Saumur with Amyraut (+ 1664). Its watchword was the "decretum universale hypotheticum:" that is, Christ has made the salvation of all men possible if they believe; but, though the Son's intervention is of universal value, God's efficacious grace is given only to a certain number. This unhappy compromise has found advocates in England also.

SUPRALAPSARIANISM.

INFRALAPSARIANISM.

6. The Remonstrants of Holland, or Arminians, were the first who, in modern times, protested against the Augustinianism which had found its way into some of the Formularies of the Reformation. Their principle was that the decree of God in Christ was in favour of mankind as such; and that that decree

ARMINIANISM.

was accomplished in the offering of Christ for the redemption of that whole race. The Lutheran Formularies, especially the later, assert the same universality; as also do the Methodists everywhere. Against this Calvinism or Augustinianism urges that the decree of redemption was in favour only of those who are actually redeemed; that redemption in purpose had not and could not have reference to those who perish; and that if general appeals and exhortations are found in the Word of God, this anomaly is to be explained by the fact, that there is a secret decree behind the open declaration of the Divine Purpose.

7. It is obvious that inscrutable mystery rests upon this whole subject. Its chief difficulty, however, lies in the Scriptural application of the doctrines of vocation and election in their connection with general redemption. But this branch of the subject has its appropriate place hereafter; and it will receive fuller treatment.

II.

THE REDEMPTIONAL TRINITY.

The gradual unfolding of the mystery of redemption is also the gradual unfolding of the mystery of the Triune God. While the Divine essence is revealed as unity of nature in trinity of personal subsistences, the work of human salvation is so related to the Triunity and to the several Persons that the Redemptional Trinity may be made a topic of separate discussion: with the reservation, however, that the Economical Trinity is only the Absolute Trinity as manifested in the present dispensation, and that all the New-Testament exhibitions of it are to be interpreted accordingly. We have to consider, first, the common relation of the Triune Godhead to the Mediatorial Work, and the relation of each Person: both in the light of Scripture alone.

UNITY OF TRIUNE PURPOSE.

I. The redemption of mankind sprang from the eternal purpose of God the Triune: *Let Us redeem man!* was silently one with *Let*

Us make man! God is not divided. As the creation is a Divine work, while each Person is Creator, so redemption is a Divine work in which the Three Persons unite. *God . . . hath visited and redeemed His people:* words to the Jews which the Apostle confirms: *After that the . . . love of God our Saviour toward man appeared.* These are the key to all those passages which connect God absolutely with our salvation, down to the end: *God* shall *be all in all*, the TRIUNE GOD. From this some inferences follow. (1.) The Divine attributes that required and provided an atonement are the attributes of the Three Persons: there can be no distinction between the holiness and love of the Father and the holiness and love of the Son. There is a perfect περιχωρήσις in the Redemptional Trinity, even as there is in the Absolute. *I and my Father are One* is a testimony that may be carried higher than the foundation of the world. (2.) Hence there is no support for the theory of a "Covenant of Redemption" between the Father and the Son, according to which the Three Persons concerted the plan of salvation: the Son undertaking on His part to undergo the penalties of the law for His people, and the Father pledging Himself to give Him His own glory and His people's souls as His recompense, and the Spirit undertaking to administer this covenant. The Scripture speaks only of the will and purpose of God's love to redeem mankind, which will was the will of the undivided Trinity. The sayings of the word of God on this subject do not support the representations sometimes made of a reconciliation effected between the mercy and the justice of the Father through the intervention of the Son in the eternal Trinity before the world was. The reconciliation of those attributes must indeed be regarded as preceding the manifested work of redemption; the atonement was a reality in the Divine mind before it was accomplished on the cross. But it was not an atonement offered to one Person in the Trinity by Another and witnessed by a Third. The Son Incarnate came to do the will of God: His own will, and the will of the Holy Ghost, as much as the will of the Father. The words Covenant, and Scheme, and Plan belong to the manifestations of the redeeming economy in time. We must not transfer them to eternity. There is an impenetrable veil over what is so often called the Council of the eternal Trinity; and the Scripture

Luke i. 68.

Tit. iii. 4.

1 Cor. xv. 28.

does not take our thoughts behind it,—save only when the Son speaks of a glory which He had with the Father before the world was, and of an atonement *foreordained before the foundation of the world.* When it speaks of the actual atonement the πρὸ καταβολῆς becomes ἀπὸ καταβολῆς: not *before* the foundation but *from* the foundation of the world was the Lamb slain: *Now a mediator is not a mediator of one; but God is One.*

1 Pet. i. 20.

Rev. xiii. 8.

Gal. iii. 20.

TRINITY IN REDEMPTION.

II. The Three Persons of the Trinity are revealed in most strict and definite relations to the economy of redemption.

1. These relations are so clearly defined that it is necessary at the outset to show that the Scriptural doctrine of the Trinity is really independent of the work of Christ. The Three Persons are connected with creation almost as closely as with redemption; and the same names are given to the Son and Spirit in their pre-temporal being as are given to them in the dispensation of grace in time. The Word who was *with God in the beginning* was *made flesh;* and His Divinity is the *Spirit* in which His oblation was offered. The baptismal formula conjoins *the Son* and not *the Son incarnate* with the *Father* in the unity of the *Holy Ghost.* In the mystery of the internal relations there was the eternal possibility of the Absolute becoming the Redemptional Trinity: there is no deeper or more adorable secret in the Christian Faith than this. The Father could send the Son, while the Son could give Himself; and the Holy Ghost, neither the Sender nor the Incarnate Sent, could in His distinct personality rest upon the Son made flesh, and be the Minister to Him who ministered to us.

John i. 2, 14.

Heb. ix. 14.

Matt. xxviii. 19.

2. This being so, there is a never-failing consistency in the exhibitions of the Redemptional Trinity as distinguished from the Absolute.

THE FATHER.

(1.) The eternal generation of the Son is the ground of the generation by which the Son was made flesh. The words *This day have I begotten Thee,* cannot refer either to eternity, or to the resurrection of the Lord's human nature: they express the profound truth that the only-begotten was now the Same eternal Son begotten again in our human nature: *this day* being the one day of the incarnation finished and made perfect in the resurrection. Hence the Father of this Incarnate Son in the Mediatorial Trinity is always the supreme Representative of the Godhead. God and the

Acts xiii. 33.

Father are terms used interchangeably: St John says that *God sent His Son* and immediately afterwards *The Father sent the Son.* This is a law of phraseology which may be traced through the New Testament. The entire economy of redemption is referred to God or to the Father always as its origin, fountain, and head. What belongs to all the Persons of the Absolute Trinity alike is in the Trinity Redemptional assigned to the Father alone. Hence He receives the doxology of the Church, and prayer is generally offered to Him. 1 John iv. 10—14.

THE SPIRIT.

(2.) And the Spirit never assumes any relation to the person and work of Christ, but that of One who, consubstantial with the Father and the Son, is yet the Agent of the will of the mediatorial Father. The double Generation is taught in Scripture; and analogy would be almost enough to establish the double Procession as the ground of the Temporal Mission of the Holy Ghost. He is always sent forth: Himself like Christ an ἀπόστολος. Before the Incarnation He prepared the way of the Lord, as *the Spirit of the Christ.* In the miraculous conception, He is the Agent by whom the Father begets His Incarnate Son, and by whom the Son partook of our flesh and blood. During the Saviour's ministry He presides over all its processes as the Intermediary between the Son and His Father: precisely as if He were the Director and Disposer of a passive Christ. It was through the Holy Ghost that our Lord *gave His commandments to the Apostles.* Even after the ascension the Spirit in the Redemptional Trinity is still the Agent of the Father sent by the Son, and never is represented as independently revealing Himself. But to the Holy Spirit in His Administration we must again refer. Heb. iii. 1. 1 Pet. i. 11. Heb. ii. 14. Acts i. 2.

THE SON SUBORDINATE.

(3.) As to the Son incarnate His place in the Holy Trinity is for a season merged in His mediatorial relation to God and His Father. He Himself never swerves from the language of subordination. Even in those sayings which, as it were, undesignedly manifest forth His Divine glory, there is still the recognition of the Father's will which He has come into the world to finish, and a perpetual remembrance of the obedience which He must learn. But of the Redeemer's humbled estate it is not needful to say more now. Suffice that throughout the entire economy of redemption, and until the end when the Triune God shall be all in

all, and the mediatorial distinctions of office in the Trinity cease, the predominant character of the Second Person is and will be that of Mediator, through whom we draw nigh to God: under the authority of the Father, and having the Spirit of the Gospel under Him. For the former see John v., for the latter John xiv.—xvii.

SUBORDINATION IN TRINITY.

3. It is important to remember this truth in the study of the mediatorial economy. Illustrations will hereafter be given of what needs now only to be stated: that, with certain occasional reservations and saving clauses which abundantly declare the supreme Divinity of the Son and the Spirit, the general strain of the phraseology of the New Testament represents the Second and Third Persons of the Trinity in their economical subordination to the Father as the representative of the Godhead. It must always be borne in mind that the theology of the Bible is the theology of redemption: before this every Trinitarian difficulty vanishes.

III.

THE PERSON OF CHRIST.

The dogma of the Person of Christ has not been always defined and limited with sufficient strictness. It is the formal statement of what the Scripture teaches concerning the indivisible unity of the two natures in the One Christ. It is not therefore the doctrine of our Lord's Divinity as such, though that is included. Nor is it the doctrine of His perfect Manhood as such, though that also is involved. It simply treats of the Person resulting from the union as Divine-human or Incarnate. The word of God does not assign a term to this union which might indicate its nature: it does not use the expression Person of Christ, any more than it uses that of Trinity. But the former has the same relation to the Redeemer that the latter has to the Triune Essence. Sometimes those who do justice to the distinct dogma of the Person of Christ enlarge it too much: including in it much that belongs to the

Estates and Offices of Christ as the Subject of an historical development. It will be well to confine our present topic to the Divine Personality of the Son who assumes our nature, to the verity of the human nature which He assumes, and to the Divine-human Person, with its new and composite personality, which is the result. Whatever does not fairly come within this scope must be referred to a subsequent stage.

The doctrine of the undivided and indivisible unity of the Incarnate Person is taught by the Holy Ghost in two ways: first, by the language used concerning the Christ, and, secondly, by the ascription of the virtue and qualities of each of the two natures to the Saviour's work. As to the former: while neither of the two natures ever gives its attributes to the other, the one common Person is clothed with both classes of attributes interchangeably. As to the latter: in all that the Saviour does and suffers each nature has its distinct functions unconfounded, while both are the functions of the one common Person, whose Divine personality gives them Divine virtue: some are Divine, some human; but all are Divine-human. These general truths were anciently summed up as follows: Christ is truly God, perfectly Man, unconfusedly in two Natures, indivisibly in one Person. Later developments of dogma have pursued the subject into a multitude of subtilties which have made no real advancement towards the solution of what remains THE MYSTERY OF GOD AND OF CHRIST.

I. THE DIVINE PERSONALITY.

God became incarnate as the Second Person of the Godhead. Hence the sole, continuous, abiding, and everlasting personality of the One Christ is that of the Eternal Son.

who retains His unchangeable Godhead in His human estate, throughout His mediatorial history, and for ever. Christ is Divine; His Divinity is that of the Son; and it is the personality of the Son which is the Subject in the act and issues of the incarnation.

DIVINE. DIVINE.

The Divinity of the Son eternal in the essence of God has been already established: now we have to do with the Divinity of the Son in the Person of Christ. As incarnate He is called by Divine names; His mediatorial relation supposes His truly Divine nature, which is ascribed to Him in connection with human, and as distinguished from it; and the Divine attributes are ascribed to Him, with the homage which those attributes demand.

THE INCARNATE GOD AND LORD.

I. In some passages—few, but among the clearest in the New Testament—the Redeemer in His human manifestation is called GOD. And in a larger number He is called LORD, with all the meaning of the ancient JEHOVAH in the term. In a still larger number He bears the third of the early designations of the Deity, ADONAI or Lord: that is, in all those wherein the term Lord is not the representative of Jehovah, but indicates only the jurisdiction over all things which is given to the Eternal Son. It needs hardly to be said that neither GOD nor LORD as Jehovah ever defines in Scripture a dignity conferred on Christ.

GOD.

1. The New Testament begins by applying to Jesus the prediction of *Emmanuel, which being interpreted is, God with us.* And the light of fulfilment thrown back upon the same prediction shows that the Incarnate Son is *the Mighty God.* So with regard to the forty-fifth psalm: *Thy throne, O God, is for ever and ever,* which the epistle to the Hebrews refers to the Incarnate Mediator. In the beginning of his gospel St. John speaks of the Word made flesh as *God,* and, in the best reading, as *God Only-begotten:* he also gives prominence to the confession of Thomas: *My Lord and my God.* Two passages are doubtful: *the church of God, which He*

Isa. vii. 14. Matt. i. 23.
Isa. ix. 6.
Ps. xlv. 6.
Heb. i 8.
John i. 1, 18.
John xx. 28.

hath purchased with His own blood may be perhaps read *the church of the Lord. God manifest in the flesh* is rather *Who was manifest.* But it is scarcely possible to read otherwise than that Christ is *over all, God blessed for ever.* And the closing testimony of St. Paul is that Christians look for the appearance of *the great God and our Saviour Jesus Christ.* These are only a few passages; but their fewness is in their favour as evidence. The mediatorial economy is based on a subordination of the Son Incarnate; and the name God is given to Christ only in occasional ascriptions serving to protect the eternal truth which, for a season, seems of necessity veiled, and therefore liable to perversion.

Acts xx. 28. 1 Tim. iii. 16. Rom. ix. 5. Titus ii. 13.

JEHOVAH.

2. The Incarnate is JEHOVAH; and His Name of LORD, not always, but sometimes, is therefore the name of His highest supremacy, giving Him an essential and necessary Divine being. Here again, and for the same reason, the instances are only occasional. Perhaps, with the exception of Thomas's confession, which as it were prepared the way for what follows, it was not assigned to our Lord until after His ascension. The prayer of the Church of the Interval was to Jehovah-Christ: *Thou,* LORD, *which knowest the hearts of all men, show whether of these two Thou hast chosen.* St. Stephen's testimony, strongest in death, is LORD *Jesus, receive my spirit.* Believers *were baptized in the name of the* LORD *Jesus,* and afterwards *call on this name.* The evangelists abound in fulfilments of Scripture which imply that the Jehovah of creation and promised redemption in the Old Testament is Christ in His mediatorial Person. *Thou, Lord, in the beginning hast laid the foundation of the earth.* The Baptist *prepared the way of Jehovah,* that is, of Christ. The prophet Isaiah saw the glory of the Lord: *he saw His glory,* that of Christ. St. James terms Him *the Lord of glory.* He is in the New-Testament prophet the *King of kings, and Lord of lords.* This passage, however, may be classed with St. Peter's sublime parenthesis *He is Lord of all,* and St. Paul's *To us there is . . . one Lord,* as the transition from the Jehovah of absolute Lordship to the Adonai as it were, of delegated authority. In the great majority of passages, with which we have not now to do, Christ is Lord in the sense of an exalted Divine-human representative of Divine authority over all things. These passages unite the two in one.

Acts i. 24. Acts vii. 59. Acts viii. 16; ix. 21. Heb. i. 10. Matt. iii. 3. Isa. vi. 1. John xii. 41. James ii. 1. Rev. xix. 16. Acts x. 36. 1 Cor. viii. 6.

JEHOVAH AND GOD.

3. The Incarnate is JEHOVAH AND GOD. He Himself did not assume these titles, for a reason that will hereafter be more fully seen. But He so spake as to give matter of pondering which would ripen in due time into a full faith in His Divinity: as, for instance, when He said that wherever His disciples might meet, *there am I in the midst of them*, I AM; *before Abraham was*, I AM. And He kept silence also when these terms were ascribed to Him: His silence was His acceptance. Perhaps the grandest testimony to the Saviour is that given Him by His most doubting disciple: MY LORD AND MY GOD, which was meant to express, and accepted as meant to express, the homage of his soul to the Jehovah and God, the Searcher of hearts, the Witness of all human secrets, and the Saviour of the most guilty and undeserving of men. This was the last public confession, at least of any individual; and it gave the note of all subsequent New-Testament homage. Of the two supreme names which sprang from the lips of Thomas only one was currently used, and that one capable of a lower meaning: the reason of this belongs to the subject of our Lord's mediatorial sub-ordination.

Matt. xviii. 20. John viii. 58.

John xx. 28.

DIVINE AND HUMAN NATURES.

II. As Mediator between God and Man Christ is necessarily Divine. Having all that belongs to the one nature represented, He must also have all that belongs to the other. What His mediatorial work required His mediatorial Person supplies: perfect equality and oneness with both parties between whom He mediates. And the best demonstration of the Divinity of the Incarnate Redeemer is to be found in the passages which exhibit His two natures in their combination and unity. Of these there are several classes; but we must limit ourselves to those which in express words unite while they distinguish the Divine and human natures, after the incarnation. This excludes, for the present, Old-Testament predictions, the testimonies at the incarnation, and even the indirect allusions of our Lord and His apostles: these will be referred to when the One Personality is the subject. In fact, we have only for our appeal the three apostles who are the pillars of Christological doctrine.

THE FLESH AND THE SPIRIT.

1. St. Paul distinguishes in the Person of Christ the Flesh and the Spirit; the higher and the lower natures: *made of the seed of David according to the flesh; and declared to be the Son of God with*

Rom. i. 3, 4.

power, according to the Spirit of holiness. That the Divine nature of Christ should be termed Spirit is what might be expected: *God is a Spirit: now the Lord is that Spirit.* He who was *manifest in the flesh* was *justified in the Spirit.* The same distinction virtually occurs in the epistle to the Hebrews, though the human nature is referred to only by implication: *Through the Eternal Spirit* Christ offered His blood. St. Peter also uses the same antithesis: *Being put to death in the Flesh, but quickened by the Spirit.*

John iv. 24. 2 Cor. iii. 17. 1 Tim. iii. 16. Heb. ix. 14. 1 Pet. iii. 18.

THE FLESH AND GOD.

2. St. Paul also makes the antithesis the Flesh and God: *of whom as concerning the flesh Christ came, who is over all, God blessed for ever.* To this might be added the mystery that *God was manifest in the flesh;* but the reading *Who was manifest* is preferred, and the antithesis is in the *Spirit* that follows. He also conjoins while he distinguishes the Divine Being who was in the *form of God* and *equal with God* and the *likeness of men* which He assumed.

Rom. ix. 5. 1 Tim. iii. 16. Phil. ii 6, 7.

THE FLESH AND THE SON OF GOD.

3. Both St. John and St. Paul collocate the two natures as that of the Son of God and Flesh. God sent *His own Son in the likeness of sinful flesh.* St. John in his gospel adds the designation Word: *The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only-begotten of the Father).* And in his first epistle *Jesus Christ come in the flesh* is, as the context shows, the *Son of God manifested.*

Rom. viii. 3. John i. 14. 1 John iii. 8.; iv. 2.

IMPORTANCE OF THIS PROOF.

4. To these might be added many other passages in which the two natures are collocated by implication: such, for instance, as those indirect statements in which our Lord was wont to indicate both His heavenly and His earthly origin. These, however, must be reserved for the present. It is better to fix attention upon the comparatively few texts in which the Person of the Incarnate is resolved into its two elements. These are probably the best and most obvious demonstrations of the Divinity of our Lord; and that for two reasons. In the first place, they clearly manifest the design of the writers to give prominence to the distinction; and, by so doing, to assert the reality of the Godhead while the Manhood is asserted. In other passages the supreme dignity of the Redeemer is taken for granted, and impresses its stamp upon the tone of the language. But in these the set purpose to declare His Divinity is plain. Secondly, they bring that Divinity into formal and express connection with the One Person of the Christ, thus

obviating the double danger against which we have so often to guard our thoughts: the resolution of Christ into two distinct persons, on the one hand, and, on the other, the tendency to fuse the two natures into one new nature as well as person, neither God nor man.

DIVINE PERFECTIONS.

III. The Incarnate Person is invested with Divine attributes and receives Divine honour. It will hereafter be seen what the limitation of this is, and the reason of this limitation. But, apart from and behind the reserve of our Lord's humbled estate, and bursting through the veil of His self-humiliation, there are evidences most ample of His Divine attributes, and of the honour paid to Him and accepted by Him which only God can claim.

ATTRIBUTES.

1. It is enough to show that every class of the Divine Perfections finds its representative in Him: in other words, that the Divinity which has been already established is such in the full sense of the word, and not a Divinity subordinate and impaired. Nothing that pertains to the notion of God is wanting in the ascriptions to Christ as manifest in the flesh. The absolute attributes of God are His: Spirituality and eternity of existence especially, as He is *the Eternal Spirit*, and *the same yesterday, and to-day, and for ever*, and the *Alpha and Omega, the First and the Last.* The relative attributes, such as Omnipresence, Omniscience, Omnipotence, Wisdom, and Goodness, are asserted of Him even in His earthly condition, and much more in His exaltation: *He knoweth the hearts of all men* as the Omniscient One, has *all power*, is the *Wisdom of God* in whom all its *treasures are hid.* And the attributes which connect God with the moral universe are His in the unity of the Father: He is *the Holy One, and the Just*, and His *Love, which passeth knowledge*, is always dwelt upon as absolutely coordinate with the love of the Father: the same in its eternal depth, in the object it contemplates, and in the means it uses.

Heb. vii. 14. Heb. xiii. 8. Rev. i. 11. Acts i. 24. Heb. i 1,2. 1 Cor. i. 24. Col. ii. 3. Acts iii. 14. Eph. iii. 19.

DIVINE HONOUR.

2. The worship and honour due to the One God our Lord as Incarnate was ordained to receive; He claims it for Himself; and that it is given Him we have ample proofs derived from every part of the New Testament.

Heb. i. 6, 3.

(1.) *Let all the angels of God worship Him!* was said when He brought *the First-begotten into the world.* They had worshipped Him before, for He was the Son *upholding all things by the word of His*

power. At the incarnation they adored the God Only-begotten made manifest in the flesh; and throughout His history their ministry was the ministry of adoration. But it was to men that the ancient command was given: *He is thy Lord; and worship thou Him!* Him whom the Father addressed as on His throne: *Thy throne, O God, is for ever and ever.* Ps xlv. 11, 6.

(2.) Our Lord claims an honour due only to God. He claims it throughout His life and ministry by the silent majesty of His Divine character, by His wonderful works literally *wrought in God*, and by the plain declaration that the Father committed to Him, the Son of Man, all judgment, that *all men should honour the Son, even as they honour the Father.* And He who taught afresh the first and great commandment required of His disciples perfect self-sacrificing love, which is the fulfilling of worship as well as of law. He accepted all kinds of homage from all kinds of worshippers: already on earth, more in heaven, from *things in heaven, and things in earth, and things under the earth.* John v. 23. Phil. ii. 10.

(3.) Accordingly, there is literally no reserve in the supreme homage paid Him by His servants. He is invoked and prayed to for His benediction of grace; He receives the doxology of glory and blessing: *God over all, blessed for ever; to whom be glory both now and for ever.* The last book of Scripture gives the exalted Son the same tribute that God receives. But the best evidence is the absolute homage, devotion, loyalty, and love that are concentred on the Person of Christ throughout the epistles: *Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.* Such love could be given only to God, and only God could inspire such joy. 2 Cor. xiii. 14. Rom. ix. 5. 2 Pet. iii. 18. 1 Pet. i. 8.

THE SON.

PERSONALITY THAT OF THE SON

While the Incarnate Person is the God-man, or manifestation of God in the flesh, the Divine personality is only that of the Son, the Second Person in the Trinity. As a distinct Person in the Godhead He brings the entire Divine nature into humanity, and continues His eternal personality through all the processes of His development and mediatorial work for ever.

THE MYSTERY.

I. Into the mystery of the eternal distinction in the Deity which rendered it possible that the Father should send and the Son be sent we dare not enter. Nor into that of the intercommunion by which the whole Divine nature is in each of the Persons, and therefore descended to man in the Son. Nor into the specific relation of the Son in the Godhead, the Eternal Logos or Word, to the manifestation of God in the creature and in man. These questions lead into a province of speculative theology which is neither encouraged, nor guided, nor rewarded, by any Divine Oracle. It is our wisdom to confine ourselves to what is revealed.

THE MISSION OF THE SON.

II. It has already been proved that the Eternal Son, as such, was sent by the Father, as the Divine counsel and act of the Trinity, that He came therefore spontaneously, to save mankind. It is necessary now only to show that the one eternal Personality is continued in the new manifestation of God among men.

1. We naturally turn to the account of the incarnation itself for the evidence of this. But, in receiving this evidence, we must remember that the subsequent Scripture, especially the Prologue of St. John, must shed light upon that narrative. Men must interpret the voice of angels. The *Only-begotten of the Father* was the Word who was *made flesh; God gave His Son, Only-begotten*, by sending Him into the world; and of that Son, *Only-begotten*, it was said in the great Annunciation: *That Holy Thing which shall be born of thee shall be called the Son of God.* This *Son of the Highest*, therefore, did not become the Son of God in the incarnation; He brought His Sonship into our nature with Him. No argument can evade this conclusion. It may be said that in many passages which are sometimes pleaded in behalf of the Eternal Sonship the term Son refers to the historical and manifested Christ. But when we read that God sent His Son into the world the simple and obvious meaning ought not to be mistaken.

John i. 14, 18; iii. 16, 17.

Luke i. 35.

Luke i. 32.

2. This gives the law for the interpretation of the names, derived from that Sonship, which the Lord Himself and His servants habitually use. Whatever titles He adopts or receives in relation to His office, the term Son always enters into the designation of His Person. His preeminent name is throughout the New Testament the Son of God, or the Son absolutely. If He calls Himself the Son of Man, we can hardly disjoin the eternal

Sonship even from that title. For the Son of Man literally He never was: His true paternity and filiation were Divine; and as the Son, even in the fashion of man, He was still the Son of God in humanity. Hence, omitting the predicatives *of God* and *of Man*, the simple name *the Son* preserves to Him His eternal and everlasting character as the Second Person of the Trinity made manifest in the flesh. A Person in the Godhead continues His personality in the human nature, which is therefore of necessity itself impersonal. That Person is not the Father, nor the Holy Spirit, but the Son. Hence it will be found that in by far the greater number of passages in which the term Son, absolutely, is used, the reference is to the Incarnate Person, who is not only the Son of God and the Son of Man, but the Son uniting the two.

III. The importance of remembering that the Divine personality of the Son runs on, the same yesterday, and to-day, and for ever, is very great, and may be illustrated in many ways. IMPORTANCE.

1. It gives unity to the Person and unity to the work of the Redeemer. It preserves the Divinity of both. While it leaves to the human nature its perfection, it denies to it a distinct personal existence. The manhood was taken up into the Godhead, not the Godhead received by a human person. The Lord is not united in fellowship with a human subject. He does not hold communion with His lower nature as distinct from His Divine Self. It is true that in the humiliation of His impoverishment for us He speaks and acts from a human consciousness. But the condescension was voluntary; and all that belongs to it He makes His own Divine act. *Though He were a Son, yet learned He obedience:* this statement has no such emphasis in it as the writer designed, if the voluntary condescension of a Son equal with the Father is not in it. Thus this truth, on the one hand, saves the Person of Christ from the unimaginable surrender of anything that belonged to Him as the Son of God, while, on the other, it prevents our assigning the humiliation of Christ to a human nature the sufferings and acts of which the Son made His own only by imputation. He learned all that His Passion taught as in the flesh, but He learned all as the Son. Hence the simplicity with which the mission of the Son from heaven to earth is always

Heb. v. 8.

alluded to. Sometimes reference is made to the nature He assumed in order to accomplish His work; but sometimes, indeed still oftener, the purpose of the Son's commission is represented as if accomplished by that Son alone. God *sent His Son to be the propitiation for our sins:* the nature that gave Him His sacrifice is not mentioned. In fact, the Scripture assumes that the "Suppositum intelligens," the self-determining and responsible Agent, the Person who saved us, is the Son of God.

1 John iv. 10.

2. And it shows us the bond between the Divine Sonship and our own. The perfect design of Christianity, and that which is so to speak its peculiarity, is to bring God near to man as a Father: to restore His Fatherly relation to mankind. And the soul of personal Christianity is the adoption which makes us as regenerate the sons of God. *Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.* By the virtue of His Divinity the Saviour redeemed us with His precious blood; by the power of the Holy Ghost He sanctifies us from all sin to Himself; but the new life with its privileges to which He introduces us in His gospel is the virtue of His Divine Sonship in us: His eternal filial life poured afresh into our human nature.

Gal. iv. 6.

MANHOOD. II. THE PERFECT MANHOOD.

The Human nature that our Lord assumed, the human conditions under which He appeared, included all that properly belongs to man. The integrity of His manhood admitted no defect in any of its elements, nor any superfluity; He was man, but in the sinless development of pure humanity. Human nature in Him was perfectly realized; and He subjected Himself to all the conditions of pure human life.

PERFECT MAN.

I. The Manhood of Christ is declared in Scripture to be perfect in the sense of possessing all that belongs to human nature. He is *the Man Christ Jesus*, or *Jesus Christ, Man:* the strongest and clearest declaration in Scripture. He is *the Son of Man;* He was partaker of *flesh and blood;* and *came in the flesh;* being *made of a*

1 Tim. ii. 5.

Gal. iv. 4.

woman; and in *the likeness of men;* and in the *likeness of sinful flesh.* Rom. viii. 3.

WITHOUT DEFECT.

1. More particularly, His human nature had each of its constituent elements. Our Lord was conceived of the Virgin, nourished of her substance during gestation, and born as other men. His body was real: even after the resurrection He said, *A spirit hath not flesh and bones, as ye see Me have.* He possessed a human spirit, the seat of intellect, sensibility, and will. Of intellect, limited of necessity: *Jesus increased in wisdom,* and of some things was ignorant;—of sensibility: His *soul* was *exceeding sorrowful,* and He was *meek and lowly in heart;*—of will: *not as I will, but as Thou wilt.* And, so far as a threefold distinction may be admitted in human nature, He was, essentially and of necessity, what we become through His Spirit, sanctified wholly and kept blameless throughout body, soul, and spirit. Reason was in Him the limited reflection of His own eternal Logos; His spirit was the abode of the Eternal Spirit restored in Him to man; and through His soul He allied Himself with the needs and infirmities of sensuous human nature. He appropriated all that He might redeem all.

Luke xxiv. 39. Luke ii. 52. Matt. xxvi. 38. Matt. xi. 29. Matt. xxvi. 39.

WITHOUT EXCESS.

2. From this it follows that as Man our Lord added nothing to His Manhood by assuming it into the Godhead. The Divine Logos neither displaced the human spirit, nor raised it to a condition transcending human limits. Upon this truth rests the possibility of the Saviour's language of subordination.

SINLESS DEVELOPMENT.

II. The human nature of our Lord underwent a sinless development: a development in common with other men, but, unlike that of other men, without sin. That is to say, on the one hand, the union with Divinity did not arrest the natural development of the human nature; and, on the other, that union did avail to secure the perfect development of that nature, under the conditions, however, of making its infirmities the instrument of the mediatorial Obedience and Passion. These topics will be touched upon under the Mediatorial History: at present it is required to state them only so far as they are essential to a right view of the Perfect Manhood of Christ.

1. Our Lord was perfectly Man: τελείως. His human nature was the perfect realization of the eternal idea of mankind. Hence He calls Himself the Son of man: and is called the Second and

better Adam. While immortality in Adam was a gift conditional, in Christ it was absolute: *in Him was life.* But He was sent to exhibit the perfection of a human existence in the world, and therefore the course of His life underwent the common development.

John i. 4.

2. But He came *in the likeness of sinful flesh:* in the flesh of infirmity and capability of suffering and death. He surrendered His right to the immortality of His holy Manhood, and of Himself laid down His life. But there is another meaning of the Flesh in Scripture which has nothing in Christ: that of the seventh chapter of the Romans. In Him was the mystery of all the consequences of sin as the endurance of sorrow without the sin itself that causes sorrow. The development of His human nature was sinless: because it was the Holy Thing that belonged to the Son of God.

Rom. viii. 3.

THE INCARNATE PERSON.

III. THE DIVINE-HUMAN PERSON.

The Divine-human Person is the union, or the result of the union, of the two natures; or rather the personality that unites the conditions of Divine and human existence. This personality is one and undivided: as is testified by the phraseology which assigns both to the Person and work of Christ attributes taken from either nature, while the subject of all predicates is one. The two natures of this one Person are not confounded or fused together: as is testified by the eternal necessity of the case, as also by the fact that none of the attributes of either of the two natures is ever assigned to the other.

This union of the two natures in one Person receives no name in Scripture. Theology designates it the HYPOSTATICAL UNION. This term is derived from the later use of Hypostasis to represent the Personal subsistences in the Godhead in contradistinction from their common Substance or Essence. Hence it signifies that only one Hypostasis or Person is the resultant of the union of the two natures. It defines no more than that. And it is therefore

only the theological expression of the truth concerning Christ which, without a definition, pervades the Scripture. But there are two errors against which it must be guarded, or rather against which the two words of the term guard the doctrine respectively. As the union is HYPOSTATICAL, it is not the conjunction of two natures by any bond that allows them to be conceived of as separate. As the Hypostasis results from a UNION, there can be no blending of the two natures into a composite which should be no longer either, but something between God and man.

ONE UNDIVIDED CHRIST

I. The undivided and indivisible unity of the ONE CHRIST stamps the phraseology of Scripture, in its references both to His Person and to His work.

ONE PERSON.

1. Whether He speaks of Himself or His apostles speak of Him, it is the rule that, whatever name may be given to our Lord as the subject, predicates are applied to it taken from both natures or interchangeably from either of them. A few illustrations will be sufficient.

(1.) In all those passages, already referred to, which unite in one sentence the Divine and the human, the subject is Jesus Christ, and the predicates are taken from both natures. *The church of God, which He hath purchased with His own blood:* He, the subject, has for predicates God and the Manhood the blood of which was shed. So also when it is said that *they would not have crucified the Lord of Glory.* In fact, all the passages that have been quoted as illustrating the general proposition contain virtually predicates from both natures.

Acts xx. 28.

1 Cor. ii. 8.

(2.) In some, however, the one subject has specially a Divine predicate. *The Son of Man,* the subject, has for its predicate *which is in heaven. The glory which I had with Thee* comes under the same law; and many others, such as *Before Abraham was, I am.*

John iii. 13. John xvii. 5.

(3.) In other passages—in the nature of the case the abundant majority—the predicate is simply and purely human. Jesus *was asleep, Jesus wept,* His soul was *exceeding sorrowful,* and He said after the resurrection *Touch Me not.* These enter of course into the very substance of the history of His humbled estate; and the last and most mysterious illustration is the double cry with which the Saviour ended expiation: *My God, My God, why hast Thou forsaken Me?* and *Father, into Thy hands I commend My spirit.*

John viii. 58. John xi. 35. John xx. 17. Matt. xxvii. 46. Luke xxiii. 46.

(4.) If we carry this law with us while reading the New Testament we shall find that One Person is everywhere, who speaks and is spoken of sometimes as God, sometimes as man, sometimes as both; and without the slightest care to obviate possible misapprehension. The One Christ, with His two classes of attributes, is always taken for granted as known.

ONE WORK.

2. This unity appears also in all that is said of the Redeemer's work. His work is not that of the Son of God only, not that of the Son of Man, but that of the Θεάνθρωπος, the GOD-MAN, in His whole Person, undivided and indivisible.

(1.) It is to be observed that, negatively, Scripture never distinguishes between Divine acts and human in the work of Christ. It does distinguish, as we have seen, between the natures, which makes the absence of the other distinction more marked.

(2.) Every possible variety of names is given to the One Agent in redemption; and every aspect and act of His redeeming work is ascribed to each: the Word, the Son, Jesus Christ, Jesus, Christ, all represent Him who took flesh and became man, redeemed the world, rules in the present dispensation, and will lay down His authority at the end.

(3.) Sometimes language is used which allies the humanity with the Divinity in the preexisting state. The Incarnate Lord seems to be in heaven before the ascension, before the incarnation,

1 Cor. xv. 47. before the world was: He, *the Second Man, is the Lord from heaven;* and the condescension of Christ Jesus, as the example on earth of selfsacrifice, St. Paul carries up to the eternity of His existence in the form of God. And in Him, the Incarnate Head of the mystical church, the saints are regarded as predestinated to the

Eph. i. 4. adoption in an eternal purpose. So the Lamb was slain, and

1 Pet. i. 20. redemption wrought, before the foundation of the world. Sometimes, on the other hand, language is used which might seem to bring the eternal existence of the Author of redemption into time,

Acts xiii. 33. as when the Son is said to be begotten this day in our nature.

(4.) But always and everywhere the Agent is one: one in personality, one in the operation or ἐνεργεία θεάνδρική. All that was done and suffered was done and suffered by the one Redeemer: the Son of God, the Son of man, the Son, Jesus Christ Man, the One Mediator. He is one: not by a bond between His natures

that has any similitude or analogy in the compass of human thought, save that of the union between the soul and body of man. And here lies the foundation of the whole superstructure of the redeeming work: all is Divine in its infinite virtue and efficacy, all is human in its validity for mankind. The One Christ who redeemed the world may be distinguished as to His natures; but in His work the distinction vanishes again.

UNCONFUSED.

II. While the Person is one in the unity of the two natures, the Scriptures never confound the two natures themselves. This appears first in the fact that positively the two natures are placed in antithesis to each other; and, secondly, that negatively none of the attributes of one nature is ever applied to the other.

1. For the former we may refer again to the passages already cited as proving the distinction of the natures, of which St. Paul has given, so to speak, the formula: *Jesus Christ of the seed of David according to the flesh; but declared to be the Son of God with power according to the Spirit of holiness.* The antithesis is to be assumed in all those passages which speak of the Son or the Word becoming flesh or becoming man. This applies to St. John especially, in whose language "becoming" is equivalent to "come into:" *The Word was made flesh* is equivalent to *Jesus Christ is come in the flesh.* Flesh and Spirit are not more absolutely distinct in the unmaterialistic teaching of the Bible, and in the philosophy of common sense, than the two natures of the Redeemer.

Rom i. 3, 4.

John i. 14.

1 John iv. 3.

2. Negatively, appeal may be made to the careful decorum of Scripture, which never predicates of the Deity of Christ in the abstract the attributes of humanity, nor of Christ's Manhood in itself the attributes of the Godhead. When it is said: *The church of God, which He hath purchased with His own blood,* God, or the Lord, as the reading may be, is the Person of Christ whose human blood purchased the church. There is no exception to this.

Acts xx. 28.

3. There needs, however, no proof of either of these positions. In the nature of things the Infinite cannot become the finite, save in the irrational speculations of Pantheism. The Divine nature and the human are essentially and eternally distinct. It may be said that there is communion between us and God, and union between man and God in Christ. But this union is communion too: communion of the natures in the union of the Person.

SCRIPTURAL.

SCRIPTURAL DEVELOPMENT OF THE DOCTRINE.

The passages which have been cited in confirmation of the several propositions concerning the Person of Christ render needless any lengthened examination of the Scriptural testimony. But it will be useful to take a general view of the several forms of the doctrine as gradually revealed by the Holy Ghost. The bare outline of the subject may be given: first of the Old-Testament preparatory teaching; then of the Saviour's testimony to Himself; and, lastly, of the mature apostolical teaching after Pentecost. It must be remembered that we have only to do with the indivisible unity of the Saviour's Person in the two natures.

OLD TESTAMENT.

John v. 39. Luke xxiv. 27.

I. Our Lord on two occasions emphatically declared that the Old Testament testified concerning Himself: the solitary command to *search the Scriptures* had this for its enforcement and reward. After the resurrection He searched the Scriptures with two of His disciples; and gave them in that unpreserved discourse the outline we have to fill up. We find in the ancient records intimations of the human nature and the Divine running parallel but distinct at first; and in the later Old Testament these two are united in the predictions of one Incarnate Person.

THE SEED.

Gen iii. 15.

Gen. xxii. 18. 2 Sam. vii. 12, 13.

1. He is the SEED. First, the Seed of the woman: this First Gospel contains a promise of a Divine Conqueror of Satan, but it declares only the representative manhood of Christ. Secondly, the Seed of Abraham: *in thy Seed shall all the nations of the earth be blessed.* Thirdly, the Seed of David: *I will set up thy Seed after thee . . . and I will stablish the throne of His kingdom for ever.* These several predictions are severally interpreted in the New Testament of the One Christ, who was the Son sent forth *made of a woman*, concerning whom it had been said by St. Paul just before that the promise to Abraham referred to ONE, *And to thy Seed, which is Christ*, who is the *Seed of David according to the flesh*, but *the Son of God with power.* These three converging predictions recur in the Psalms and in the Prophets in various forms.

Gal. iv. 4. Gal. iii. 16. Rom. i. 3, 4.

THE ANGEL OF THE PRESENCE.

2. Concurrently with this He is the ANGEL OF JEHOVAH who appeared to Abraham and promised Himself the Seed. *My Name is in Him.* He was the ANGEL OF THE FACE OF JEHOVAH; and the prophet Hosea recalling His wrestling with the patriarch terms Him *Jehovah God of Hosts.* He is the *Angel of the Covenant* in Malachi; and this name looks back upon the earlier Theophany or manifestation of the Revealing Son in Angel form, and looks forward to His future appearance in His own elect form of Man. Accordingly in the New Testament He is the Jehovah who, as Incarnate, came to His literal temple, whose glory Isaiah saw in the mystical temple.

Ex. xxiii. 21. Isa. lxiii. 9. Hosea xii. 5. Mal. iii. 1. Isa. vi. 1. John xii. 41.

THE ONE PERSON.

3. But the two natures are united in the Old Testament.

(1.) Three Psalms may be selected as preeminently conclusive: not as exhausting the subject, but as the key indicated by the New Testament for the solution of the ancient *mystery of Christ.* *Thou art My Son; this day have I begotten Thee:* the former part of this sentence is declared in St. John to refer to an eternal Sonship; the latter by St. Paul to refer to His revelation in the flesh perfected and demonstrated in the resurrection. *The* LORD *said unto my Lord:* Jehovah and Adonai both belong to the Supreme; and the Lord of David is in His Incarnate Person exalted to the right hand of God. *Thy throne, O God, is for ever and ever . . . God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.* The name of God is given to the Eternal Son, whose human excellence, in union with the Godhead, finishes the Incarnate character of Him concerning whom it is said to the Church: *He is thy Lord; worship thou Him.*

Eph. iii. 4. Ps. ii. 7. John i. 14. Acts xiii. 33. Ps. cx. 1. Ps. xlv. 6, 7. Ps. xlv. 11.

(2.) The testimony of Jesus through the Spirit of prophecy is still more distinct in the prophets proper. The Jehovah of Isaiah's vision is that Christ who is the *Child born* and the *Son given:* as the latter THE MIGHTY GOD; as the former, or rather in His incarnate Person, *Wonderful, the Prince of Peace. Behold, a virgin shall conceive, and bear a Son, and shall call His name* IMMANUEL: in this name, which our Saviour never bore as a personal designation, the full mystery of the Christ of God is announced. Micah speaks of the *Ruler in Israel, whose goings forth have been from of old, from everlasting. . . . And this* MAN *shall be the peace.* Jeremiah prophesies of the Redeemer: *And this is His name whereby He shall*

Isa. ix. 6. Isa. vii. 14. Micah v. 2, 5. Jer. xxiii. 6.

Jer. xxxiii. 16. Zech. xiii. 7. Zech. xii. 10. Matt. xxiv. 30. Rev. i. 7. Dan. vii. 13. Dan. iii. 25. Mal. iii. 1.

be called, The Lord our Righteousness: raised up to David as the Incarnate Righteousness He is JEHOVAH; and gives His name to the Holy City, the church, as the righteousness of God in Him. The Divine testimony to *the Man that is My Fellow, saith the Lord of Hosts*, in Zechariah is plain in its profound meaning when connected with *they shall look upon* ME *whom they have pierced*, and with the New-Testament quotations both of the Redeemer and St. John. Daniel first gives Jehovah incarnate the title *Son of Man*, and exhibits Him as invested with supreme dominion: *One like the Son of Man* must be paralleled with *The form of the fourth is like the Son of God.* Our Saviour's application of Daniel's titles will vindicate for him perhaps the highest place among the ancient testimonies. Malachi closes them in the Canon with the prophecy of that *Angel of the covenant* who in the fulfilment is Christ coming to His temple: the last and crowning demonstration that the Jehovah of the Old Testament is the LORD of the New.

(3.) It must be added that the Incarnate Person thus foreshadowed, and more than foreshadowed, in the earlier Scriptures is both in psalm and prophecy exhibited as the subordinate Agent of the work of the Mediatorial Trinity. Reserving the fuller treatment of this for its own place, we need only to indicate that the future Christ is the Lord's *Anointed*, or *Messiah;* the Minister of God: *Behold My Servant, whom I uphold.* The *Word of the Lord* in Samuel's days is the eternal *Wisdom*, God Himself and yet distinct: personified in the Proverbs, He is incarnate by that name in the New Testament; but in both the revealer of the Divine counsel. These latter terms, however, like that of the Angel, are not connected in the Old Testament with the human nature of our Lord.

Ps. ii. 2. Isa. xlii. 1. 1 Sam. iii. 21. Prov. viii. 30, 31.

The Old-Testament testimony, read in the light of the New, is thus most abundant and most clear. But the incarnation of the Son of God was a mystery until He came. Later Jewish theology does not indicate that it was anticipated by the nation. And St. Paul tells us that Christ was *the mystery of God*, even as the revelation of salvation to the world was, until the fulness of time.

Col. ii. 2.

TESTIMONY OF JESUS.

II. Our Lord's testimony to His One indivisible Divine-human Person is in the nature of things supreme: it explains the preintimations of the Old Testament, and it gives all the elements

which, under the teaching of the Holy Ghost, were more or less developed by evangelists and apostles. It is sought simply and only in His own sayings upon earth and from heaven.

ON EARTH.

1. His testimony while on earth has been anticipated in the earlier treatment of the One Personality. It may be stated more fully, though in epitome, as follows :—

(1.) He adopts for Himself three names, THE SON OF GOD, THE SON OF MAN, and THE SON. The first, used but seldom, refers to His Divine nature ; the second, habitually used, makes Him one with mankind ; and the third is applied to His indivisible Person as including the two former.

(2.) While this is generally true, it is true also that each of these three names is referred by the Redeemer to His One Person as preexisting in an equality with the Father ; as Man among men ; and as one and the same in time and in eternity, in heaven and upon earth.

2. This may be illustrated by a few passages which give our Lord's self-revelation.

(1.) The term Son of God He seldom Himself used ; but He accepted the title, in its Divine significance, from His disciples and from His enemies. The latter understood Him to make Himself *equal with God ;* and this our Lord confirmed, both then and on many other occasions : *That all men should honour the Son, even as they honour the Father. I and My Father are One. He that hath seen Me hath seen the Father.* He was accused of blasphemy for calling Himself the Son of God. He had not given Himself the name ; but He accepted it, and appealed to His works : *the Father is in Me, and I in Him.* But, as the Son of the living God He is also the Son of Man ; and, when Simon Peter uttered that confession, He declared the knowledge of His Divine-human Person to have been given by the revelation of the Father Himself. Only once does the Lord as it were spontaneously term Himself the Son of God ; and then He spoke of Himself as a human speaker : *Dost thou believe on the Son of God ? . . . It is He that talketh with thee.*

John v. 18—23. John x. 30. John xiv. 9. John x. 38. Matt. xvi. 16, 17. John ix. 35, 37.

(2.) Generally He speaks as The Son absolutely : always with reference to the Father, but always in His incarnate relation. It is needless to quote any other passages than those in which the One

Lord, the Son, declares His preexistence and equality with God. As the Son He said: *Before Abraham was, I am,* declaring both His preexistence and His eternity. So also when He claimed to have from the Father *life in Himself:* life originated in the Father, but eternal or without beginning. *Neither knoweth any man the Father, save the Son:* the Son in His incarnate person as Mana lone revealeth the Father. And it is the Son approaching the cross as man who prays: *Glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.*

John viii. 58. John v. 26. Matt. xi. 27. John xvii. 5.

(3.) But, as the name Son of Man was to the Redeemer the name which He elected for Himself, so it is that which brings into fullest expression the unity of the Incarnate Person. He assumed it instead of the more limited Messiah or Christ: as being the Messianic designation that allied Him with all mankind. And it is the subject of an endless variety of predicates taken from His two natures interchangeably. This has been already sufficiently shown. It may suffice to appeal once more to His first use of the Name He chiefly loved. *And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven.* Here are the preexistence, the descent, and the return of Him who in His one person is the Son of Man. Another saying recorded by St. John as spoken at the end of the Saviour's ministry transfers this to the Son absolutely: *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.*

John iii. 13. John xvi. 28.

FROM HEAVEN.

3. The testimony given from heaven is the Supplement of that in the Gospels; and it removes the last vestige of doubt which some of the sayings uttered in His subordination may have left. Of it we may use the Apostles' words: *Now speakest Thou plainly.* The final Apocalypse, or Revelation of Jesus Christ, was given to St. John, and through Him to the Church for ever. The Redeemer Himself appears in His last and most glorious manifestation in His human form, declaring: *I am Alpha and Omega, the First and the Last.* And, after many words which show that He is still the exalted Servant of the Trinity, He leaves lingering in our ears the last of all His testimonies: *It is done. I am Alpha and Omega, the Beginning and the End, the First and the Last.*

John xvi. 29. Rev. i. 11. Rev. xxi. 6; xxii. 13.

APOSTOLIC TESTIMONY.

III. The testimony of the Evangelists and Apostles is that of

the Saviour Himself through the Spirit: it is the fulfilment of the promise, *He shall glorify Me.* John xvi. 14.

EVANGELISTS.

1. The Evangelists take precedence. But, as St. John's must be regarded as apostolic testimony, there remains only that of the Synoptists. St. Matthew and St. Luke give them in the Genealogies. In the former, the Seed of David is *Emmanuel, God with us;* in the latter, the Seed of the Woman is *the Son of God;* the former connects Him with Judaism and the Old Testament, the latter with the World and the New Dispensation. The Synoptists and St. John perfectly agree, though St. John, as will be seen, makes more direct reference to the Divine nature of the Incarnate. Matt. i. 23. Luke i. 35.

APOSTLES.

2. It is common to the Apostles to call their Master LORD, a title which bases mediatorial supremacy upon the fundamental dignity of Jehovah; and it is common to them also to assign to Him attributes and to demand for Him homage which imply His Divinity. The distinct types of their teaching as to the One Person may be briefly indicated.

(1.) St. Peter, preaching in the Acts, to strangers gathered into Jerusalem, proclaims the Messianic authority of Christ in general, and does not as yet dwell on the mystery of the Divine-human origin of the *Man approved of God.* He accumulates names which imply Divine dignity: such as *the Holy One and the Just,* the *Prince of life;* but the subordination of the Servant of God of whom Isaiah spoke is uppermost: *God, having raised up His Son:* παῖδα, not the Son absolutely, but the Servant-Son. In his epistles he continues the tribute to the Mediatorial Messiah, and opens with a benediction of *the God and Father of our Lord Jesus Christ.* Afterwards he speaks of Christ as *put to death in the flesh, but quickened by the Spirit:* here bringing the two natures into conjunction by the same formula which St. Paul uses. In the second epistle we read of *the righteousness of God and our Saviour Jesus Christ;* we are said to partake of the *Divine Nature* of Christ; and with *the Lord a thousand years are as one day.* And St. Peter closes his ministry with a Doxology, which only God can receive: *Our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.* St. James calls the Saviour *the Lord of glory:* that *worthy Name* which belongs to God alone. And St. Jude ascribes to *the only wise God our Saviour glory and majesty.* Acts ii. 22. Acts iii. 14, 15. Acts iii. 26. 1 Pet. i. 4. 1 Pet. iii. 18. 2 Pet. i. 1—4; iii. 8. 2 Pet. iii. 18. James ii. 1, 7. Jude 4, 25.

(2.) St. Paul has an order of testimonies peculiar to himself. Most of them, however, have been already quoted; those in particular which belong to the subordination of the Person of Christ must be reserved. The epistle to the Romans is the Mediatorial epistle, and contains the clearest expression of the unity and distinction in the two natures. In the beginning it is thus stated:

Rom. i. 4. *The Seed of David according to the flesh*, or the human nature; and declared or defined to be *the Son of God with power, according to the Spirit of Holiness*, or the Divine. Here is a twofold Sonship and a

Rom. ix. 5. twofold nature. The same distinction is varied afterwards: *Of whom as concerning the flesh Christ came, who is over all, God blessed for ever.* There cannot be a doubt that it is the express design of the Apostle to unite the two natures here. Between these there

Rom. viii. 3, 32. is another of great importance. God sent *His own Son* (the Son of Himself) *in the likeness of sinful flesh;* that *own Son* whom He *spared not*, where the ἰδίου υἱοῦ corresponds to the πατέρα ἴδιον

John v. 18. of the Jews' correct inference: He called God *His own Father.* In the Corinthian epistle, remarkable for the fullest expression of the mediatorial subordination, there are some plain declarations of the

1 Cor. ii. 8. Divine-human dignity. Christ is *the Lord of glory* whom as to His human nature the princes of this world crucified. And where

1 Cor. xv. 45—47. His subordination is most expressly taught He is *the Lord from heaven* and a *quickening Spirit* in His Divine nature, while the *second*

2 Cor. iii. 17. *Adam* in His human. *The Lord is that Spirit*, which is God, and

Cor. xi. 3. it is at the close of these epistles, in which *the head of Christ is God*, that the Trinitarian benediction is given which places the Incarnate in the Trinity as the fountain of all grace. The epistles of the Roman Captivity—the three Christological epistles proper—contain another type of expression: in harmony with that of the previous and subsequent epistles, but very different. In that to the Colossians the Person of Christ, the Son of the Father's love, is

Col. i. 16, 17. *the Image of the invisible God, the Firstborn of* (or before) *every creature, in* whom *dwelleth all the fulness of the Godhead bodily.*

Col. ii. 9. Now these wonderful words describe the Incarnate Person; not rising however from the lower nature, as in the Romans, but descending from the higher. It is said of Him whose blood redeemed men that *He is* the Image of God: Himself invisible as Spirit but manifesting the Godhead in the flesh; that *He is* the First-

begotten before every creature—*for by Him were all things created*, and *He is before all things*,—but also the Firstborn of the created human race as the heir and representative of all: Firstborn in two senses. The Ephesian epistle contains no express statement on this topic. But, as the epistle of the Mediatorial Trinity, it assigns to our Lord a place in relation to God and to the Church, and to the individual soul, which belongs to no creature. It is observable that here alone St. Paul joins St. Peter in blessing the *God and Father of our Lord Jesus Christ*, words which might seem to refer the former appellation to the humanity and the latter to the Divinity of Christ, but really belong to the doctrine of His subordination. The Epistle to the Philippians is peculiar as giving the only passage in which St. Paul approaches the mystery of the incarnation. *Christ Jesus* is the one subject of every predicate in that paragraph which condenses the whole career of the Redeemer into one sublime example of condescension. As to His divinity He was, or rather is, *in the form of God*: ὑπάρχων establishes the consubstantial Deity, and μορφὴ Θεοῦ the personal subsistence in the Trinity. As to His manhood, He is *in fashion as a man*; rather, as Man *in the likeness of men*. The word *made* connects the passage with those words to the Galatians, *made of a woman*, and more remarkably with St. John's, *The Word was made flesh*; and St. Paul's *likeness of men* shows us that St. John's expression must not be misinterpreted into a real change from one nature into another. The *form of a servant* expresses the unity of the mediatorial subordinate person. The Pastoral epistles contain St. Paul's final testimony: his *faithful sayings*. One or two new forms of the doctrine appear. *The glorious appearing of the great God and our Saviour*: these words are not absolutely unparalleled in St. Paul; they are the final echo of that early *God over all, blessed for ever*. The words God and Saviour grammatically belong to one person, just as the God and Father of Christ is one in the Philippian epistle. Theologically, they belong to the one Person who is God and as Incarnate, our Saviour. It must not be forgotten that *God our Saviour* has been before made synonymous with *Jesus Christ our Saviour*. In the first Epistle to Timothy there is a new example of the method of conjoining the two natures: *the Mystery of Godliness Who was*

Eph. i. 3.

Phil. ii. 6—8.

Gal. iv. 4.

John i. 14

Titus ii. 13.

Rom. ix. 5.

Titus i. 3, 4.

1 Tim. iii. 16.

manifest in the flesh, justified in the Spirit. And this throws its light back on those words: *For there is one God, and one Mediator between God and men, the Man Christ Jesus,* or Christ Jesus, MAN. The two passages mutually explain each other. In the last of these Pastoral epistles the Apostle takes his farewell of the subject in the Doxology in which he invites the universal Church to say Amen: *and the Lord shall deliver me. . . .* TO WHOM BE GLORY FOR EVER AND EVER. AMEN.

2 Tim. iv. 18.

(3.) The Epistle to the Hebrews adds nothing positively new even to the form of the doctrine; but it is abundantly clear in the doctrine itself. The first chapter is simply an exhibition of the Divinity of the Incarnate as such. It begins with another reading of St. Paul's doctrine to the Colossians: the Son incarnate—*hath spoken in His Son*—is the *brightness of His glory, the express image of His person.* He is called God by the Father, who seats Him on His mediatorial throne; and to Him is ascribed the production of all phenomena, which He creates and lays aside, being Himself THE SAME. The second chapter exhausts the verity of our Lord's manhood. *Both He that sanctifieth and they who are sanctified are all of one.* He *took part of the same;* the children's *flesh and blood.* After the two chapters have dwelt on the two natures severally, we are called upon in the third—the mystery of the junction of the two natures being behind the veil—to *consider the Apostle and High Priest of our profession, Christ Jesus.* This Person, from God Apostle and to God High Priest, *through the eternal Spirit offered* HIMSELF: that is, as Divine, His eternal Spirit offered His humanity as a sacrifice. And the Apostle at the close revolves back into the thought which closed the first chapter, in words which condense the whole doctrine of the Indivisible Person: *Jesus Christ, the same yesterday, and to-day, and for ever.*

Heb. i. 2, 3.

Heb. i. 8.

Heb. i. 10.

Heb. ii. 11.

Heb. ii. 14.

Heb. iii. 1.

Heb. ix. 14.

Heb. xiii. 8.

(4.) St. John's personal testimony—apart from his record of our Lord's—is found in the prologue and appendix of his gospel, in his epistles, and in the Apocalypse. The Prologue assigns to the Divine nature of the Redeemer three names: the Logos, the Son, the God Only-begotten. The human nature is called Flesh. And the union is described as the being made, or becoming, flesh; and as the dwelling in that flesh as a tabernacle. The Logos is a term which signifies what Wisdom signified in the Old Testa-

John i. 1 18.

ment; it had become current in Jewish theology, and had been perverted; St. John vindicates it, and then uses it no more. The Son is the revelation of the only-begotten God in the flesh. He *became flesh;* but not by any transformation, for He only *dwelt among us:* here the future Eutychian error is obviated. He *dwelt among us,* but not as a Stranger, for He *became flesh,* and is glorified in the flesh: here the future Nestorianism is condemned. The high words of the introduction to the gospel must interpret the whole. After the Prologue St. John rarely speaks; but when he does it is nearly always to exhibit the Divine glory of the Incarnate which, he says, *we beheld.* After the first miracle, he adds that Jesus *manifested forth His glory.* Again he comments on the words of the Lord, *He spake of the temple of His body:* an evident remembrance of the tabernacling with us. Similarly the comment on the Lord's symbolical teaching of the mystery of His incarnation: *Jesus knowing . . . . that He was come from God and went to God.* In the first Epistle St. John takes up his Logos term, but combines with it the life: *the Word of life.* As in his gospel, he soon passes from that designation, and rests on that of Son. The verity of the union of the two natures is declared by the whole tenour of the opening paragraph: *the life was manifested and we have seen it.* He who in the gospel is said to have *been made flesh* is here said to have *come in flesh.* It is remarkable that the epistle, which begins with the Word of Life that was manifested, ends with the same: *This is the true God, and eternal life.* And who is the true God? St. John's answer is his last testimony, and perhaps the last testimony of the Bible: *We are in Him that is true, in His Son Jesus Christ.*

John ii. 11.

John ii. 21.

John xiii. 3.

1 John i. 1.

1 John iv. 3.

1 John v. 20.

HISTORICAL DEVELOPMENT.

HISTORICAL.

Generally speaking, it may be said that discussion concerning the Two Natures of Christ has occupied the Christian Church from the beginning; but those controversies that bore upon the One Person as such were limited to the first four centuries. The sentiments of those who have denied the Divinity of Christ do not in

strict propriety come into consideration, since they admit no Person of Christ as theology understands it. We have to consider, first, the heresies that erred concerning the two natures respectively; and, secondly, those which misapprehended the nature of their union.

HUMANITARIANISM.

I. The denial of Christ's Divinity enters here only on sufferance.

1. It took its first form in the Ebionites and Nazarenes, Christians with the old leaven of Judaism not purged out. The EBIONITES derived their name either from Ebion or an adjective signifying poverty, and asserted that Christ was only man; the NAZARENES improved upon this abject view by adding that He was miraculously conceived and endowed. Thus these primitive precursors of HUMANITARIAN doctrine were respectively the representatives of the Socinianism of the sixteenth century and the later Unitarianism of our own age. SOCINIANISM, akin to the Nazarene opinion, allowed that Christ was miraculously born, that He had transcendent fellowship with God in heaven during His life, and that after His resurrection He was exalted above every other creature. It held the inspiration of Scripture, which it endeavoured by a new translation and strange comments to harmonize with its views. By slow degrees this ancient Socinianism lost its distinctive and nobler features, and descended into modern UNITARIANISM, akin to the Ebionite view. Thus the Humanitarian error has completed its circle, ending where it began.

THE NAZARENES AND SOCINIANISM.

EBIONISM AND UNITARIANISM.

SECOND CENTURY.

2. During the second and third centuries these primitive errors were revived and combined. Theodotus and Artemon in the second century, 180, asserted that Christ was mere man, ψιλὸν ἄνθρωπον, but supernaturally born of a Virgin. Paul of Samosata, in the third century, 261, held the same view; but admitted that the Logos was in Him as a spirit in a higher sense than in the prophets. But the opinions of these heretics were bound up with their erroneous views of the Trinity, and vanished from the church or were merged in other forms of error.

II. Of the early heresies which assailed the natures of our

Lord—while all retaining faith in His Person—some erred as to both the Divinity and the humanity, and others as to each of these respectively.

GNOSTIC AND DOCETIC HERESIES.

1. The Gnostic errors were very various, but they agreed generally in making the Godhead of Christ an emanation and His manhood a semblance only of man. The Divine in Him was an Æon, and the human not a material body, but a psychical or ethereal appearance that had nothing to do with the substance of the Virgin. Hence these heretics were termed Docetæ (from δοκέω). In its earliest form, that of Cerinthus, which seems to be condemned by St. John, the Man Jesus had a true body on which the Christ descended at His baptism, to abide with Him only till His death. Hence the emphasis of the apostolic statement that *Jesus Christ came in flesh.* 1 John iv. 3.

2. The heresies of Arius and Apollinaris dishonoured the two natures respectively: the former denying our Lord's eternal consubstantiality with the Father, the latter denying to Him the human spirit; the former impairing the Godhead, the latter the Manhood. These heresies were, however, intimately connected.

ORIGEN.

(1.) Both had their preliminaries in the ante-Nicene age. Origen asserted the eternal generation of the Logos, and gave its due prominence to the doctrine of the Eternal Sonship; but by laying undue stress on the subordination of the Son in the Godhead he paved the way for Arianism. His followers forgot the eternity in his doctrine of the Sonship and his watchword God-man. And when once the Logos in Christ was regarded as a created essence it became in their theory only an earlier and nobler edition of the human spirit, which might well take the place of the reason and intellectual nature of man.

ARIANISM.

(2.) The doctrine of Christ's Person, as taught by Arius, a presbyter of Alexandria, assigned to the Divine Sonship an origination by the will of God before time and the world existed: ἦν ποτε ὅτε οὐκ ἦν, and He was generated not φύσει, but βουλήσει. He was the First Creature, though distinguished from the creation as the mediator between God and it. The Nicene Creed (A.D. 325) gives in its defensive clauses the best explanation of the heresy it condemned: "begotten, not made;" "of one substance with the Father." The term ὁμοούσιον, "of one substance," became the

watchword of orthodoxy as represented by Athanasius and the Nicene Council. The Semi-Arians softened this into ὁμοιούσιον, "of a like substance." The difference, however, between the two terms, though indicated by a single letter, is really unlimited: no creature can be in essence like God. From the Nicene Council downwards there has been no community of Arians, nor any creed of Arianism, in Christendom.

APOLLINARIANISM.

(3.) It was soon proved that the Homoousion, "of one substance," was as important for the human nature of Christ as for the Divine. Apollinaris, Bishop of Laodicæa (A.D. 362), so defended the Divinity of Christ as to take from Him the integrity of His manhood. The human nature was in God before the incarnation, and brought with Christ from heaven. And the incarnation was only the assumption of the flesh and animal soul of man. The Divine nature rendered the human spirit needless: the Person of Christ was a composite of God and two elements only of human nature. Hence the true God was retained, but not the true nature of man. It was urged against him by the great divines of the fourth century that man could not be redeemed without the redemption of his spirit. The Article "He descended into hell" in the Apostles' Creed was in due time inserted for the defence of the separate spirit in Christ; but the condemnation of the doctrine was formally proclaimed at the Second Œcumenical Council of Constantinople, A.D. 381. It is observable that this Council, which asserted the integrity of the human nature of Christ, proclaimed also the Divinity of the Holy Spirit. The Apollinarian heresy reappeared, as will be seen, in later forms.

HERESIES AS TO THE ONE PERSON.

III. The heresies which assailed the union of the two natures of our Lord in His one person were two, the Nestorian and the Eutychian: the latter, confounding the natures, was a recoil from the former, which divided the Person.

NESTORIANISM.

1. Nestorius was Patriarch of Constantinople (A.D. 428), and a bigoted opponent of heresy. He took offence, however, at one of the current watchwords of orthodoxy, which termed the Virgin "the Mother of God," θεότοκος. He had been trained in the Antiochian school of theology; as a presbyter in Antioch he had imbibed the teaching of Theodore of Mopsuestia—the real founder of Nestorianism—who laid much stress upon the union of the

Logos with a man who was born of Mary. Nestorius conceded to his opponents that the Virgin was "Mother of Christ;" but he denied the personal union, taught that a perfect man became the organ and instrument of the Logos, or the temple in which He dwelt. The tendency of his teaching was to represent Christ as two persons, united by a bond not essentially different from that which unites God with other men. The two natures in the Redeemer were united by an ἀσύγχυτος συνάφεια: not in one personality, but by a distinct and distinguishing junction merely. Nestorius was formally condemned at the Third Œcumenical Council, held at Ephesus A.D. 431. The chief opponent of Nestorius was Cyril of Alexandria.

EUTYCHIANISM

2. The followers of Cyril, who died A.D. 444, exaggerated his statements as to "the union in one hypostasis of the Logos from the Father and the human flesh." The mystical Alexandrian school of thought, represented by Eutyches, refused to admit that anything pertaining to Christ was otherwise than Divine after the incarnation. His avowal was this: "I confess that, before the union, our Lord was of two natures (ἐκ δύο φύσεων); but, after the union, I confess only one nature." The tendency of this doctrine was not to merge the Divine in the human, nor the human in the Divine, but to establish a composite nature, neither God nor man: one Nature and one Person; not One Person in two natures. The history of the controversies which led to the assembling of the Fourth Œcumenical Council, held at Chalcedon A.D. 451, is a painful record of human infirmity overruled by the Spirit of Truth.

CHALCEDONIAN FORMULA.

3. The Formula drawn up at that Council gives in its careful statements the best explanation of the two opposite errors. "Following the holy Fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, perfect as to His Godhead and perfect as to His manhood, truly God and truly Man, of a reasonable soul and human flesh subsisting: consubstantial with His Father as to His Godhead, and consubstantial with us as to His manhood; like unto us in all things, yet without sin; as to His Godhead begotten of the Father before all worlds; but, as to His manhood, in these last days born, for us men and our salvation, of the Virgin Mary, the mother of God; one and the

same Christ; Son, Lord, Only-begotten, known and acknowledged in two natures, without confusion, without severance, and without division; the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and the two concurring in one Person and Hypostasis. We confess not a Son divided and sundered into two persons, but one and the same Son, and Only-begotten, and God-Logos, our Lord Jesus Christ, even as the prophets had before proclaimed concerning Him, and He Himself hath taught us, and the symbol of the Fathers hath handed down to us." The four terms in the original Greek deserve careful attention. The two natures are said to be united, ἀσυγχύτως, without commixture, and ἀτρέπτως, without transmutation or conversion: these as against Eutyches. The One Person is retained, ἀδιαιρέτως, undividedly, and ἀχωρίστως, inseparably or for ever: these as against Nestorius. Thus was concluded, at the Chalcedonian Council, the long controversy concerning the Person of Christ: "truly" God, "perfectly" man, "inseparably" One Person, "unconfusedly" in two natures. The Athanasian Creed added an analogy: "One not at all from confusion of substance, but from unity of person. For as a rational soul and flesh is one man, so God and man is one Christ." Later controversies, and later decisions, were but feebler reproductions.

IV. The later developments of the Christological dogma have to do rather with the doctrine of our Lord's Two Estates than with that of His One Person. So far, however, as they affect the latter, they must have brief notice.

MONOPHYSITES. 1. Eutychianism reappeared, or rather continued, in the Monophysite and Monothelite heresies in the East.

(1.) The MONOPHYSITE theory is, as the name imports, that of "one nature" in Christ. It was held with many subtle distinctions by a number of sects, which concurred in blending the Lord's Manhood with His Godhead, and differed according to their views of it as a property or as an accident of the Divine nature. These sects have continued to the present day: Jacobites, Copts, Abyssinians, and Armenians.

MONOTHELITES. (2.) The MONOTHELITE variation turned upon the question as to the unity or duality of the Redeemer's will. The Sixth Œcumenical Council, at Constantinople, A.D. 680, condemned the

doctrine of One Will in Christ: the Catholic Church, East and West, agreed that in two natures there must be two wills, and that in Christ the Divine and the human wills harmoniously co-operated, the human following the Divine. Much controversy issued in the rejection of the Monothelite heresy, which allowed no place for limitation in knowledge and human temptation in Christ. With it was rejected also—in ecclesiastical formula at least—the compromise aimed at in the expression μία θεανδρικὴ ἐνεργεία, "one Theandric or Divine-human operation." But, though this term was not accepted generally, it alone expresses the truth of the one mediatorial agency of that Person in whom the Divine will governed the free volitions of the human. The heresy has lingered among the Oriental sects to the present time.

ADOPTIANISM.

2. Nestorianism reappeared, long after the Chalcedonian decision, in the West, as Eutychianism reappeared in the East. Two Spanish bishops, Elipandus of Toledo and Felix of Urgella, taught that in His human nature the Redeemer was Son of God only by adoption: an adoption which was the seal of His excellence, foreseen at the incarnation and consummated at the resurrection. The arguments of Alcuin, and other theologians, based upon the impersonality of our Lord's human nature—"in adsumtione carnis a Deo persona perit hominis, non natura"—were sufficient to secure the condemnation of this form of Nestorian heresy, known as ADOPTIANISM, at the Council of Frankfurt, A.D. 794.

3. It may be said that no controversy concerning the Person of Christ has since the Sixth Œcumenical Council disturbed Christendom. The decisions of the Council of Chalcedon, the Fourth Œcumenical, were really decisive. Mediæval discussions revolved around philosophical and mystical theories of the incarnation, but issued in no new truth and no new heresy. The controversies in which the Lutheran and the Reformed churches were engaged, and those which divided the Lutheran divines, touched rather the relation of our Lord's human nature to His two Estates of humiliation and exaltation; and therefore belong to another section.

IV.

THE PROCESS OF THE MEDIATORIAL WORK.

THE MEDIATORIAL HISTORY.

Between the Person of Christ and the Finished Work of Redemption we must interpose the process of the Mediatorial Ministry. The New Testament is a history of the Redeemer's mission, delivered partly in facts and partly in commentary on those facts. It sets out with the Incarnation as the basis of the whole; pursues the history of Christ through His two estates of humiliation and exaltation; describes His assumption of His Mediatorial Work, and His accomplishment of the functions of its three offices of Prophet, Priest, and King. After considering these topics in their order, it will be well to close with a review of Scriptural teaching as to the unity of the Person of the Christ in all His estates and offices and work, as exhibited in the variety of names assigned to Him in Scripture and theology.

THE LIFE OF JESUS.

There is no method of studying the theology of redemption at once so interesting and so effectual as that which studies it in connection with the history of our Lord. This does not, however, sanction what is commonly called "The Life of Jesus." Modern literature abounds with attempts to depict the life which is above every life: a life which was spent under conditions that must needs render the attempt abortive. Here we may apply the ancient words in another sense: *Who shall declare His generation?* and the words of the Apostle also that *the things of God knoweth no man, but the Spirit of God.* Only the Holy Ghost is the Recorder of that history. And He has given it in its own unapproachable and undefiled perfection as it hath pleased Him. It is true that the effort to exhibit the Holy Character has been made in some works of edification which have preserved the spirit of reverence, and portrayed the Redeemer as at once a Saviour and an example.

But too often it has been the sceptic who has undertaken the task; and the replies which he has originated under the same title have sometimes fallen into the errors against which they protest. Yet there is an historical review of the Saviour's career which may be made the basis of the entire system of evangelical theology. The life of our Lord was the manifestation of His Person and of His work; and, if it is remembered that the Acts and the Epistles and the Apocalypse supplement the Gospels, even as the Old Testament is their preface, it cannot but be well to pursue our study of the Mediatorial Ministry in strict connection with the stages and processes of the Lord's history on earth and in heaven.

I. THE INCARNATION.

THE INCARNATION.

The mystery of the Incarnation occupies here its own solitary place on this subject. It has been seen that in the fulness of time the Eternal Son assumed human nature, conceived by the Holy Ghost; that the mystery is revealed as a fact, and defined by a variety of expressions which leave it a mystery still: no theories of theology sufficiently explain it. We have now to do with its relation to the entire work of Christ, which is fundamental, and of such a character as to make it the basis of all other acts, and co-ordinate with none: a truth, however, which needs to be carefully stated and guarded. The incarnation, as the foundation of our Lord's redeeming ministry, with all its offices, is everlasting and unchangeable, common therefore to the two estates of humiliation and exaltation.

PERMANENT.

I. As to the latter: it is the infinite condescension of the Son of God and the glory of man that the union of the two natures in Christ, once effected, is permanent. He became man once for all: our manhood is a vesture which He will not fold and lay aside. Emmanuel is His name for ever. This being so, it is scarcely right to speak of our Lord's alliance with our race as part of His mediatorial humiliation: were it such, His humiliation would never

terminate. It is true that the effect of His condescension will never cease. He will be one with mankind to all eternity: as it were expressly to declare this, to keep it in the minds of His people and prevent misconception, that one profound saying was placed on record: *then shall the Son also Himself be subject*, or *subject Himself*. His union with us, which is the same thing as His kingdom or His tabernacle with us, shall have no end. We know Him only as Emmanuel. Every reference, or nearly every reference, to His preexistent state connects Him with man as man's predestined Head. Certainly every one of our Lord's own allusions does this. Let His last word stand for all: *the glory which I had with Thee before the world was;* where the I of Him who prays, addressing the Father and not man, is the Incarnate I, transferred as it were, and carried up into eternity. It is true that the exinanition, or self-emptying, which St. Paul attributes to the Son while in the form of God, preceded the incarnation in the Divine counsel. But that surrender of the manifestation of His glory was only a purpose until the actual descent; and must not be included in the Messianic humiliation that followed upon earth. The estates of humiliation and exaltation belong to the Incarnate Person as He is the Christ, and regarded as in the world of human affairs. As the Eternal Son, in the bosom of the Father, He could not be humbled, though He might empty Himself. There is a distinction between the acts of Divine condescension and the acts of Divine-human humiliation: *found in fashion as a man*, the Lord might *humble Himself*; but not before. It is one of the mysteries of the Divine Being that He can, in a certain sense, limit Himself if He will: for instance, the Triune God becomes the author of a universe that existed not before His will added it to Himself, and condescends to specific relations with the creature, though Himself the Absolute God. But in this condescension there is no humiliation. So also, though the analogy may be imperfect, One Person in the Godhead, by whom all was made, might condescend and has condescended to unite Himself with His creature. And His incarnation as such is not of the essence of His humiliation.

1 Cor. xv. 28.

John xvii. 5.

Phil. ii. 8.

INCARNATION FUNDAMENTAL.

II. As to the former: the incarnation is not so much one of the stages or acts of the Redeemer's history as the necessary basis

of all. By incarnation is here meant, not the literal taking of our flesh, but the union with our nature to which the Scripture does not give a name. The truth on this subject also may be stated in two propositions. The assumption of our manhood by a Divine Person was the accomplishment of the purpose of salvation; it was also the means in order to that salvation.

END VIRTUALLY ATTAINED.

1. When the Son of God became man the human race was declared to be a saved race. The ancient predictions concerning His advent into the flesh always announced His coming as that of a Redeemer and Deliverer who had already saved the world in purpose and in effect. The first Gospel declared that the Seed of the woman should bruise the Serpent's head. The entire strain of the Psalms and Prophecies predicts the coming of One whose coming was deliverance: so the great Fulfilment says, *He hath visited and redeemed His people.* The most distinct and emphatic prophecy of the birth of Jesus unites in one sentence *Unto us a Child is born* and *His name shall be called The Mighty God, The Prince of Peace.* The first New-Testament name of Jesus is *Emmanuel, God with us.* The song of the angels heralds a Saviour whose advent is the pledge of an accomplished salvation. To say all in one word, the incarnation of Christ is never regarded as one stage in a work that is to be wrought, however true that may in a certain sense be. Certainly there is no hint of any uncertainty or contingency in the issue: *thus it must be* reigns over all the work which He who voluntarily came in the flesh undertook.

Luke i. 68. Isa. ix. 6. Matt. i. 23. Matt. xxvi. 54.

MEANS TO AN END.

2. But the other proposition is no less true: the incarnation was a means to an end. Though the early announcements dwell rather on the accomplishment of the Divine purpose in the gift of His Son, as the history of Christ proceeds we find more and more distinct intimations that the Saviour entered the body prepared for Him in order to effect the reconciliation by an atoning death. He who was the Mediator in His incarnate Person, exhibiting in Himself the union of God and mankind, must also be the Mediator in His sacrificial work, effecting that union. *The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.* Hence, when we reach the Epistles we find that the incarnation of Christ is always connected with an atoning design: not indeed generally as one stage towards the atonement,

Matt. xx. 28.

but as essentially connected with it. Jesus is not the perfect Saviour until He becomes Christ. *When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.* Our Lord became partaker of flesh and blood that through the suffering of death He might deliver them who all their lifetime were subject to bondage.

Gal. iv. 4, 5.

Heb. ii. 14, 15.

ERRORS.

3. A careful attention to the language of Scripture will help us to avoid some prevalent errors: that of those, on the one hand, who regard our Saviour's assumption of the flesh as His first step in an experiment for human salvation, and who translate the cry at the end *It is decided* instead of *It is finished;* and that of those, on the other, who regard the Incarnation as the bestowment of salvation on mankind, the death of the Saviour being needed chiefly for its moral influence as an example; and, lastly, that of those who, on Sacramental principles, make the incarnation of our Lord preponderant, and regard the extension of that incarnation in the life of believers as the essence of the Christian life.

HISTORICAL PROCESS.

II. THE HISTORY OF THE INCARNATE REDEEMER.

The process of the Saviour's history passes through two stages of humiliation and exaltation, and His mediatorial work divides into three branches as He is Prophet, Priest, and King.

THE TWO ESTATES.

I. THE TWO ESTATES.

The history of the Redeemer is the history of redemption; and the history of redemption fills, so far as concerns man, both eternity and time, both heaven and earth. The stages of the Lord's progression, most comprehensively viewed, have, to speak paradox, no beginning and no end. His goings were from everlasting. From His pretemporal, eternal existence, He descended to become the second Head of mankind; was for ages an unrevealed Reality in human affairs: in the fulness of time became incarnate:

finished His work upon earth; ascended into heaven; and will, when His work is a second time finished, assume a final manifestation which only the day will declare. Thus His estates are manifold. But as the revealed Redeemer, as the Christ under the burden of His Messianic office, His estates are two: His humiliation and His exaltation.

HUMILIATION.

HUMILIATION.

The ESTATE OF HUMILIATION may be viewed, first, with regard to our Lord's Person, and, secondly, with regard to His work: a distinction, however, which must not be too precisely maintained.

HIS PERSON.

I. The humiliation of the Person of Christ began with His miraculous conception, and ended with His session at the right hand of God. But it may be unfolded under two heads: the development of His human nature, and the obscuration of the Divine.

THE HUMAN NATURE.

1. Our Lord took our nature in its sinless perfection; but under the law of its development, and with the infirmities to which sin had reduced it.

DEVELOPMENT.

(1.) The term Development, as applied to human nature in contradistinction from the Divine, and also as differenced from the angelic nature, is of wide application. It has a purely physical development: the beginning of which was not in the first man, who passed only through its later stages. It has an intellectual development, pertaining to the soul as using the bodily organization. It has a moral development: which, though we know it only as a restoration from sin to holiness, may be predicated of sinless human nature. It has an historical development: the union of the former in the accomplishment of the end destined for mankind in the eternal idea. To all these our Lord submitted. He might have assumed our nature in its ultimate perfection; but then the design of redemption would have been either unpurposed or unaccomplished. He took into personal union with Himself the germ of all that is called Man; and in His sacred Person the human nature was unfolded to its final perfection in

His ascension. He was found in fashion as man; and we shall be found hereafter conformed to the fashion of His glorified humanity.

INFIRMITY.

(2.) Our Lord's manhood was subject to the infirmities of our mortal condition. He was sent *in the likeness of sinful flesh.* Sin bruised His heel before He bruised its head. He was a *Man of sorrows, and acquainted with grief,* in a lower as well as in a higher sense: experienced, that is, the griefs and sorrows of our common human condition which we can understand as well as the griefs and sorrows of His Messianic burden which pass our knowledge. When our Lord descended from the Mount, St. Matthew begins his record of His miraculous cures of human disease by quoting the Scripture: *Himself took our infirmities, and bare our sicknesses.* This passage has no other design than to include our physical distress in the benefit of the great vicarious intervention. The Scripture preserves the silence of Divine decorum as to the literal participation of our Lord in the ills of the flesh. But it reveals to us His humiliation in assuming a nature of itself unshielded from infirmity.

Rom. viii. 3.

Isa. liii. 3.

Matt. viii. 17.

BOTH HUMILIATION OF THE SON.

(3.) The *communio naturarum,* the incomprehensible union of the two natures in one Person, requires us to regard both the development and the infirmity of the lower nature as the humiliation of the Son Incarnate. That an integral part of Himself should pass from stage to stage towards perfection, and in that passage should be marred as well as perfected, was the voluntary humiliation of the Eternal Son: after *being found in fashion as a man, He* HUMBLED HIMSELF: and that humiliation did not cease until the heavens received Him.

Phil. ii. 8.

OBSCURATION OF DIVINITY.

2. Nor must we shrink from applying the term humiliation to our Lord's Person as Divine: not to His Divinity, which is immutable Eternal Spirit; but to His Person as Divine-human, and therefore to the Divinity as hiding the manifestation of its glory under the veil of the flesh.

GODHEAD IMMUTABLE.

(1.) If, in the Person of the Mediator, we require the verity of the unchanged Manhood, much more must we insist upon the verity of the unchangeable Godhead. Any theory of our Lord's humiliation which assumes the possibility of His relinquishment or suppression of any Divine attribute is self-condemned. Much

more must we reject any theory that would make the Eternal Son voluntarily reduce or retract His Divine Self into an abstract potency or principle made concrete in human nature. It is only due honour to the God who was manifest in the flesh that this proposition should be left undefended: God in Christ is immutable.

(2.) But the Person of the Christ was humbled during His sojourn on earth; and that humiliation continued until He finally entered the heavens. Hence while the Son tabernacled in the flesh He did not in the exercise of His ministry and in the work of redemption manifest His Divine attributes beyond the extent to which His perfect human nature might be the organ of their manifestation. The glory of the Only-begotten witnessed by the Apostles was only what might be seen in the Incarnate Person: He manifested forth His glory, but not to the uttermost. This may be more clearly formulated in three ways. VEILED.

i. The Incarnate Son was SUBORDINATE TO THE FATHER in a sense in which He is not subordinate, as touching His Person, since the ascension. From the first words concerning His mission down to the last, *My Father is greater than I*, this personal subordination rules all the Redeemer's relations to His God and our God. John xiv. 28.

ii. He was UNDER THE GUIDANCE OF THE HOLY SPIRIT during His earthly life rather than under the independent agency of His Divine personality. Our Lord's human nature was sealed and consecrated and enriched with sevenfold perfection by the Spirit given to Him not *by measure*. This subordination ceased when He who received became the giver of the Holy Ghost: indeed, it may be said to have ceased when the Redeemer laid down His life OF HIMSELF, and by His own ETERNAL SPIRIT, His essential Divinity, offered Himself to God for us. Heb. ix. 14.

iii. He gave prominence always to His HUMAN NATURE as the organ of His self-revelation; and, until the ascension, spoke of Himself chiefly as the Son of Man.

(3.) These are the elements and factors in the humiliation of the Divine-human Person. They involve unsearchable mystery; but they pervade the evangelical narrative. They state the plain Scriptural testimony concerning the humbled estate of the Person of Christ. From further investigation we are repelled by the HUMILIATION OF THE PERSON.

limitation of our faculties. Moreover, all that can be further said must needs occupy attention when the humiliation of the Redeemer's work is considered, and the historical controversies on the subject rise before us.

HIS WORK. II. Viewed in relation to His work the humiliation of Christ began with His baptism and ended with His descent through death into Hades. It may be regarded as His personal submission to be the Representative of a sinful race; and as His obedience to the Father's redeeming will. These converge into one; but it will be seen that they are also clearly to be distinguished.

REPRESENTATIVE OF SINNERS. 1. That our Lord humbled Himself to be the REPRESENTATIVE OF SINFUL MAN is the first key to the solution of His entire history on earth. *God sent forth His Son, made of a woman, made under the law:* made *under law* generally, the Mosaic only included; and *made* under law (*γενόμενον*, the same aorist participle that is used for the incarnation, thus showing that He was born under conditions of law). Now Christ was man, the Seed of the woman, before He was Jewish man, the Seed of Abraham.

Gal. iv. 4.

CIRCUMCISION. (1.) But His history gives us His humiliation as exhibited in His Israelitish relations first; or rather His human humiliation first under its Israelitish aspect. Of this His CIRCUMCISION was the sign and seal. That Holy Thing—our Lord's human nature—underwent the rite that signified at once initiation into the Jewish covenant, and the obligation to put away human sin. This rite was in the case of our Lord the symbol of all obligation to the old law until He Himself abrogated it. Hence He was presented in the temple, though greater than the temple; became in His twelfth year a Son of the law; and honoured every Divine ordinance and legitimate tradition in the old economy.

BAPTISM. (2.) But He was the Representative of sinful mankind. When He appeared unto Israel He appeared to the race of man. His Baptism and Temptation were of universal import in this respect. He came to His BAPTISM as the *Lamb of God which taketh away the sin of* THE WORLD: though sinless, and incapable of sin, He was in the river Jordan already *numbered with the transgressors.* Not until He had thus fulfilled the requirement of *all righteousness* did He receive the attestation from heaven which declared that sin had nothing in Him otherwise than as imputed. In the

John i. 29.

Isa. liii. 12.

Matt. iii. 15.

TEMPTATION, also, He represented the sinning race; while He demonstrated that in Him was no sin, nor the possibility of sin. He repelled temptation as the Son of God incarnate, who, by the necessity of His Divine personality, could not be *tempted with evil;* but He repelled it in terms of human rejection, giving His example to sinful man by the use of Scripture appropriate to sinners. He was made under law in this sense too, that He underwent the human probationary test in which He was not found wanting. In the SINLESS HOLINESS of His life, also, He was the Representative of sinful man: presenting to God the perfect obedience due from mankind, and to man the perfect example which, through the virtue of His expiatory death, man should be able to imitate. But here we must modify the sense in which He was under law. It is the characteristic of evangelical righteousness that it is not under law; that its obedience is from within; and if this is true of the servants, much more was it true of the Master. His holiness was not the fulfilment of law imposed on Him; but the new and Divine expression in His life of the law itself. In Him, as in us, it was the perfect love of God and perfect charity to man: love in Him, as in us, was *the fulfilling of the law.* Finally, in His VICARIOUS PASSION, in His voluntary endurance of the penalty of human sin, He was the Representative of sinners: literally made under law. How literally is proved by three passages, which may be combined into one: Christ was made *sin for us, who knew no sin;* hath *redeemed us from the curse of the law, being made a curse for us;* was *made under the law, to redeem them that were under the law.*

TEMPTATION.

James i. 13.

Rom. xiii. 10.

2 Cor. v. 21. Gal. iii. 13. Gal. iv. 4, 5.

(3.) *Being found in fashion as a man, He humbled Himself:* the voluntary humiliation which made the Holy One a Representative of sinners extended over His whole life. It is impossible to point to any crisis when it began. The shadow of His cross fell upon His entire path, though it did not betray its influence on His thoughts and feelings and words till the hour approached. Nor dare we curiously inquire into the secrets of our Lord's internal consciousness as bearing this relation to mankind. Suffice that it was this which marred His visage and made Him a Man of sorrows and acquainted with grief. To be *numbered with the transgressors;* and that, not only by the transgressors themselves, but by His Father, who *put Him to grief!*

Phil. ii. 8.

Isa. liii. 10, 12.

OBEDIENCE TO THE FATHER.

2. All this finds its fuller Scriptural expression in the OBEDIENCE which the Incarnate Son rendered to the Mediatorial Will of the Father. The term is generally limited to the active and passive righteousness of Christ; but, before considering it in that more restricted sense, we may refer it to the general subordination of the Redeemer.

SUBORDINATION.

(1.) He who is the Lord of all entered the world as the Servant of God. *I came down from heaven, not to do Mine own will, but the will of Him that sent Me.* He was under a law of submission peculiar to His person and office. The commandment He received from the Father was one not written in any code of laws appointed for man, but belonged only to Himself. In keeping that great Messianic commandment He was alone: the law was one and unique, the obedience one and unique. This supreme submission is the law of the Redeemer's history on earth. It explains His invariable deference to the Father: *My Father is greater than I;* His references to God as distinct from Himself: *There is none good but one, that is, God;* His abnegation of the use of Divine names and attributes: *But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;* His calling the Father His God: *I ascend unto My Father, and your Father; and to My God, and your God;* and His habitual adherence to the title *Son of Man.* All this is profoundly consistent with His prerogatives apart from the subordination. As the Son of God He is equal with God, and knoweth all things and claims equal honour with the Father. But in His mysterious subordination He is the Servant of God, and the current of His self-revelation is faithful to that law.

John xiv. 28. Matt. xix. 17. Mark xiii. 32. John xx. 17.

REPARATION TO DIVINE LAW.

(2.) But the Obedience of Christ may be more specifically viewed as the one great act of reparation to the holy law which He accomplished on the behalf of mankind: His Active and Passive Righteousness, which are one. In His active obedience He perfectly fulfilled the obligation of law as the love of God and man; and thus it was proved that His atonement was not needed for Himself. In His passive obedience He endured the penalty of human transgression. But the relation of His one obedience to the atonement and our justification must be reserved for a later stage. Meanwhile it is sufficient to mark the three cardinal

passages in which it is referred to. *For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous:* this includes the whole mediatorial work of Christ as the Second Adam, superabounding against the sin of the race in the First Adam. *Though He were a Son, yet learned He obedience by the things which He suffered:* this makes His great submission the voluntary act of the Eternal Son, who needed it not for Himself. *Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross:* this makes it the Divine-human act of the Redeemer consummated in death. Uniting the three, we gather that the entire obedience of our Saviour was one work, that it was the act of the Divine Son, but voluntarily rendered in the nature of mankind.

Rom. v. 19.

Heb. v. 8.

Phil. ii. 8.

LIMITS.

3. The humiliation of the Redeemer therefore embraces the whole term of His incarnate life, from His Conception to His Burial. These two extreme terms, however, must be carefully defined. The first requires a distinction to be made between the Incarnation and the Conception; the second, between the Burial and the Descent into Hades. The Son of God might have exhibited His incarnate Person in majesty from the beginning; in which case the Transfiguration glory would have been the rule and not the exception. But, condescending to become incarnate, He was conceived of the Holy Ghost and born after the manner of man. And the end of His humiliation was reached when He became obedient unto death. Obligation went no further than the separation of soul and body. That separation was attested by His burial. But the burial itself has two aspects. It was the descent of the body to the sepulchre; where the Holy One of God saw no corruption, being still part of His incarnate Person. Humiliation was arrested at the moment that Death received the sacred Form: *Comest thou to Me?* Meanwhile the exaltation of the Redeemer had already begun. For, His spirit, also part of His incarnate Person, went down to the nether world and received at the very moment of its severance from the body the keys of Hades and of death.

PERSON AND WORK ONE.

III. Having distinguished between the humiliation of our Lord's Person and that of His work, it is expedient that we efface the distinction and regard His Person and His work

as one. Apart from the ministry of redemption there is no Person of Christ. Some important results follow from this truth: first, the redeeming submission makes the personal humiliation a profound reality; secondly, the inalienable Divine dignity of the Redeemer gives its glory to the submission.

HUMILIATION A REALITY.

1. There is a sense in which the Person of the Incarnate, as such, was incapable of humiliation. His assumption of a pure human nature, by which the centre of His being, that is His Personality, was not changed, was an act of infinite condescension, but not of humiliation strictly so called. The self-determination or self-limitation of the Godhead in creation cannot be regarded as a derogation; nor was it such in the specific union of Deity with manhood. But, as we shall hereafter see that the Descent into Hades was the moment which united the deepest humiliation and the loftiest exaltation of Christ, so the moment of the incarnation in the womb of the Virgin united the most glorious condescension of the Second Person with His most profound humiliation. His work began as a suffering Redeemer, with the submission to conception and birth. Hence the Person and the Work cannot be separated. And the humiliation which the Redeemer underwent must be regarded as the humiliation of the God-man. He assumed it, even as He assumed the nature that rendered it possible.

GLORY NOT HIDDEN.

2. As the glory of our Lord's Divinity was manifested forth in His person and works, so that glory shines through all the narratives of His humiliation. Many lesser evidences might be adduced; but we may be content with the three testimonies given by the Father from heaven at the three great crises of that humiliation, and occasional assertions of our Saviour as to the voluntary and Divine character of His submission.

(1.) At the Baptism, which has been hitherto viewed only as it was received by the Representative of sinners, the Divine attestation was given: *This is My beloved Son.* This was more than the perfect complacency of the Father in His Son now incarnate, and the acknowledgment of the sinless development of the past; it was also a symbolical exhibition of the Holy Trinity as to be revealed in redemption, and the Triune glory, though it vanished from human observance, rested for ever on the Saviour's work.

Midway in His career, or rather when preparing to enter the path of final sorrow, our Lord received honour and glory on the holy mount. That glory rests upon the two intervals, back to the Baptism and forward to the Passion. Whatever other lessons the Transfiguration taught, it certainly declared that the Holy Sufferer was the Divine Son; and that the brightness of the Father's glory in Him was only withdrawn or hidden, or veiled for a season. Finally, the hour of our Saviour's preparatory passion was glorified by a third demonstration of the Father's honour put upon His Son. He heard the Voice which others did not distinguish; the Voice which declared that all the past of the Redeemer had glorified the Divine name, and that the still greater Future would still more abundantly glorify it. John xii. 28.

(2.) On many occasions He asserted for Himself the Divine dignity which coexisted with His humiliation. A Teacher sent from God, He re-uttered the law on the Mount as His own, and the entire fabric of the Sermon asserts His supremacy. While He vindicated His own Sabbath observance as real and true, He declared Himself *Lord of the Sabbath;* and, honouring the temple observances, proclaimed Himself *greater than the temple.* Complying with an exaction of men as subject to the powers that be, He intimated that as the Son He was free from tribute. He ever made it known that His life was in His own hands, that He did not and could not renounce the prerogative of *life in Himself,* that He laid down His life of Himself, that He had *power to lay it down,* and *power to take it again.* It was part of the commandment received of the Father that He should feel and sometimes assert, what His consciousness could not be bereft of, His absolute independence of the creature. Hence our Lord declares His humiliation to be the example which He left to His disciples. Before He bequeathed His peace He left them this legacy. The Feetwashing was the symbolical representation of His humbled estate; and in it the *Master and Lord* set the seal of Divine dignity on His earthly condescension. We have not, however, isolated passages only to rely on. The whole history of our Lord's humbled estate in the Gospels, and the exposition of it in the Epistles, alike proclaim that in the mystery of His condescension to the lowest humiliation His glory was revealed. As the Luke vi.5. Matt. xii. 6. John v.26. John x.18. John xiii. 13.

Incarnate Son He first suffered and then entered into His glory. But the glorification of Divine love waited not for the ascension. The Divine glory of the Son was most richly and blessedly manifested IN the redeeming sorrows and not alone AFTER them.

EXALTATION.

EXALTATION.

The ESTATE of EXALTATION may be viewed with reference to its historical stages as a process: the Descent, the Resurrection, and the Ascension; and with reference to its completeness as affecting the Person and the Work of the Redeemer. These, however, may be united: the latter being more briefly treated, partly because anticipated in the Humiliation, and, partly, because it enters into the discussion of the Three Offices.

PROCESS.

The universal process of the Redeemer's exaltation is of course matter of simple Scripture teaching. We are taught that it began with the Descent into the invisible world; that it was continued in His Resurrection; and that it was consummated in His Ascension and Session at the right hand of God.

THE DESCENT.

THE DESCENT.

I. Between the lowest point of our Lord's humiliation and the beginning of His glorification there was, there could be, no interval. In fact, the critical instant of His death was at the same time the critical instant of His commencing triumph. Here we must consider what the Descent into Hades imparts, and how it belonged to the exaltation of Christ. But in few words, as the light of Scripture here soon fails us.

1. The term Descent into Hell is not in the New Testament. St. Peter, bearing witness to the Lord's resurrection, quotes the words of David: *Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.* The Greek ᾅδης, Hades, answering to the Hebrew Sheol, signifies the Unseen State; which again answers to the English Hell, according to its original meaning of Covered or Hidden Depth. Into this State of the Dead our Lord entered: as to His body it was buried and concealed in

Acts ii. 30, 31. Psalms xvi. 10.

the visible representative of the invisible Hades into which He entered as to His soul. It is observable, however, that St. Paul, making the same use of the psalm, does not distinguish them. He speaks only of the body: they *laid Him in a sepulchre;* and thinks it enough to quote, *Thou shalt not suffer Thine Holy One to see corruption.* Undoubtedly the burial of our Lord, and His passing into the condition of the dead, are the one meaning of these passages; and they signify that His death was a reality, and so far belonged to His humiliation. Acts xiii. 29, 35.

2. But that this descent into Hades was the beginning of His exaltation is evident from the following negative and positive considerations:—

(1.) Negatively, when our Lord cried *It is finished!* the humiliation of the Representative of mankind ended. The expiation of sin demanded no more: it did not require that the Redeemer should be kept under the power of death. After the tribute of His voluntary expiation death had no more dominion over Him. He triumphed over all the enemies of salvation on the cross. It was not possible that He should be holden of death: not only because He was the Prince of Life, but because the law had no further claim. When he offered up His Holy spirit wrath to the uttermost was spent upon human sin; but He Himself was never the object of wrath, and the Father received the spirit commended to Him. The Holy One could not endure the torments of the lost: the thought that He could and did is the opprobrium of one of the darkest chapters of historical theology. Not in this sense did He make His grave with the wicked.

(2.) Positively, He triumphed in death over death. First, in His one Person He kept inviolate His human body, which saw no corruption: not because, as it is sometimes said, He was delivered from the grave before corruption had time to affect His sacred Person; but because the work of death was arrested in the very instant of the dissolution of soul and body. As His spirit *dieth no more,* so His body *saw no corruption.* The unviolated flesh of our Lord was, till the moment He was quickened, a silent declaration of perfect victory: His Divinity never left His body. Secondly, according to the testimony of two apostles, our Lord triumphantly descended into the lower world, and took possession Rom. vi. 9. Acts xiii. 37.

Rom. xiv. 9. of the kingdom of the dead. *To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living:* these words indefinitely distribute the mediatorial empire over man into its two great provinces. He died, and in death took possession of the Dead; He revived and ruleth over the Living.

Rom. x. 7. *Who shall descend into the deep?* (*that is, to bring up Christ again from the dead*): here the deep, or the abyss, must refer to the

Eph. iv. 8, 9. great Underworld. *Now that He ascended, what is it but that He also descended first into the lower parts of the earth?* whence, in the strong

Col. ii. 15. figure of Scripture, *He led captivity captive. Triumphing over* all the enemies of our salvation—sin, death, and Satan—*in it*, the cross,

1 Peter iii. 18, 19. He declared His triumph in the Descent. *Quickened by the Spirit* of His Divinity, *by which also He went and preached unto the spirits in prison:* the historical sequence—*He went, by the resurrection, who is gone into heaven*—seems to indicate that in the Interval the Redeemer asserted His authority and lordship in the Underworld.

RESURRECTION.

THE RESURRECTION.

The Resurrection of our Lord, viewed in its widest import, is His exaltation. It is the perfect opposite of His humbled estate. As a fact in His history it is only a stage in the process of glorification; but the general strain of the New Testament teaches us to regard it as absolutely the counterpart and antithesis of His humiliation. If His death is the limit and measure of the Obedience, His resurrection is the substance and sum of His exaltation.

Rom. xiv. 9. *To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.* The preaching of the Apostles everywhere gives prominence to these two truths, as the pillars of

Rev. i. 18. the Christian faith. So also our Lord Himself: *I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen.* And this point of view alone commands all the elements of the doctrine of Christ's resurrection.

AS TO THE PERSON. I. It was the glorification of His Person; and, as such, was both the demonstration of His Divinity, as effected by His own power, and, as effected by the Father, the declaration of His Incarnate dignity: both in the unity of the Holy Ghost.

HIS OWN POWER 1. It is remarkable that in all our Lord's predictions of His

resurrection He makes Himself the Agent. His first allusion to it was: *Destroy this temple, and in three days I will raise it up;* and His last: *I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.* It may be objected that these words follow: *This commandment have I received of My Father.* But the mediatorial commandment included both death and resurrection; and, as certainly as the commandment implied a personal voluntary surrender of life, the offering of Himself in death, so certainly it implied the personal voluntary resumption of that life. The mediatorial authority is distinct from the Divine power inherent in the Son. He who was the Seed of David after the flesh was *declared to be the Son of God with power*, the Son of God no longer in weakness and obscuration, *according to the Spirit of holiness*, His Divine nature, *by the resurrection from the dead.* Hence the most general statement is that *He rose again the third day:* the words containing rather an active than a passive meaning.

John ii. 19.

John x. 17, 18.

Rom. i. 4.

1 Cor. xv. 4.

BY THE FATHER.

2. Like every other event in the history of the Mediator, the resurrection is ascribed to God the Father.

(1.) He *was raised up from the dead by the glory of the Father:* that *Father of glory* whose glory had its utmost manifestation in the power wherewith it *wrought in Christ, when He raised Him from the dead*, and, as St. Peter adds, *gave Him glory.* Hence the glory of God the Father in His power, its exercise, and the result, in the Son's resurrection. He to whom the Incarnate offered the sacrifice of His humiliation bestowed upon Him the reward of His resurrection.

Rom. vi. 4.

Eph. i. 20.

1 Peter i. 21.

THE FINISHED INCARNATION.

(2.) It was not only, however, the resurrection to glory and reward: it was also the Father's testimony to the perfection of His Divine-human Person. St. Paul gives the final interpretation of the memorable words of the psalm: *Thou art My Son, this day have I begotten Thee.* The manhood of the Incarnate Son was never perfected until the resurrection, which was therefore the consummating period of the incarnation. The *glad tidings* announced at the first birth are perfectly declared at the second birth of the Incarnate Son: this day is the One Day of the Lord's incarnate history from the miraculous conception to the rising from the dead.

Acts xiii. 33.

Acts xiii. 32.

BY GOD.

3. Generally, God is said to have raised up Christ.

(1.) This is in harmony with the tenour of Scripture, which speaks everywhere of the processes of the mediatorial history being under the arrangement and ordering of God. The resurrection of the Mediator is ascribed to God always when the Messianic subordination is implied or made prominent: *Him God raised up the third day*, the same God who *anointed Jesus of Nazareth* and *was with Him.*

Acts x. 38.

(2.) It is referred to God also when Christ's resurrection is connected with ours; the demonstration of Divine power being made emphatic: *The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead.* So in that remarkable passage: *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.* This passage, thus read, seems to imply that the Holy Ghost was the Agent in the quickening of Christ, and will be the Agent in ours. But another reading seems preferable: *On account of the Spirit that dwelleth in us.* The Holy Ghost is the Agent in spiritual quickening alone.

Eph. i. 19, 20.

Rom. viii. 11.

(3.) But it must be remembered that here, as everywhere in relation to the Mediatorial Trinity, all actions that are ad extra are referred interchangeably to the several Persons of the Trinity. The Father and the Son and the Holy Ghost are one in the sending and raising up and dominion of THE CHRIST OF GOD.

AS TO HIS WORK.

II. The resurrection was the seal and glorification of His redeeming work. This may be referred to the three offices hereafter to be mentioned individually, and to the claims and character of the Messiah generally.

HIS THREE OFFICES.

1. As the Author and Finisher of the Christian Faith our Lord was justified or approved by His resurrection.

(1.) As the Prophet or the Apostle of revelation He appeals to His works for the authentication of His teaching generally, and to His resurrection as the crowning work which He would show them. His first emphatic and distinct prediction was that concerning His resurrection. He again and again foreannounced it, calling attention to the third day; and His resurrection on that day was

the seal of His prophetic Mission. Not only so, however: it was also the entrance of the Prophet on a wider sphere of teaching and influence for the whole world; and the preliminary seal of that new function. It confirmed at once the words already spoken on earth, and the words that should be spoken from heaven.

2. As the High Priest of the atoning sacrifice our Lord was justified in the resurrection. It declared that His propitiatory offering was accepted as salvation from death, the penalty of sin; and that the Spirit of a new life was obtained for all: both these in one, and as summing up all the benefit of the atonement.

(1.) As the Divine-HUMAN Representative of mankind Christ *was delivered for our offences*; as the DIVINE-human Representative He *was raised again for our justification.* The great evidence both of the vicarious character, and of the validity, of our Lord's sacrifice is given in His resurrection. His release from death declared that He died not for His own sin, and that His atonement was accepted for mankind: *Who is he that condemneth? It is Christ that died, yea rather, that is risen again.* The resurrection demonstrates the atoning character of the death. Rom. iv. 25. Rom. viii. 34.

(2.) His resurrection is the pledge of life—perfect and consummate life in every definition of it—to His people. On it depended the gift of the Spirit of life, the fruit of the Ascension. The Lord rose again as the Firstbegotten from the dead, the *Firstfruits of them that slept. If we be dead with Him, we shall also live with Him. Because I live, ye shall live also.* 1 Cor. xv. 20. 2 Tim. ii. 11. John xiv. 19.

3. As King our Lord was sealed, anointed, and crowned in the resurrection. In virtue of His Divinity, on the one hand, and, on the other, in anticipation of His atoning work, He was King even in His humiliation, and so termed Himself. But it was not until His resurrection that He was clothed with mediatorial authority, according to the set time and order of the economy of grace.

III. The Resurrection was, generally, the demonstration and infallible proof of the Messiahship of Jesus. It was the Divine demonstration, and itself was demonstrated by sufficient evidences. HIS MESSIAHSHIP.

1. Generally, the resurrection of Christ is appealed to as the crowning evidence of the Messiahship of Jesus and the truth of the Christian religion.

(1.) The one great argument of the New Testament is that Jesus, rejected and crucified by the Jews, was their Messiah and the world's Christ, the Son of God and the Son of man. Before His death His Divine credentials of word and work approved Him. To them He made His appeal. But He also appealed by anticipation to His own future resurrection. This was His first public pledge laid down in the temple ; and it was repeated when He gave the sign of the prophet Jonas : *So shall the Son of man be three days and three nights in the heart of the earth.* He had His own resurrection in view when He convicted the Sadducees at the close. Hence He further prepared for its evidential force by making the raising of the dead the crowning miracle of His many wonderful works, reserving the greatest for the last.

Matt. xii. 40.

Matt. xxii. 32.

(2.) But for all ages and all times the one demonstration of the Christ and His religion is His resurrection from the dead. This is the view taken of it by the preachers of the Gospel in the Acts and the teachers of the Christian Faith in the Epistles. They appeal to it in every discourse as their own great credential, and as confirmed by the Holy Ghost accompanying their words. They preached *Jesus and the Resurrection.* St. Paul speaks for the whole company when he says that all depended upon the verity of the resurrection. *If Christ be not risen, then is our preaching vain, and your faith is also vain.*

Act xvii. 18.

1 Cor. xv. 14.

EVIDENCES OF THE FACT.

2. Hence the evidences of the Fact are sufficient. They are of two classes : first, the witness of those to whom our Lord appeared ; and, secondly, the witness of the Spirit after His final departure : these, however, are to be combined for ever. The external evidence is not alone, nor is the evidence of the Christian Faith or demonstration of the Holy Ghost without a basis of facts which He demonstrates.

(1.) No part of our Lord's history is more minutely recorded than the history of the Forty days, which must chiefly be regarded under this aspect, as a continuous demonstration of the verity of His resurrection to His own chosen witnesses.

i. These witnesses were selected as such : *Him God raised up the third day, and showed Him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.* The Lord never appeared to the

Acts x. 40, 41.

Jews after their rejection of Him: the day of their visitation was over. This also was foretold: *Ye shall seek Me. Neither will they be persuaded, though one rose from the dead.* The witnesses were, in fact, all the members of the Lord's discipleship: expanding in number from the solitary Mary Magdalene to the Five Hundred. But they were chosen in the sense that special demonstration of the reality and of the nature of His risen body was given to the apostolic company. John viii. 21. Luke xvi. 31.

ii. Though the witnesses were chosen, Christ was openly showed. St. Peter speaks of His being showed of God; the Evangelists record the reasons of His prearranged appearance. Five times He showed Himself on the day of His resurrection: to Mary Magdalene, (St. Mark and St. John), to another company of women (St. Matthew), to Peter, to two disciples on the way to Emmaus (St. Luke), to the Ten. To these must be added another Jerusalem appearance for Thomas. Two manifestations took place after long silence in Galilee, to the Seven and to the Five Hundred. Two again in Jerusalem: one to James, the Lord's brother, and another at the Ascension. These are all that are recorded: probably all that took place.

iii. Christ's Appearances were accompanied by *many infallible proofs:* by many signs, τεκμηρίοις, which could not deceive those who witnessed them. First, He distinguished the day of His resurrection, the third day, by a more abundant exhibition of those signs. The third day was connected with the ancient type of the wave-offering, as the three days and three nights with the prophet Jonah: both meaning, according to Hebrew computation, one whole day and two fragments. *On the morrow after the sabbath the priest shall wave it;* the firstfruits of harvest were waved before the Lord, and the lamb sacrificed, thus typically uniting the paschal atoning sacrifice of Christ and its Easter acceptance. On the fourteenth Nisan our Lord died, having eaten His passover on the preceding evening. The paschal sabbath was the day of His rest in the grave; on the sixteenth He rose; and to give evidence of the honour put on this third day, which was to become the first, He appeared many times. Secondly, He took more than one opportunity of showing the marks, τεκμηρία, of His hands and His feet, and of exhibiting the verity of His body: even eating and Acts i. 3. Lev. xxiii. 11.

drinking with His disciples. Into the mystery of His double relation—to the present world in a body that might be nourished, and to the spiritual world in a body which suddenly appeared within closed doors—we cannot penetrate. Suffice that the Lord added this special miracle of an occasional resumption of His physical relations in order to demonstrate the reality of His resurrection. He could undergo the Transfiguration at will, and by it closed every interview, and all His appearances till the ascension. Thirdly, the tokens of the reality of His resurrection were the perfect identity of His affections. He tarried to convince the doubters by the Old Testament, and by exhibition of Himself; to pardon the transgressors who had forsaken Him, especially Peter, who had added denial to his abandonment, and who had a private interview for his personal pardon before the public interview for his official pardon; and to teach the things concerning His kingdom. He thus showed Himself to be the same Jesus.

ASSAULTS. (2.) The evidence of our Lord's resurrection contained in the New-Testament records is unimpeachable. Its assailants employ three methods of resisting it.

i. They sometimes adopt the high method of scepticism: the absolute rejection of this supreme miracle, simply because it is miracle. To this all assaults on this fundamental fact of Christianity come at last. The cumulative force of the evidences of every kind is such that it cannot be resisted by those who believe in revelation and the possibility of miraculous intervention. Those who reject the Lord's resurrection on this ground of course reject with it all Divine revelation; and persistently refuse to consider the evidences of it: not persuaded, incapable of being persuaded, though One rose from the dead.

ii. They devise certain theories which may account for the universal acceptance of the fact on the part of the disciples. These may be reduced to two: either the first preachers of Christ's resurrection were impostors, or they were enthusiasts, who, having once listened to the visionary tale of a supposed appearance of Christ, propagated the delusion, and recorded it in legendary narratives. But a careful consideration of the character of the apostles, of the simplicity of their faith in the resurrection of their Lord, of the selfsacrificing labours by which they sealed their

testimony even unto death, will teach every candid mind that neither of these can be the solution. And the narratives themselves in their coherence and tranquil consistency plead the same cause.

iii. They subject these narratives to a process of examination which detects in them inconsistencies. It is true that there are certain differences in the minute details of the day of the resurrection, just as there are differences in the accounts of the earlier history. But it must be remembered that the evangelists give independent evidence, and each records something not mentioned by the others. Each has his own design: St. Matthew, for instance, keeps the final Mountain and Commission in view; St. Luke Emmaus and the Ascension; St. John the more public appearances of Christ, concerning which he says that he records as the third what was really the eighth. St. Luke's Gospel seems to make the Lord's final departure take place on the day of the resurrection; but he himself, in the Acts, mentions the forty days. He has two accounts of the Ascension, entirely different in detail but the same in fact; and he, a careful historian, gives three distinct accounts of Christ's appearance to Saul, in which the minute differences—such as that the companions of Saul in one account see without hearing, and in another hear without seeing—only confirm the accuracy of the narrative.

WITNESS OF SPIRIT.

(3.) The supreme Witness of the resurrection of Christ was the Holy Ghost. To His evidence the Saviour referred before He departed. He accompanied the testimony of the apostles; He has made the Christian Church the abiding demonstration of the life of its Head; and He gives His witness in the hearts of all to whose penitent faith He reveals Christ.

i. The Apostles preached the Lord's resurrection as witnesses who were sustained by the Spirit's higher witness: literally, a witness through, and in, and with their preaching. *And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.* While St. Peter preached this fact to Cornelius *the Holy Ghost fell on all who heard the word.* This was the reason that *with great power gave the apostles witness of the resurrection of the Lord Jesus;* it was because they declared it with the confidence of personal assurance, *God also bearing them witness,*

Acts v. 32.

Acts x. 44.

Acts iv. 33.

Heb. ii. 4.

both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.

ii. The history of the Christian Church, with its institutions, is one continuous and ever-enlarging demonstration of the unseen life of its Head. The Lord's day, which has been kept as the memorial of the resurrection from the beginning, is itself testimony that there was never a time when the clear faith in the resurrection was not held. Similarly, the eucharistic celebration has from the beginning declared the faith of the church in a Life which has not been continued upon earth. From the very day of Pentecost the church has been opposed by principalities and powers, human and superhuman; but never has the resurrection of its Head been successfully assailed.

iii. But the last and best evidence is the influence of the unseen Redeemer by His Spirit in the hearts and lives of believers. The later New Testament dwells much on this demonstration of the power that raised our Lord from the dead. The spiritual life of those who believe is to themselves a ground of assurance that needs nothing to be added. They believe the records because they are bound up with the Scriptures of truth; they believe the fact recorded because it took place in harmony with ancient prediction, according to the Lord's own word, and in consistency with His own Divine power. They know that no argument was brought against the fact by those who were most interested in denying it at the beginning; and that no argument has been brought since that has any force. But their best evidence is the life of their own souls.

ASCENSION.

THE ASCENSION AND SESSION.

The Ascension of our Lord is the historical term and end of His Exaltation; and, as such, may be viewed in its preliminaries, as an actual event, and in its sequel.

PRELIMINARIES.

I. The narrative of the Forty Days describes, not only the sequel of the resurrection, but also the preparation for the ascension. The seven weeks of interval corresponded to the seven weeks numbered from the wave-offering, the type of the Resurrection. But nothing in Old-Testament symbol or type points to the fortieth day as the day of the ascension. It was chosen by our

Lord: but not arbitrarily. In His love to His disciples and in His wise provision for the future He gave to them the larger part of this time. And it may be supposed that His main purpose was to wean them from their dependence on His personal and visible presence. Hence the gradually diminishing appearances. Hence that one preliminary note of the ascension: *Touch Me not, for I am not yet ascended!* Hence the combination of remembrances of the past and anticipations of the future: of which the last chapter of St. John is an impressive example. Of any preparation of His body for the day of His elevation there is no hint. It was simply the set hour; but the hour set by Himself: no change passed upon Him during the interval. The resurrection was the final removal from the conditions of human life; and, so far as concerned Himself, there was no reason to keep Him on earth. His tarrying so long in a midway condition was due to His tender consideration for His disciples. And the result was that when He finally departed they were fully prepared for the new economy of His spiritual manifestation; they surrendered Him resignedly to the heavens which must receive Him; and they returned to Jerusalem with great joy.

John xx. 17.

II. The history of the Ascension is recorded only by St. Luke. His account in the Gospel describes it rather as the end of the Lord's life on earth, in the Acts with reference rather to His life in heaven and return.

THE EVENT.

1. The Ascension was the end of the Saviour's earthly life.

AS TO THE PAST.

(1.) Until that day He had been *with us;* and His life had been spent in the unglorified flesh. The forty days were also *days of His flesh,* for all His manifestations were like those of former times: the spiritual disappearances were anticipations of the ascension.

(2.) Hence the clear historical narrative. The Lord *led them out as far as to Bethany*. He led them designedly to be witnesses. *He was parted from them and carried up into heaven;* or, as elsewhere, far above all heavens.

Luke xxiv. 50, 51.

It was not, as before, a disappearance into Hades—between which and the upper world the Forty Days alternated—but a local ascension into what is called the Presence of God, concerning which we cannot and we need not form any conception. During

His life He spoke of His ascent as belonging to His incarnation: the Son of Man was in heaven, and had *ascended up into heaven*, in virtue of the hypostatic union. But in this final Ascension the *heavens must receive* Him.

John iii. 13.

Acts iii. 21.

(3.) The apostles were witnesses of this event. The Resurrection they did not witness; but the Forty Days were a continuous witness of that event in its results. The entire community were not summoned to Bethany: it was necessary that His resurrection should be attested by all; but the ascension had not the same evidential character. In this respect it was only the natural conclusion, as it were, of the resurrection itself.

(4.) The apostles had been with their Master in His temptations, and they were permitted to behold the honour and glory which He received in His ascension. Only three beheld the Transfiguration earnest; all are admitted to the second holy Mount: only, however, all the apostles, for there is selection still. But their evidence is sufficient to assure us of the reward conferred on the human nature of our Lord.

AS TO THE FUTURE.

2. As the beginning of a new life the ascension was the entering into a new sphere of mediatorial action, the taking possession of heaven for His people, in a departure which preceded a return.

(1.) With the Lord's ascension is always connected the priestly office of intercession. We have an Advocate with the Father, Jesus Christ the Righteous, who hath gone into the heavens, even as His type entered the Holiest once in the year. And the government of the Church is in His hands, as seated on the mediatorial throne: to exercise that government He went up, even as He came down to obtain it through death. Hence it is said to be an exaltation with the right hand of God, and to be the reward of His humiliation unto death. In this sense heaven is the centre of the universe, from which the heavens, the earth, and things under the earth are surveyed and governed by the Incarnate Lord.

(2.) The account in the Acts connects the departure of Christ with His return: hence the prophetic Mount of Olives, the new angelic announcement which always respects the future and never the past, and the emphasis laid upon the first Promise of the perfected Christ: *This same Jesus, which is taken up from you into*

Acts i. 11.

heaven, shall so come in like manner as ye have seen Him go into heaven. The Second Coming is predicted as soon as the first is past. Meanwhile, the theological bearing of the Ascension is most affectingly taught in connection with the doctrine of His people's union with Him. In virtue of this, believers are blessed *with all spiritual blessings in heavenly places in Christ.* They *seek those things which are above, where Christ sitteth on the right hand of God.* And, according to the last words of the New Testament, their one deep longing is to see Him again: *Even so, come, Lord Jesus!*

Eph. i. 3. Col. iii. 1.

Rev. xxii. 20.

III. The sequel of the Ascension is the Session at the right hand of God in heaven, with its attestation on earth, the Pentecostal descent of the Spirit.

ITS RESULT.

1. The Session was the subject of our Saviour's prophecy, equally with the events that preceded it. His first reference to it was indirect: *He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?* Afterwards, in His judgment, when He was adjured and confessed Himself the Son of God, He varied the phrase: *Hereafter shall ye see the Son of man sitting on the right hand of power.* This emphatic twofold allusion of Christ is echoed throughout the New Testament.

THE SESSION.

Matt. xxii. 41—44.

Matt. xxvi. 64.

(1.) The Apostle Peter speaks of Him as raised by the right hand of God to the right hand of God. And he constantly refers to the Session, sometimes with and sometimes without the term, to express the mediatorial authority of Christ as an administration of the power of God. So St. Paul: *And set Him at His own right hand in the heavenly places . . . And hath put all things under His feet.*

1 Pet. iii. 22.

Eph. i. 20, 22.

(2.) Hence it describes the Ascension as the beginning of a supreme authority which is to end when all enemies are subjected: until then He sitteth in the attitude of expectation: *This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.*

Heb. x. 12, 13.

(3.) But, lastly, this delegated and terminable authority is based upon an eternal prerogative of Session: He *sat down on the right hand of the Majesty on high,* as THE SON, *upholding all things by the word of His power.*

Heb. i 2, 3.

PENTECOST.

2. The Pentecostal gift of the Holy Ghost was the immediate proof of the verity of the ascension, and demonstration of the authority to which it led. The prediction of the Psalmist, *Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them*, was interpreted both by our Lord and by St. Paul of the supreme gift of the Spirit. *I will send Him unto you* was the promise before the Departure, and it was confirmed after the resurrection.

Ps. lxviii. 18.

John xvi. 7.

(1.) For this there were Ten days of preparation. Whether or not the disciples connected the promised Gift with the Fiftieth day, the end of the seven weeks, we cannot tell: probably they did. But these days were days of prayer; and of personal and united preparation. The circle of the apostolic company was made complete by the choice of Matthias; and this by lot, as in an intermediate dispensation between the Lord's departure and the coming of the Spirit. And the individual believers were prepared for the great Gift by meditation upon their own powerlessness and need, and by fervent prayer for its bestowment.

(2.) The Gift itself was the demonstration of the Session of Christ at the right hand of God. *Having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.* St. Paul speaks of the Ascension gifts unto men with special reference to the dispensation of the ministry for the edifying of the body, which began with the day of Pentecost. But the great prophecy in the Psalm *that the Lord God might dwell among them* had its plenary fulfilment when the Holy Ghost came down as the Shekinah, the symbol of God manifest in the flesh, and rested upon the church as the indwelling presence of God.

Acts ii. 33.

Eph. iv. 8.

SCRIPTURE.

SCRIPTURAL DEVELOPMENT.

The two Estates of the Redeemer are exhibited throughout the Scriptures with the same precision and uniformity as we have marked in the development of the two natures in the one Person. But we need not trace so carefully the process of Biblical teaching on this subject, as it has been to a great extent anticipated.

OLD TESTAMENT.

I. In the Old Testament the history of the future Christ is foreshadowed as a career leading through deep humiliation to glory; the Christ Himself being a mediatorial Person, whose attributes

are Divine and human, but who always occupies a subordinate position in carrying out the Divine counsel. The first distant intimation of this is the designation Angel of Jehovah, where Jehovah is the Agent of Jehovah. In due time the term Messiah, or The Anointed, prophetically designated the same Angel as incarnate: the future Revealer of the Divine Will, Propitiation for sin, and Ruler of the people. But, as Messiah, He is described as consecrated for God by God, first to a state of humiliation and then to a state of glory. In Isaiah's prophecy, which gave our Lord His term Minister, the Incarnate is predicted as a Servant. All the Psalms and the Prophets, however, agree in ascribing to the Redeemer a subordination to God which is made strangely consistent with Divine titles and honours.

OUR LORD'S TESTIMONY.

II. Our Lord never defines His incarnate Person, nor does He once propose the mystery of His incarnate subordination to the acceptance of His disciples. He reveals it in many ways, but does not explain it. We must consider His own testimony as to the two Estates respectively.

SUBORDINATION.

1. In many ways He declares His subordination in His humbled state; but always speaks of it as a voluntary submission.

(1.) He terms Himself the Son of Man rather than the Son of God, though not refusing the latter name. He speaks of Himself as come *not to be ministered unto, but to minister;* of His doctrine as given Him by the Father, and as heard of the Father; of His mediatorial work as a commission or commandment *received of My Father*, for the strength to accomplish which He prayed, and for the gradual disclosure of which, or the hour of each crisis, He waited: *Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* He spoke of God as apart from Himself: His God as well as ours. He said: *My Father is greater than I,* when speaking of His going to Him through the way of humiliation. Not so much in individual passages, as in the uniform tone of all our Lord's self-revelation, we mark His strict subordination to the Father.

Matt. xx. 28. John viii. 26. Mark xiii. 32. John xiv. 28.

(2.) That our Lord in His humbled estate spoke as One who voluntarily made Himself subject, while retaining the eternal dignity of His Divinity, is obvious from these assertions of His oneness with the Father to which reference has already been

made, from His demand of honour equal to that paid to the Father, and especially from His anticipation of a restoration of the glory which He surrendered in His incarnation. There are some passages in which the voluntary subordination and the coequal dignity are combined in a manner that ought not to be misunderstood. *For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. I proceeded forth and came from God; neither came I of Myself, but He sent Me.* But the profoundest word is not in St. John, but in St. Matthew: *All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father.*

John v. 26. John viii. 42. Matt. xi. 27.

(3.) Hence we are constrained to interpret our Lord's testimony to His exinanition in a sense that shall make it consistent with His consciousness of equality with the Father. This is the great difficulty of the subject; but it is a scriptural difficulty, committed to humble faith; and this doctrine of a relative and only mediatorial inferiority is much more consonant with the Christian idea of God than the theories of a contracted Divinity which are invented in its stead.

EXALTATION.

2. The Saviour's testimonies to His state of exaltation are in word before His ascension, in word and manifestation afterwards.

(1.) It is important to consider in what way our Lord was wont to look forward to His future dignity. Here we mark the same twofold strain that we find throughout the subject. On the one hand, He speaks of His exaltation as simply the declaration to the universe of His true character and dignity. *No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven:* here the Saviour, foreseeing His ascension, speaks of it as adding nothing to His real dignity, because He is never out of heaven. Human nature in contact with Him is already exalted. He who heard these words had just before heard the Lord say: *Destroy this temple, and in three days I will raise it up.* But when the Lord at the close prayed for His coming glorification we understand that Jesus, *for the joy that was set before Him, endured the cross,* anticipating His reward.

John iii. 13. John ii. 19. Heb. xii. 2.

(2.) After His ascension the Redeemer most expressly teaches us the continuance of a subordination in harmony with essential Divinity.

α. As to the former, He speaks of Himself as the Minister of redemption precisely in the same terms as while on earth. There is literally no difference. He bids His servants speak of Him as the Prince and the Saviour whom God *exalted with His right hand*, as the Son or the Servant *sent to bless*. There is no more glorious manifestation of Christ than that to Saul in his conversion, and there we hear our Lord saying that his office would be to turn men *from the power of Satan unto God . . . by faith that is in Me*. So in the epistle to the church of Philadelphia He speaks of *the temple of My God* and *the name of My God:* as before the ascension, *My Father and your Father, My God and your God*.

Acts v. 31. Acts iii. 26. Acts xxvi. 18. Rev. iii. 12. John xx. 17.

β. As to the latter, we have the Apocalyptic testimony. When St. John was in Patmos, and in the Spirit, he heard the voice of the Redeemer, *saying, I am Alpha and Omega, the First and the Last*. No words more expressly declare in Scripture the necessary, absolute being of God. That our Lord spoke of Himself is evident from what follows after the human manifestation: *Fear not; I am the First and the Last: I am He that liveth!* Deep meditation on the words of our Lord must constrain us to understand His secret: the Fellow of God made the Servant of redemption.

Rev. i. 11. Rev. i. 17.

III. The two Estates of our Lord in the apostolical theology occupy a prominent place. It will be expedient to refer only to a few salient points: the subordination generally; its continuance until the last day; its continuance for ever.

APOSTOLIC.

1. The subordination of our Lord is in one sense limited to the days of His flesh, and ends with His exaltation at the ascension. One passage is entirely dedicated to this subject: that in the epistle to the Philippians which makes the voluntary condescension of Christ the example of Christian humility. The Eternal Son, retaining His equality with God, and still being in the form of God, made Himself of no reputation, or emptied Himself. It is too often forgotten that the subjection of Christ is here altogether voluntary; that it is matter of imputation rather than of reality. As *in the form of God*, Christ was still the possessor of Divine attributes. *He thought it not robbery to be equal with God:* He did not, as to His human nature, think fit to arrogate the display of His equality with God. But *in the form of a servant He humbled Himself:* that is, His exinanition was that of the God-

SUBORDINATION. Phil. ii. 2—8.

man, but in respect to His Divinity as making the manhood its organ.

IN HEAVEN.

2. The exalted state is, however, not described as the resumption of our Lord's pretemporal glory apart from His incarnate subjection. Though the *fulness of the Godhead* is in Him, it is in Him *bodily*, and as flowing from the pleasure of the Father. Hence in the Corinthian epistles we have some distinct exhibitions of the subordination. *The Head of Christ is God:* this is perhaps the most striking expression of the fact that even in heaven the Incarnate is mediatorially subject. *And Christ is God's* utters the same truth. But it is the current doctrine of the epistles; and finds its reason as well as its expression in the sequel of the passage above quoted: *Therefore God also hath highly exalted Him!*

Col. ii. 9. Col. i. 19.

1 Cor. xi. 3.

1 Cor. iii. 23.

Phil. ii. 9.

ETERNAL.

3. There is a sense, however, in which the subordination is represented as abiding eternally. Only one passage expressly refers to this; but it is one which is exceedingly explicit, and which gives so much prominence to the subject that we must not pass it by as belonging to the hidden and reserved mysteries of the Christian faith. *Then shall the Son also Himself be subject unto Him that put all things under Him:* αὐτὸς ὁ υἱὸς ὑποταγήσεται. Here, let it be remembered, the verb has a middle signification: the Son shall subject Himself. It is indeed as if, at the close of the amazing history of redemption, the Son will reaffirm the original assumption of our nature. He will not fold it or lay it aside. Remaining in the unity of the Father and the Holy Ghost —God shall be *all in all*—He will end all by ratifying His incarnation for ever.

1 Cor. xv. 28.

4. Before leaving the Scriptural view of this subject we should observe that the sacred writers give no formula to express the mediatorial relation of the Son incarnate to the Father and to the Holy Trinity. All that is meant by subordination is asserted, but the word is not used; nor is any synonym employed until the subjection of the last day is referred to. This is a remarkable circumstance and points to a striking theological paradox. It might seem that the following was the order of the Lord's historical manifestation: The Logos in the Trinity, the humiliation of the incarnate state, the elevation to supreme dignity after the resurrection, the abdication at the close of all mediatorial autho-

rity as such, and the voluntary continuance of the Son as incarnate in a subordination to the Eternal Trinity that does not impair the dignity of the Son as God in the unity of the Father and of the Holy Ghost. The union of man with His Creator and God is thus made perfect: not by Pantheistic absorption into the Godhead, but by union with God in the Son. The Lamb *is in the midst of the throne.* Rev. vii. 17.

ECCLESIASTICAL DEVELOPMENT.

HISTORICAL DEVELOPMENT.

The earlier developments of historical theology concerning the Person of Christ were limited to the relation of the two natures in the one Person. Subsequent controversies had reference rather to the nature of the subordination into which the Redeemer descended. At the Reformation the Divine-human humiliation on the one hand, and exaltation on the other, were profoundly studied and became the ground of many divisions. A few general remarks will be enough to indicate the direction which theological study here takes: first, in mediæval theology; then in the theories of Lutheranism; and, lastly, in some miscellaneous tendencies of modern thought.

MONOPHYSITISM.

I. After the settlement of the Four Œcumenical Councils the discussions as to Christ's Person reappeared in controversies referring rather to the degree in which the Divine Person partook of the humiliation of the human nature. Four tendencies of thought may, without violence, be brought into relation with each other.

1. First the Monophysite and Monothelite errors made our Lord's humiliation a real renunciation of the Divine nature, without seeming to do so. These were simply the continuation of the Eutychian heresy, which has never vanished from theology.

(1.) The Monophysite dogma has been called Theopaschitism, because its tendency was to assign one nature as well as one Person to Christ, who therefore as a composite God-man was crucified. This error was held in a great variety of forms; in its one general principle it was the link of transition between the pure Eutychianism which absorbed the man in the Divine and the philosophical Eutychianism of modern Lutheran theories. Monophysites are supposed to linger only among the Eastern

sects: in reality the Divines of the depotentiation school are their representatives.

(2.) The Monothelite heresy was the same with a difference: the former had reference to the human nature of Christ generally; this to His single will only. Now if there was in Christ only one will, there could be only one nature; for the will cannot be divided. Hence the humanity was abolished in this dogma, and the humiliation of the Son of God was His sinking to such a point as to say *Not as I will.* The true doctrine taught indeed ONE THEANDRIC OPERATION, but the result of two wills, the human being of necessity submissive to the Divine.

ADOPTIONISM. 2. The heresy sometimes called Adoptionism was taught by two Spanish divines in the eighth century, and was condemned at the Synod of Frankfurt, A.D. 794. It was really a revival of Nestorianism; as it kept apart the Divine and the human sonship of our Lord, making the human nature partaker of the Divine Sonship only by an act of Divine adoption. Thus the humiliation of the God-man was merely His alliance with a person of consummate excellence. Alcuin and other opponents of this view laid great stress on the fact that the humiliation of Christ was His union with our nature, not with a human person: "In absumtione carnis a Deo, persona perit hominis, non natura."

NIHILIANISM. 3. Nihilianism is the name given to a lively controversy, of little importance. It took up the word that defeated the error just mentioned—that is, the impersonality of our Lord's human nature—and defended the position that the Second Person underwent no change whatever through the assumption of flesh. The notion was condemned by the Lateran Council of A.D. 1215, as tending to reduce the Incarnation to a nullity. It was the very opposite of Theopaschitism before, and of the Depotentiation theory that followed, the Reformation. It entirely abolished the Humbled Estate, and left only a Docetic Christianity.

REASON OF THE INCARNATION. 4. Very much more interesting was the mediæval discussion as to whether the suffering of the God-man was essentially necessary, or whether His union with human nature was attended with humiliation only on account of sin. While the question is confined to these limits the answer is plain enough: we know of no

manhood apart from sin, and of no Mediator who was not made sin for us. But the question does not rest there.

PANTHEISTIC INCARNATION.

5. This beautiful speculation involves another topic of very great importance. The question is not simply whether or not human sin rendered necessary the incarnation, but whether the creation of man was not really the realization of God's eternal idea in Christ. The Infinite and the finite were one in Him. The universal Spirit in God found its incarnate embodiment, realized itself, in humanity as conceived in Christ. The Pantheistic Christology of Duns Scotus in the early middle ages laid the foundation for modern German transcendental philosophy, which, whether in Kant or Hegel, is intimately bound up with the necessary revelation of the Trinity through Christ. But from these speculations we must turn away.

REFORMATION.

II. At the Reformation the Lutheran and the Reformed doctrine of our Lord's Two Estates divided.

COMMUNICATIO IDIOMATUM.

1. The Lutheran was based upon the principle of a COMMUNIO NATURARUM, or COMMUNICATIO IDIOMATUM: the latter implying that the attributes of the Divinity were imparted to the humanity in the unity of the Person; the former implying further that the one nature is interpenetrated by the other, that what one nature does the other does. The "Natura humana est in Christo capax Divinæ." The Reformed doctrine denied this: "Finitum non est capax infiniti." It asserted that the humanity of Christ never was nor ever could be possessed of Divine attributes. It may be well to consider carefully the Lutheran dogmatics on this subject. It divides the "Communicatio Idiomatum," or interchange of attributes, into three branches.

(1.) The "Genus idiomaticum:" this signifies the use of predicates taken from either nature and applied to the whole Person.

(2.) The "Genus auchematicum seu majestaticum:" this signifies the ascription of Divine attributes to the human nature, in the POSSESSION from the conception, in the full USE from the ascension.

(3.) The "Genus apotelesmaticum:" this signifies the ascription of mediatorial acts to the One Agent.

It is obvious that the second of these contains the peculiarity of Lutheran doctrine. The Reformed theologians, and the great body of the Christian Church, have always denied the communication

of omnipresence, omniscience, and omnipotence in any sense to the human nature of our Lord.

2. The application of the theory to the Two Estates may be traced in two opposite directions: first, the deification of the human nature generally in the ascension, and particularly the ubiquity of that nature in the Eucharist; secondly, the more modern theories of retraction or depotentiation of the Divine nature.

ASCENSION. (1.) In the Lutheran theology the ascension of Christ was the assumption of His human nature into the full dignity and use of all Divine perfections. During His humiliation He possessed the attributes of omnipresence, omniscience and omnipotence, but voluntarily declined the manifestation of them. After the exaltation there was in Him the fulness of the Godhead bodily. His body became not merely the organ of these attributes, but itself possessed them. He entered not into the local heaven, but into the immensity of God. The heavens did not receive Him, but He received the heavens: so are the words ὃν δεῖ οὐρανὸν μὲν δέξασθαι translated.

Acts iii. 21.

UBIQUITY. (2.) Hence the soul and body of Christ have the ubiquity of the Godhead. Not, however, that the actual flesh of the Redeemer can be literally extended to infinity; but that the hypostatic union gives the Divine power and knowledge to the glorified man, and therefore the Divine omnipresence also. The application of this doctrine to the Saviour's offices will be hereafter seen. Suffice here to observe that it is made to explain the anomaly in the prophetic office that the Divine-human Revealer was ignorant of some things while on earth: in Him now are hid all the treasures of wisdom and knowledge. As King our Lord now sways the destinies of the universe as God-man: while on earth He had no such authority save in the unity of the Triune God. As Priest the Redeemer gives the virtue of omnipresence now to the sacrifice He offered for sin, dispensing to the communicants at the Eucharist His glorified body and blood at every altar. The theology of Lutheranism generally attaches much importance to the physical aspect of redemption. It seems to regard corporeal embodiment as the end of all God's ways.

LUTHERAN CONTROVERSIES. (3.) In the beginning of the seventeenth century a controversy

on this subject sprang up in Lutheranism. One party maintained that the humiliation of Christ was the hiding of Divine attributes which His human nature possessed: this idea of κρύψις, or concealment, gave them their name of Kryptists. Another party affirmed that there was an actual κένωσις, or emptying Himself, of the Divine attributes which belonged to the human nature in virtue of the hypostatical union: hence they were Kenotists. The former view invested Christ as man with omnipresence, omniscience and omnipotence from the moment of the conception; but this possession was veiled during the earthly life, and avowed after the ascension. The latter regarded Christ as having the κτῆσις or possession of these attributes from the conception, but as renouncing the χρῆσις or use of them until the ascension. The former view, held by the Tübingen theologians, made the ascension the first display of Christ's Divine attributes in humanity; the latter view, held by the Giessen theologians, made it the first actual use of them. The controversy was one of infinite subtilty, but concerned only the Lutheran theologians: they alone asserted a communication of Divine attributes to the manhood of Christ, and they alone were involved in the embarrassments resulting. The general bearing of the question is well seen in the following words of Gerhard:—"Not a part to a part, but the entire Logos was united to the entire flesh, and the entire flesh was united to the entire Logos; therefore, on account of the hypostatic union and intercommunion of the two natures, the Logos is so present to the flesh and the flesh so present to the Logos that neither is the Logos *extra carnem*, nor is the flesh *extra Logon;* but wherever the Logos is, there it has the flesh most present, as having been assumed into the unity of the person." The controversy led to no definite results: indeed, to us who look at the question from the outside, there is but little difference between them.

KRYPSIS.

KENOSIS.

(4.) During the present century the condescension of the Son of God in the incarnation has been profoundly studied by German and French divines under the influence of a certain Eutychianism that has never ceased to cling to Lutheran Christology, but modified by the transcendental philosophy which sees in Christ the developing body of the Spirit of the Godhead coming to perfect personality in the Holy Ghost. The various theories to which

DEPOTENTIATION.

the names of individual men are attached need not be discussed at length ; that would be to exaggerate their importance. It will be enough to mention the one element common to them all : namely, that of a literal merging of the Divinity of the Son into the finite Spirit of the Man Christ Jesus. The theory takes many forms : sometimes simply Pantheistic, the Eternal Spirit thinking itself as a Person in Christ ; sometimes purely Eutychian, God the Son contracted into humanity, and both growing together to perfection ; sometimes Apollinarian, the Potency of the Son working dynamically in the animal soul and flesh of Jesus. But all these theories have been shown by anticipation to be incapable of resisting the simple argument of the Immutability of the Divine nature.

PRETEMPORAL HUMANITY.

III. Many modern theories have been held which have striven to break the fall of the Divine into the human, by the interposition of a human preexistent soul of Christ.

(1.) Swedenborgianism, as a theological system, finds a certain place here. Swedenborg asserted the unity of God, and strove to reconcile with that the Deity of Christ. His monstrous theory established a kind of hypostatic union between the Father and the Son in the One Christ, the only God in the universe. The incarnation he viewed in an Apollinarian way : the eternal God, eternally God-man, manifested Himself in the animal soul and physical body derived from the Virgin ; but the material body was finally absorbed and glorified. This is literally a composite of nearly all the heresies of antiquity.

(2.) Our own Dr. Watts may be regarded as the representative of many who have held similar views as to the preexistent humanity of Christ. His starting-point was the same as the Lutheran, that the human spirit is capable of expansion to infinity. Now the preexistent soul of Christ was, in his view, created and personally united with the Logos : here orthodoxy and Arianism unite. This already incarnate Logos became incarnate on earth by assuming the animal life of a natural body : here Apollinarianism, as so often elsewhere, steps in. Now all the humiliation of our Lord consisted in this transcendent human spirit being bereft of its knowledge and passing through all stages of exinanition until the ascension restored it to

its perfection. But in this case the Man Christ Jesus is not strictly one of us. There is an enormous addition made to His Person; but there is no relief afforded to the difficulties of His humiliation.

III. THE THREE OFFICES OF THE CHRIST.

THREE OFFICES.

Jesus is Christ as the Mediator between God and man. To this mediatorship His incarnate Person was specifically anointed at His baptism, and thus He became the perfected Christ of God. His work was the perfect fulfilment and consummation of the ancient prophetical, priestly and regal functions to which the typical servants of God under the old economy were anointed. These offices He began to discharge on earth, and continues to discharge in heaven. While considering them as distinct, it is important to remember that they are one in the mediatorial work; and that the integrity of Gospel truth depends upon the faithfulness with which we give to each its due tribute.

The division of the mediatorial work into three offices is based, as will be seen, on the Scriptures, both of the Old and of the New Testament; but it is not formally stated in Scripture. It was current in later Judaism; is distinctly to be traced in the early Fathers, especially Eusebius, Cyril of Jerusalem, and Augustine. In the Middle Ages Thomas Aquinas elaborated it. It was introduced into their theology both by Luther and Calvin; and, though contended against by some writers who object to the too systematic distinction of the several offices, it has become current in modern theology. There are many reasons why it is inexpedient to make the Three Offices the basis of an analysis of the mediatorial work. But their consideration is most appropriate in a review of the process of historical redemption.

THE CHRIST OF PROPHECY.

THE CHRIST OF PROPHECY.

The Redeemer of mankind, whose advent in the fulness of

time is the one verbal and typical prophecy of the Old Testament, was marked out as THE LORD'S ANOINTED or THE CHRIST. This appellation was at first given to Him directly, but indirectly as He was represented by those who in the Theocracy were anointed to their office. In some passages the future Saviour is predicted by this name; and when He came into the world He was the fulfilment of a general expectation of the Messiah in these three offices.

I. Anointing was from early times a symbol of consecration to God.

THE SYMBOL OF OIL.

1. Generally, it signified human dedication and Divine acceptance. So, in the first recorded instance, Jacob *took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it*, because the Lord was there.

Gen. xxviii. 18.

2. More particularly it was the symbol of light and peace and joy: of light for prophetical illumination, of peace for priestly atonement, of joy for regal government as the presence of God with His people.

3. This anointing oil was the symbol of the Holy Ghost, the Spirit of consecration. As blood was the symbol of expiation, and as water was the symbol of purification, and light the symbol of God's accepting presence, so oil was the symbol of sanctification generally as the joyful combination of all these. This symbol in its most perfect form, the *holy anointing oil*, was a peculiar confection, like everything pertaining to the sanctuary after a Divine pattern, and never to be used save in connection with Divine uses, for the priesthood and the sanctuary; it was not to be privately prepared, not to be poured upon man's flesh or the stranger. *It is holy, and it shall be holy unto you.* Thus the precious ointment, the ointment of the apothecary, was the elect symbol of the Holy Ghost in His special relation to the unction of Christ.

Ex. xxx. 22—33.

ITS USE.

II. Anointing oil was used for the consecration of priests and prophets and kings.

PRIESTHOOD.

1. The priesthood were anointed, and all the furniture of the sacrificial service: all things were sprinkled with blood and anointed with oil. *And thou shalt anoint Aaron and his sons, and consecrate them. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and*

Ex. xxx. 30. Lev. viii. 30.

upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron. The anointing oil was therefore as essential and as pervasive as the blood, its correlative symbol: the expiation of atonement and the consecration of the Holy Ghost being coordinate. After the first institution *the priest that is anointed* signified the High Priest: it is to be supposed that the successors in the ordinary priesthood were not anointed. Lev. iv. 3.

PROPHET.

2. The prophets were set apart in the same way. Moses, the head of the prophetic order, who anointed the priests, was not himself anointed. The Spirit anointed him without the symbol. But Elijah was commanded to anoint Elisha to be prophet in his room. 1 Kings xix. 16.

KING.

3. Elijah also anointed Hazael to be king, which points back to an earlier ordinance. The judges were not anointed. Joshua received the imposition of Moses' hands, as one on whom the Spirit of consecration was. But, when Saul was given to Israel, *Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over His inheritance?* But David was the regal type of the Messiah. *Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.* Designation and endowment with gifts are the two elements in the regal consecration: the former making the Lord's anointed a sacred and inviolable person, and the latter ensuring him every requisite grace for the administration of His office. Num. xxvii. 18, 23. 1 Sam. x. 1. 1 Sam. xvi. 13.

Thus the anointing oil, the symbol of the Holy Ghost, had various meanings in the typical economy: meanings which were afterwards one in Christ. The prophetic anointing indicated rather the separation of an organ for the Spirit's operation: it pointed out one in whom the Spirit was already present. The priestly anointing indicated not so much designation as consecration to the Divine service. The regal anointing superadded to the other meanings that of the permanent Divine indwelling: the king was God's representative alone. The prophet and the king represented God and not man; the former, occasionally; the latter, permanently. The priest represented God to man, and man to God; and his consecration was abiding, and affected

everything connected with him. As in the case of the altar, whatever touched him was holy.

THE PREDICTED MESSIAH.

III. There are a few remarkable passages in which the future Redeemer is predicted as the Anointed One, and in relation to these three offices.

KING.

1. The Psalms open with the Great Name of the future, which was to be sanctified for ever as the name of Christ and His people:

Ps. ii. 2. *The rulers take counsel together, against the Lord, and against His Anointed.* Here is the regal office; and this is echoed in a later

Ps. xlv. 7. psalm: *God, thy God, hath anointed Thee,* where the prophetic office is also referred to, and even the priestly anointing.

PROPHET.

2. The Anointed One speaks of Himself through Isaiah: *The*

Isa. lxi. 1. Luke iv. 18. *Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings.* Here is by our Lord's own interpretation the prophetic office.

PRIEST.

3. Daniel closes the Messianic prophecy proper by giving the name Messiah to the Future Redeemer, specifically as High Priest, but including His other offices. Three times he mentions

Dan. ix. 24, 25, 26. the word. *After threescore and two weeks shall Messiah be cut off, but not for Himself: seventy weeks are determined . . . to make reconciliation for iniquity . . . . and to anoint the Most Holy.* But He is *Messiah the Prince;* and His coming was to *seal up the prophecy.* Here are all the offices combined.

GENERAL EXPECTATION.

IV. Hence in later Judaism a clear testimony was borne to the union of the three offices in One Supreme Person; and the Saviour when He came found among the people a general expectation of the Messiah or Christ.

LATER JUDAISM.

1. The Targums, or Chaldaic paraphrases of the Scripture, substituted for the Hebrew text in public reading after the Captivity, exhibit in very many passages a clear view of the Messiah in His offices. They call Him God; the King; the Prophet; the High Priest upon His throne; the promised Shiloh. They apply to Him all the passages which Christians are wont to apply. They make His two advents one, however, and regard the delay of the Messiah as caused by the sins of the people: at least this is the explanation of some of later date, when the critical periods indicated for the coming of Messiah were evidently overpast. Some Jewish authorities, it is true, invented a double

Messiah: one the Son of Joseph, in humiliation; the other, the Son of David, in glory. Others referred the predictions of sorrow to the People, not to the Messiah: the People being the afflicted servant of God. But before the time of Christ Jewish expectation took very much the form of our own exposition of the Old Testament.

MESSIANIC EXPECTATION.

2. The state of Messianic expectation in the time of our Lord may be gathered from the Gospels with great precision. The Christ was to come *of the seed of David* and *out of the town of Bethlehem where David was.* The people were wont to say, *Is not this the Son of David?* He was to be heralded by Elias: *Why then say the scribes that Elias must first come?* He was to be the Anointed: *He demanded of them where Christ should be born:* He who was announced to Simeon as *the Lord's Christ.* Andrew's word to Simon was: *We have found the Messias, which is, being interpreted, the Christ.* So the people were accustomed to say, *When Christ cometh, will He do more miracles than these which this man hath done?* He was expected in His three offices. As King especially, for the state of the Jewish people would endear that character: *Where is He that is born King of the Jews . . . the Christ?* with which corresponds the final charge: *saying that He Himself is Christ a King!* As Prophet also: of Him whom they would take by force *to make Him a King, they said, This is of a truth that prophet that should come into the world.* There was no real difference between those who said, *Of a truth this is the Prophet!* and those who said, *This is the Christ!* Samaria shared the expectation of Christ as a prophet: *I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.* We have not the same direct evidence that the Messiah was expected to be a priest. It is plain, however, that the representatives of Judaism who welcomed the Child Jesus waited for a priestly Messiah. Zechariah, Simeon, and the Baptist all regarded Christ as the incarnation of God *who hath visited and redeemed His people,* not by the right hand of His power simply, but *by the remission of their sins,* through the sacrifice of the *Lamb of God which taketh away the sin of the world.* But here the popular expectation faltered and failed. The Christ was expected as *the Son of God which should come into the world,* that *abideth for ever* among men: as the

John vii. 42. Matt. xii. 23. Matt. xvii. 10. Matt. ii. 4. Luke ii. 26. John i. 41. John vii. 31. Matt. ii. 2, 4. Luke xxiii. 2. John vi. 14, 15. John vii. 40, 41. John iv. 25. Luke i. 68. Luke i. 77. John i. 29. John xi. 27. John xii. 34.

pledge of the Divine presence, and life, and power among men; as the Head of a new kingdom of heaven and as the vindicator and redeemer of God's ancient people. But as the High Priest, Himself the Office and the Offering, they did not recognize their Messiah. Hence no part of our Lord's sayings was more offensive than those in which He spoke of His flesh given for the life of the world. The common people were one with the Pharisees and Scribes, and the disciples themselves differed little from them, in the carnality of their hopes. *Be it far from Thee, Lord!* said Simon Peter, when under the teaching not of the Father but of flesh and blood; and in these words the Lord perceived not only the timorous loyalty of one who loved Him, but also the blinding agency of Satan, whose object was to merge the priestly office of the Messiah in the two others: to induce the nation to regard Him only as a supreme Teacher and a mighty King. These two opinions of the Messiah, held alone and without the priestly bond between them, have been the watchwords of most of the heresies and errors of the Christian Church.

Matt. xvi. 22.

3. It is well known that at the time of our Saviour's advent the world at large was familiar with the Jewish expectation, and even shared it. The Desire of the People was the Desire of the Nations also. The coming of the Magi was a testimony to this: the blessing of the Spirit resting upon and sown in the Captivity. Outside the Scripture we read in Suetonius (Vespas. c. 4): "Percrebuerat Oriente toto vetus et constans opinio esse in fatis ut eo tempore Judæa profecti rerum potirentur." So also in Tacitus (Hist. v. 13): "Pluribus persuasio inerat antiquis sacerdotum literis contineri eo ipso tempore fore ut valesceret oriens, profectique Judæa rerum potirentur."

4. Finally, all this will explain the appeals of the early preachers of the Faith. Contending with the Jews the Apostles constantly made it their intention to prove that Jesus was the Messiah: so St. Paul reasoned *that this Jesus, whom I preach unto you, is Christ.* This was to the Jewish people, always and everywhere, the theme of all argument and preaching. To the Gentiles they appealed to this great Messianic desire, known to be latent in all hearts: there are glimpses of this in the New Testament, but much more evident illustrations in the Apologetics of the first

Acts xvii. 3.

two centuries. The history of Christian Missions in all ages adds its tribute. The Gospel never fails of a response when it appeals to the indestructible hope of a Deliverer, whose coming the world has longed for ever since it began its career of wandering from God.

THE CHRIST OF FULFILMENT.

THE CHRIST OF FULFILMENT.

As the Messiah or Christ of Fulfilment our Lord fulfils in Himself all the types and symbols and prophecies of the Old Testament. The holy oil of unction is in the New Testament the Holy Ghost, who is the Spirit of Christ's anointing in two senses: first, as consecrating His Person in the Incarnation; and, secondly, as consecrating Him to His offices at the Baptism.

THE PERSONAL UNCTION.

INCARNATION.

Our Lord in His Person is the Lord's Anointed. As such He is the Messiah of the Old Testament come in the flesh; and He is the Mediator between God and men in both natures as united in one Person.

I. At the Saviour's birth He was declared to be *a Saviour, which is Christ the Lord;* Simeon saw *the Lord's Christ.* And He was so called, not in anticipation only, but because in His incarnation or conception His human nature was sanctified and consecrated, essentially separated from the sin of our race by the Holy Ghost. The body thus prepared for Him He assumed before it came to personal and independent subsistence, and thus ensured its eternal sinlessness. Thus He was the Lord's Christ, even as He was Jesus, from the instant of His conception. And as the term Mediator is bound up with the term Christ, He was the Mediator in His incarnation, before the mediating act of atonement was accomplished. Luke ii. 11, 26.

II. Hence all the future functions of the Christ must be attributed to neither of His natures distinctively, but to His one Person. Our Lord, as Mediator, is not divided.

1. He sustains no office which is not based upon His Divinity, and executed through His human nature. As Prophet He is still the eternal Word, in the bosom of the Father, whom as Man He reveals to men. As Priest He is the Son who learned obedience by the things that He suffered; it behoved Him, as the Son, to be made like unto His brethren, and, taken from among men, to make reconciliation for the sins of the people. The blood of atonement was the blood of God who purchased the Church; and the High Priest offered Himself by the Eternal Spirit of His Divinity. So also His Kingly authority, exercised in human nature, requires as its foundation the Divine dignity of the Son who upholdeth all things by the word of His power. The first verses of the Epistle to the Hebrews contain the three offices of the one Incarnate Person.

ONE MEDIATOR.

2. The Incarnate Person is the one Mediator: not the human nature as some Romanists have affirmed; not the Divine nature as Osiander and some other Protestants maintained; but the one Theanthropic Agent whose mediatorial will is one in the unity of the Divine and human wills. Hence the word Mediator has a unique meaning as descriptive of the Christ: *There is one Mediator between God and man*, rather, *of God and men—the Man Christ Jesus*, rather, *Jesus Christ Man*. This passage, solitary as teaching the union of the two natures, is supported by others which teach that Christ is the Mediator of the New Covenant, in which mediation Moses was His type. As to the former He had and could have no type. As the one Mediator His Person Incarnate is the Agent of all His teaching, of all His sacrificial acts, and of all His authority as being. He teaches as the Word speaking in human language; He atones and intercedes as the High Priest taken from among men, but first given to man as the Son; and He rules as the Eternal Son to whom in the flesh all power is given.

1 Tim. ii. 5.

3. It follows that our Lord, as in His own Person the fulfilment of the promises concerning Christ, gathered all types into one before He entered upon the distributive functions of His several offices. He is the unity of God and man; the unity of all the distinct elements of the prophetic mediatorial office. No one man ever united the three offices. Moses was prophet or law-

giver, but, strictly speaking, neither priest nor king. David was king and prophet, but not priest. Melchizedek was priest and king, but not prophet. Ezekiel was prophet and priest, but not king. And where the offices were united in one person, they were still distinct: he who occasionally prophesied might occasionally act as priest. Though each office was permanent in some cases, as in Moses, Aaron, and David, never were two or three of these offices permanent in one officebearer. But in the one Person of the Incarnate all these offices are united, in their perfection, in their constant exercise, and each as necessary to the other. He is always the Light of the world, always the Life of redemption, always the Ruler of mankind.

OFFICIAL UNCTION AT BAPTISM.

OFFICIAL UNCTION.

Our Lord's second or official unction was received at His Baptism, which was His public designation or sealing to the Messianic office, and the full equipment of His human nature for its discharge. After His Baptism He assumed at successive intervals the three offices distinctively; and began to fulfil them. After His ascension He continued them all in perfection; and will not lay them down until the end. The beginnings of the Messianic work are recorded in the Gospels; its consummation is exhibited in the apostolic testimony.

BAPTISM.

I. The Baptism of Christ to His office was the effusion upon Him of the Holy Spirit: marking Him out to John the Representative of Judaism and of the world as the Messiah; and at the same time replenishing Him, as to His human nature, with all Messianic gifts.

BY THE BAPTIST.

1. Jesus was baptized by His Forerunner, as the representative of Judaism and the law: the High Priest was baptized or washed before he was anointed; and anointing generally was preceded by baptism. Thus in the case of our Lord's descent into the Jordan two ends were accomplished: on the one hand, He was baptized as the Head and Surety of the human race assuming in its symbol the transgression of mankind; and, on the other, He was designated as the Messiah in whom were combined all the

offices to which men were of old anointed. In the former sense His baptism represented a sin assumed but not shared; in the latter, it represented the perfect purity which His offices required.

WITH THE HOLY GHOST.

2. The Baptism of the Holy Ghost must be viewed as the designation of Christ to His work as the Representative of the Holy Trinity, and the equipment of His human nature with all gifts.

SEALING.

(1.) When John was sent to baptism it was announced to him that the Messiah would be indicated to him by a higher baptism

John i. 31.

than his own. He baptized with water in token that *He should be made manifest to Israel;* of the token of the Spirit's descent he says, *And I saw, and bare record that this is the Son of God.* The Holy

Matt. iii. 16, 17.

Trinity concurred in this designation. The *voice from heaven* was that of the Father; it proclaimed that the Man Christ Jesus was at the same time His *beloved Son;* and John saw *the Spirit of God descending like a dove and lighting upon Him.* Thus was the Lord marked out to John who knew Him not; and then John marked Him out to the world.

EQUIPMENT.

(2.) According to the ancient prophecy the Spirit was to descend upon the Messiah in His sevenfold perfection. It is said

Isa. xi. 2.

of the Branch of the root of Jesse: *And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.* Concerning this gift which replenished the human nature

John iii. 34.

of the Redeemer the Baptist said: *God giveth not the Spirit by measure unto Him.* And it is this gift that He distributes to His people: what He has without measure He distributes by measure

1 John ii. 20.

to us. *Ye have an unction from the Holy One.*

ASSUMPTION OF HIS OFFICES.

II. Our Lord formally assumed His three offices at certain set times. As the Messiah generally He always spoke and acted as having in Himself the unity of the three offices from the beginning. But during His humbled estate, and until He had fulfilled His chief office, that of making atonement, He maintained a certain reserve, and only by degrees declared the full mystery of His work. He began by declaring Himself to be the Lawgiver and Teacher: that is, by assuming His prophetic office. And this function He discharged alone until the eve of His departure; when, in His

self-consecrating prayer, He assumed the High-priestly office, and offered Himself a sacrifice for sin. Having accomplished that, He assembled His disciples around Him after the resurrection and assumed His royal authority: the power given to Him in heaven and upon earth. But He left the earth to discharge all His offices in heaven; and the Acts and the Epistles contain that full theological development of their meaning which was not possible until the Holy Spirit had come down at Pentecost. The later New Testament is no other than the expansion of the Saviour's own doctrine concerning His Messianic work. We must therefore take each several office and consider our Lord's own testimony and that of His apostles.

END.

III. The offices of Christ will be laid down at the last day. Though He will for ever retain the hypostatic unity of His Person, the mediatorial economy will cease. Not the regal office alone will terminate, but all His offices. He will come *without sin:* that is, without His priestly relation to sin. He will no longer be the Revealer: for God shall be *all in all.* But this will be viewed hereafter with respect to the several offices.

Heb. ix. 28.

I Cor. xv. 28.

PROPHET.

CHRIST THE PROPHET.

Christ as Prophet is, generally, the perfect Revealer of Divine Truth to man: as such He comes with His supreme credentials, the Truth, and the Light of Mankind. More particularly He was, during His earthly ministry, the Lawgiver and the Preacher of the Gospel: each distinctly, but both in one. This office filled up His life on earth, and is continued through His apostolic word by the Holy Ghost.

A distinction must be noted here between the absolute and universal office of Christ as Revealer, and His economical office as the Minister of His own generation. It may serve a good purpose to consider the latter first.

PERSONAL LIMITED MINISTRY.

I. St. Paul tells us that *Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy.* These

Rom. xv. 8, 9.

words have reference to the office of Christ generally, but particularly as the Revealer of the Divine will to the Jews and for the Gentiles: as to the former, in the perfect utterance of the law; as to the latter, in the preaching of the gospel. Here, then, we may consider the ministry of Christ generally, and then its two branches.

MINISTER OF CIRCUMCISION.

I. Our Lord's personal prophetic ministry is the leading topic of the Gospels.

Acts vii. 37.

1. It was strictly a continuation of the prophetic economy. This is the argument of Stephen: *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.* So far as concerned His relation to the old economy Christ was the last of the prophets; as the people said, *that a great Prophet is risen up among us.* Jesus accepted the woman's word: *Sir, I perceive that Thou art a Prophet;* as also the similar language of the Emmaus disciples. He intimated, indeed, that *all the prophets and the law prophesied until John,* and that even John *was more than a prophet.* How much more was He greater Himself! So also in the epistle to the Hebrews a distinction is made between the prophets by whom God spake to the fathers and the Son by whom or in whom He speaks to us. But all this does not interfere with the fact that our Lord was a prophet to His own nation. *No prophet is accepted in his own country:* these words of our Lord, when He opened His ministry, paralleled His own coming with that of Elijah to Israel.

Luke vii. 16.
John iv. 19.
Luke xxiv. 19.
Matt. xi. 13.
Heb. i. 1, 2.
Luke iv. 24.

2. As such His mission was confined to the ancient people: *I am not sent but unto the lost sheep of the house of Israel.* The Light visited Galilee and Samaria: but it did not go beyond Israel and its lost sheep: the Prophet of the whole world took up His abode in *Galilee of the Gentiles,* so that *the people which sat in darkness saw great light.* Anticipating the time when He would draw all nations to Him, He nevertheless strictly limited Himself to the Holy Land, and never had the dust of heathenism to shake from His feet.

Matt. xv. 24.
Matt. iv. 15, 16.

3. The Saviour's personal ministry was that of an extraordinary prophet raised up to introduce a new dispensation which was His own. He blended in His own Person the ancient

Prophet and the more modern Rabbi: lifting up occasional burdens, afterwards written down, after the manner of the prophets; and gathering around Him a body of disciples whom He taught out of the law, after the manner of the Rabbis.

4. The style and methods of our Lord's teaching were such as to mark Him out from every other teacher. Its characteristics were His own: as His form and features, for ever lost to human memory, were His own and no other's, so was it with His ordinary "communications." He possessed in perfection the gift of persuasive speech: as it was predicted of Him that He should be *fairer than the children of men*, so also it was said of Him, *Grace is poured into Thy lips.* They confessed it who were *astonished at His doctrine, for His word was with power*, as also those who were disarmed by its grace: *Never man spake like this Man.* His method of teaching by parable was His own: original and unrivalled. His illustrations from nature and life are among the most beautiful in literature. His method of dealing with enemies, or captious censors, had much in it of the Socratic. And, like almost all great teachers, He had the esoteric teaching for the more susceptible and humble, which unfolded the mysteries which were veiled from the prejudiced in parable. Moreover, He skilfully appropriated the good of the Rabbinical theology, and knew how to accommodate Himself to current delusions, as in the case of His appeal concerning the casting out of the demons by the children of His enemies. But the most remarkable method of instruction was that of symbol and symbolical action. On this whole subject, however, it is difficult to speak with much precision, as our Saviour's personal instructions have come to us through the medium of others.

Ps. xlv. 2. Luke iv. 32. John vii. 46.

5. It is important to remember that throughout our Lord's ministry He was at once the Minister of the circumcision and the Revealer of all truth for the world. The blending of these gives an indescribable and most wonderful grace to the Saviour's teaching. But this leads us to a higher view.

II. Jesus Christ was the last Lawgiver, and the First Preacher of His own Gospel; and His whole ministry united the law and the Gospel. LAWGIVER.

1. As the Lawgiver, greater than Moses but like unto him, our

Lord assumed His function on the Mount of Beatitudes. He came up out of the Old Testament, not to abolish anything in it, but to fulfil. To fulfil in these senses: first, to fulfil its meaning in Himself as it was all one prophecy of Him; secondly, to fulfil its functions as it was the law of a ceremonial economy by ending it; and, thirdly, by republishing the moral law in harmony with the new dispensation as a dispensation of the Spirit and of love.

(1.) All previous legislation, whether engraven on the fleshly tables of the heart of universal man, or on the Mosaic tables and in the Mosaic books, was fulfilled in the revelation of Christ, the Incarnate Law. Christ is the end of the law: and in this sense preeminently, that all revelation, both of the wrath and of the mercy of God, was complete and fulfilled in His Person. He came to take the place of all written and unwritten revelation: so entirely to take its place that in His presence there was need of nothing more. On earth as well as in heaven there was no need of the sun, the Lamb was the light thereof. He said, *I am the light of the world*, and *I am the way, the truth, and the life.* But He was pleased to continue still the dispensation of word and ministry that He for a time suspended. The ancients gave Him their books, and He kept them still in His church. When He retired He left His function to the apostles.

John viii. 12.
John xiv. 6.

(2.) Our Saviour, the final Lawgiver, abolished the old law, and all that it contained, as it was the basis of a covenant between God and a peculiar people. As a code of the Theocracy, the law was political, ceremonial, and moral: three in one and inseparably in one. This law our Lord came to abrogate: it was done away in Him, because the new covenant was to be no longer with one nation, and no longer based upon types, but to be established in Christ with all nations on the basis of the accomplished redemption. The entire law, as one, and as such including the moral law in its statutory form, was abolished in Christ, who established a new law, known variously as the *perfect law of liberty*, the *law of faith*, the *law of the Spirit of life.*

James i. 25.
Rom. iii. 27.

(3.) But the moral law, written on the heart and on the two tables, Jesus reutters. Though He abolishes it as a condition of salvation, He confirms it as a rule of life. To be more particular: He renews it first as a schoolmaster, to teach the sinner

Rom. viii. 2.

his sin, and bring him to his Saviour; and then as a rule and standard of holy living; but, for both purposes, the whole law is exhibited in its internal character as a spiritual rule and in its great principle as perfect love. As the Lawgiver our Lord expanded the law into an infinite extent and breadth by a spiritual interpretation; and condensed it all again into a perfect simplicity by reducing it to love. The spiritual application multiplies the precept past all limits; the reduction of all to love makes all simple and comparatively easy again. But the Saviour as Lawgiver presides over another department of theology, that of Christian Ethics, to come hereafter.

PREACHER OF GOSPEL.

2. As the Prophet, preaching his own Gospel, greater than Isaiah but like him, our Lord announced His function formally in the Synagogue at Nazareth.

(1.) The Gospel proper, as the glad tidings of redemption through atonement and the forgiveness of sins, could not be fully preached before the Cross. Jesus, during His life on earth, was rather a Lawgiver than a Preacher of the Gospel. But when He said in His own synagogue at Nazareth, *This day is this Scripture fulfilled in your ears*, He began to preach the glad tidings of deliverance. The text He chose was the most comprehensive that prophecy afforded for the description of the effects of redemption as administered. Concerning this opening stage of His ministry St. Matthew says that *Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.* From that time the republication of the law and the anticipation of the Gospel alternated or were combined in the Saviour's works and words. He spoke of the perfect law that convinces of sin, and also of a free forgiveness: always being a jealous assertor of the claims of the law even while frankly and abundantly imparting remission. But it was not till the sacrifice had been offered that our Lord preached Himself as the perfect Lawgiver and the finished Saviour. When He sent His apostles forth He bade *that repentance and remission of sins should be preached in His name among all nations*, who were to be taught to *observe all things whatsoever I have commanded.*

Luke iv. 21.

Matt. iv. 23.

Luke xxiv. 47. Matt. xxviii. 20.

PROPHECY OF KINGDOM.

(2.) The preaching of the future gospel was always prophecy; but Christ was more expressly the Prophet of His own kingdom

in His foreannouncements of its history and destiny. As all prophecy from the beginning of the world had respect, directly or indirectly, to the kingdom of the Messiah, so the Great Prophet and consummator of prophecy constantly spoke of the future of His Church. Towards the end of His ministry almost all His discourses were directly prophetic; and with prophecy He closed it.

(3.) Both the preaching and the prophecy of the gospel kingdom our Lord continued after His departure by the ministry of His apostles. They spoke greater words than His; but they were His own words, which could not be spoken until He had accomplished His work on the cross. St. Luke speaks of the Lord's
Acts i. 1. own ministry as of *all that Jesus began both to do and teach.* After His ascension He continued all His offices: all of them in His own activity, but with a difference. The High-priestly function He discharges alone; the Kingly by the Holy Ghost; the Prophetic by the Spirit through the apostles. In the nature of things He could not perfectly preach His own gospel; nor could He give explicit prophecies of the last dispensation until the former dispensation was fully ended. He Himself in His own Person only began: He perfected nothing. His words were seed in the hearts of the apostles, to bear fruit in due season. The Spirit whom He would send was the Spirit of the truth, and would guide them into all the truth; but only as bringing their Master's own words to remembrance. Precisely what our Lord did for the old law—bring it to the people's remembrance with enlarged interpretation — the Spirit did for our Lord's own ministry. This has reference to every part of His prophetic office.

THE SUPREME PROPHET. II. Our Lord never assumed in a formal manner the prophetic office in its highest meaning, in that meaning which was peculiar and unshared. He spoke as One who brought the final revelation not only with Him, but as being Himself; He distinguished Himself from all other teachers by the assertion of absolute personal authority; He accompanied His teaching with credentials of miraculous works wrought in His own name; and, lastly, He came as the Prophet of mankind, making provision for the continuance of His teaching for ever.

HIMSELF TRUTH. 1. While He came as a second Moses Jesus distinguished Himself from human teachers as being Himself the revelation

of all truth. He never called Himself a prophet, or a rabbi, or a seer, though He did not decline these titles when given to Him. But again and again He asserted concerning Himself such prerogatives as could belong to no human agent of Divine instruction. He said of Himself, *I am the way, the truth, and the life.* All things pertaining to man's life, present and future, to his salvation and spiritual interests in time and eternity, our Lord connects with Himself. Not only is He the Giver and the Medium of the gift: He is the Gift itself. Receiving what is His depends upon receiving Himself. He is the truth, as it respects man, concrete and personified. All revelation is in His Person: He is man, He is the union of God and man, and nothing beyond this has vital concern for mankind. Here is the great distinction between Christ and every other prophet. He is God and man; and His Person is the compendium and substance of all truth. In this highest sense He is neither a prophet nor a seer: He declares Himself to man. Even God is revealed as connected with Him: as His Father. This glorious distinction pervades our Lord's words. When He promises the Spirit to guide His disciples, it is Himself whom the Spirit is to expound: we must connect *I am the truth* with *the Spirit of the truth* and *He will guide you into all truth.* I AM THE TRUTH was the loftiest word of our Lord Christ the prophet.

John xiv. 6.

John xiv. 6, 17; xvi. 13.

DIVINE-HUMAN PROPHET.

2. In His mediatorial person, however, our Lord condescended to be literally a Prophet. He used His human nature as the organ of His revelation, and as Man speaking to men was the consummate agent of Divine counsel for mankind. He was the perfect נָבִיא, which means the "Interpreter of God," or One who pours forth the Divine words. Thus He said of Himself, *My doctrine is not Mine, but His that sent Me:* not meaning literally that it was not His, but that it was not His as distinguished from God. *As My Father hath taught Me, I speak these things:* words which must be connected with what follows, *and He that sent Me is with Me.* He was also the perfect רֹאֶה, Seer, or, more poetically, חוֶֹה. *What He hath seen and heard, that He testifieth:* this was said by the Baptist concerning Christ, of whom He also said, *He that cometh from heaven is above all.* Through the eyes of His human spirit He saw the mysteries of His own kingdom. As Prophet

John vii. 16.

John viii. 28, 29.

John iii. 31, 32.

and Seer in His incarnate Person He was in some sense limited. In the unity of His Father and the Holy Spirit He was a Revealer to Himself in His own human faculties of the treasures of wisdom and knowledge, and gave His mortal vision to see what He communicated. In His prophetic knowledge and utterances we see what the human faculties are capable of knowing in union with the Divine. After His resurrection, or rather after His ascension, there was no longer any restraint, and the human faculties of the Divine-human person are the organ of the perfect revelation of all such knowledge as man can ever have or need.

CREDENTIALS. 3. The credentials of our Lord's prophetic office were in harmony with His twofold character, as sent to His generation and sent to the world.

(1.) As a minister of the circumcision He gave such demonstration by miracle as became an authoritative messenger from God : precisely so much and no more. The leading miracles of the ancient prophets were types of His miraculous works, which, as performed by Himself or His apostles, ended the reign of miracle.

(2.) But He did not lay stress on His miracles, because He was Himself the Miracle of miracles. All that preceded and followed were only faint preludes and echoes of His one great miracle, the manifestation of God in the flesh, His resurrection from the dead, and His glorification of human nature.

(3.) Here was the secret of the authority with which He spoke. His words and His actions had in them a Divine and irresistible self-evidencing attestation. He never speaks as an Old-Testament prophet, *The Word of the Lord came unto me*, or *the Spirit of the Lord came upon me*, but *Verily, verily, I say unto you!* He did not lay claim to inspiration, the influence under which the prophets poured forth their words and the seers saw their visions : instead of inspiration was to Him incarnation. Hence the constant tenour of His declaration to the effect that all of the truth must hear His words, and that he who seeketh to do His will shall know of the doctrine. HEAR HIM ! was spoken concerning the Revealer when His Divine nature was made more intensely manifest in the flesh at the Transfiguration.

FOR THE WORLD. 4. Finally, the Ministry of Jesus as the Apostle of our pro-

fession was the final revelation for the world. It is important to mark this, as it has a close connection with the ultimate appeal on every theological subject and the rule of faith in the Christian Church.

END OF THE PROPHETIC OFFICE.

(1.) Our Lord always assumes a tone of absolute finality. With Him the prophetic office ceased: prophecy, like the law, found its end in Christ. There is no other revelation, no other messenger from God after Him. Whatever other teachers arose were simply men from His feet, bearing His words and expounding them more fully under the influence of the Spirit. Nothing can be more express than His assertions that every future word of teaching should be only His own continued.

ABIDING.

(2.) Before He departed He made provision for the continuance of His own teaching in the Christian Church. Without doubt He executes His prophetic office from His throne in the heavens. His apostolic company perpetuated such of His words as were of permanent value for mankind. One of them was brought under teaching who ever declared that what of new or enlarged doctrine he had for the church was given him by revelation of Christ, and it was he who said, *Let the word of Christ dwell in you richly.* Our Lord Himself repeated from heaven His direct instructions: the seven churches received them for all. By His last inspired apostle, however, He has said that all Christians *have an unction from the Holy One, and ye know all things.* Thus by His Spirit, who is this Unction, our Lord continues to execute His prophetic office in the church generally, and in every individual Christian.

Col. iii. 16.

1 John ii. 20.

JESUS HIGH PRIEST.

HIGH PRIEST.

The central and most important office of our Lord's mediatorship in His priesthood, of which the high priest, as the representative of the Levitical system of expiations, was the type. As Prophet our Lord predicted and asserted His sacrificial work; but He more formally assumed it on the eve of His passion, and after His ascension revealed its full import by the apostles. According to their teaching the Saviour's priestly office consists of

Offering and Presentation of Himself the sacrifice, answering to His death and ascension ; also of Intercession and Benediction, both based upon the sacrificial atonement, and connected with the administration of salvation.

Much of our Lord's prophetic ministry was the announcement, prediction and exposition, of His priestly atonement.

HIS OWN TESTIMONY.

1. When He began to preach He took up His forerunner's word, which was twofold : *Repent ye : for the kingdom of heaven is at hand!* and, *Behold the Lamb of God, which taketh away the sin of the world!* Very gradually, and by hints left for future enlargement, He unfolded the doctrine both of His priesthood and of His kingdom. Though He never called Himself a priest—not even indirectly, as He called Himself Prophet and King—He constantly used language which only this office explains. He did not actually say that He was the high priest, the sacrifice and the offerer ; but He applied to Himself almost every sacrificial usage and every sacrificial idea. It is in the Gospel of St. John that we find the sacerdotal office referred to : the Synoptists dwell rather on the regal.

Matt. iii. 2. John i. 29.

2. Before the Transfiguration we do not find that our Lord dwelt much on His coming death. According to St. John He had spoken of Himself as the Bread sent down from heaven for the life of the world ; but this was based rather upon the manna in the wilderness than the sacrificial feasts, though the transition to the latter is found in the words : *The bread that I will give is My flesh, which I will give for the life of the world.* But on the Mount our Lord was evidently prepared for the last stage of His mediatorial history on earth. The subject of discourse was the decease that He should accomplish at Jerusalem. As the victim was anciently examined by the priest, in order to ascertain its integrity, so the glory of heaven searched Jesus through and through: the result was, *This is My beloved Son, in whom I am well pleased.* From that time our Lord began to predict the fact, the circumstances and the results of His death. Now He began to speak of His cross, to those who much wondered at His words. Still, while His language and teachings revolved around the altar, they were not directly sacrificial, even when He spoke of the Son

John vi. 51.

Matt. xvii. 5.

of Man come *not to be ministered unto, but to minister, and to give His life a ransom for many.* Matt. xx. 28.

3. It was on the eve of the Sacrifice of the Cross that our Lord solemnly assumed His high-priestly function: first, by the institution of the Supper, and, secondly, by the high-priestly prayer; the symbolical feetwashing was interposed with an affecting relation to both. The sacramental institute is pervaded by sacrificial ideas: it exhibits the true paschal Lamb whose blood is at the same time shed for the remission of sins in virtue of a new covenant ratified by blood of propitiation, and the benefit of whose death is celebrated in a continual peace-offering feast. The high-priestly prayer was His self-consecration to the sacrificial office of His life upon earth. All the offices are in that Prayer. The Prophetic: *I have given them Thy word;* the Regal: *as Thou hast given Him power over all flesh;* the Priestly: *I sanctify Myself, that they also might be sanctified.* But it is preeminently the consecration prayer of the High Priest: the formal assumption, in the presence of the cross, His altar, of His atoning work. John xvii. 14, 2, 19.

4. After Pentecost the priestly office of Christ, previously the least prominent, takes the leading place. Its exhibition is chiefly found in the Epistle to the Hebrews; but every other document contains explicit references to it. Taking that epistle as the text, and the rest as illustrative, we may view all under the two aspects of Sacrifice followed by Presentation, and Intercession followed by Benediction. But first the mediatorial relation of Christ as High Priest must be viewed as the foundation of the whole. In the presentation of the sacrifice the High Priest represented the people to God; in the benediction He represented God to the people.

I. THE HIGH PRIEST. HIGH PRIEST.

The High Priest represented the priesthood generally, and Christ as the universal Antitype of all. We need only observe the points of correspondence, as also the points of difference: especially in regard to his vocation, consecration, and functions.

1. The vocation of the priesthood generally, and of the high priest in particular, was connected with the Levitical typical service alone. Before the time of Moses, the head of every VOCATION.

Gen. xiii. 18. family was its natural priest: wherever Abram went he *built there an altar unto the Lord;* and when the paschal sacrifice was instituted, the father of the family discharged the priest's office. Moses absorbed for a season all offices into himself, that they might be again distributed. He was priest as well as lawgiver:

Ex. xxiv. 6. *And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.* He assigned the priesthood to his brother Aaron, as the head of an hereditary sacerdotal body: the rest of the same tribe being set apart to subordinate offices. Hence there were Levites not priests; ordinary priests of the Levitical tribes; and the hereditary high priests or heads of the family of Aaron. The high priest, or chief priest, was therefore the representative priest, called from out of the people to represent the people as seeking approach to God by sacrificial gifts.

Heb. v. 4, 5. In the New Testament we are told that *no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee.* The eternal Son, begotten of the Holy Ghost in human nature, was fully constituted the Messiah, and given to the world as such, in

Heb. v. 10. the incarnation as finished in the resurrection. Hence He was *called of God an high priest after the order of Melchisedec:* his high priesthood was solely of Divine origin, it was that of a king also and it was eternal.

CONSECRATION. 2. The ceremonial of consecration, as used by Moses, began with washing at the door of the tabernacle; then followed the

Ex. xxix. Lev. viii. investiture with clothing; and upon the washed and clothed person the oil of anointing was poured forth. In connection with this a sin-offering was sacrificed for removal of guilt, a burnt-offering to express entire consecration, and a peace-offering to

Lev. viii. 12. show God's acceptance. But the oil was the sanctification: *And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.* The high priest was הַכֹּהֵן הַמָּשִׁיחַ: *the priest who is higher*

Lev. xxi. 10. *than his brethren, upon whose head the anointing oil was poured,* poured in abundance. Our Lord was consecrated to His office by

John vi. 27. the Holy Ghost whom He received without measure: *Him hath God the Father sealed.* All other particulars of the typical consecration fell away, unless the baptism of Christ responded to the

washing of the High Priest. But the essential difference was in this, that Christ, while He received as incarnate the Spirit of anointing, did also consecrate Himself: *for their sakes* I SANCTIFY MYSELF. By the Divine glory of His Sonship He dedicated His being to the propitiation of the sins of men. John xvii. 19.

3. The High-priestly function may be viewed:

(1.) As to His person and His office a Mediator generally, for all the people and for every individual, He was the one and only priest. He was viewed as the unity of the priesthood: he alone virtually represented the people to God and God to the people. His garments indicated this: without those garments he was a common man. The breastplate, as also the shoulderpieces attached to the ephod, had the names of the tribes upon it: the high priest represented all the people to God, bearing them on his heart and on his shoulders. Hence also upon his diadem was the inscription HOLINESS TO THE LORD . . . *And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord.* The Redeemer of mankind was the representative of the whole world, bearing their sins upon His heart, and the government of them upon His shoulders, and representing them as expiated and reconciled. But the high priest represented God also to the people: the same breastplate which bore the names of the tribes was called the Urim and Thummim, that is, lights and perfections; being the same precious stones which bore the names of the tribes regarded as pledges of light by inspiration from above on all occasions of public appeal to God. This was the prerogative of the high priest, in this the type of the prophetic as well as priestly office of Him who came as the *Apostle and High Priest of our profession.* The office of blessing the people was common to the priesthood, but in its highest annual discharge on the day of atonement, when the people were accepted as a whole, it was the high priest's act alone, as will be hereafter seen. The epistle to the Hebrews—the temple epistle—shows at length that Jesus is the supreme High Priest, the Antitype of Aaron, not only for men in things pertaining to God, but also for God in things pertaining to men: the former and the latter being included in one

Ex. xxviii. 36—38.

Heb. iii. 1.

Heb. ii. 17. sentence: *A merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

PRIESTLY FUNCTION.

II. THE PRIESTLY FUNCTION.

The offering of the sacrifice by the Christian High Priest exhibits the unity and consummation of all the sacrificial elements in the ancient offering, of all the kinds and seasons of sacrifice.

THE RITES OF SACRIFICE.

The Levitical sacrifice consisted of the presentation of a victim, with imposition of hands; the slaughtering, and sprinkling of the blood; the burning of the victim, and the sacrificial feast. These were not combined in every sacrifice; but they all belonged to the expiatory ceremonial, as complete in itself and completed in Christ.

I. The PRESENTATION and LAYING ON OF HANDS were both the act of the guilty offerer.

PRESENTATION. 1. The place was the court of the sanctuary, whither he came indicating his desire to find God in His dwelling-place. The victim was spotless, examined and approved as such: it was provided by the transgressor, according to the prescription of the law, as the substitute of his own forfeited life. Its spotlessness was simply typical of the perfect sacrifice of the *Lamb without blemish and without spot.* That Lamb *offered Himself without spot to God,* being Himself the representative of the sinner who offered; and He was also delivered by the Father, who provided a sacrifice for the guilty race. The New Testament does not speak either of the church or of the individual as providing a sacrifice.

1 Pet. i. 19. Heb. ix. 14.

IMPOSITION OF HANDS. 2. The imposition of hands was not so much symbolical of the transfer of sin or guilt as the personal acceptance and dedication of the animal to be the medium of atonement. It was the act of the offerer, who not only touched but leaned on the victim: *And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.* It was the act of faith in the ordinance of God.

Lev. i. 4.

II. The SLAUGHTERING and SPRINKLING OF THE BLOOD followed.

SLAUGHTERING. 1. The slaughtering had for its object the obtaining of the

blood, to be presented to God for expiation: it was also the expression of a poena vicaria; though the offerer himself slew the victim, and not the priest, except in the case of offerings for the nation. The victim was slain by the offerer as the acknowledgment of his own desert of death. Our Lord laid down His life of Himself; gave up His spirit voluntarily as a sacrifice. The sinful world consummated its sin by slaying the sacrifice for its sin; its greatest iniquity was in that deed, but the Saviour made His death His own act. Every penitent believer presents the death of Christ as representing His own death; and the church commemorates it as suffered for all.

SPRINKLING.

2. The priest alone sprinkled the blood, or applied it to the purpose of expiation, sprinkling it around the altar, towards the curtain that concealed the mercy-seat, and, in the highest expression, on the Kapporeth or mercy-seat itself. *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.* Two terms are here observable: לְכַפֵּר, to make atonement, is literally to cover, that is, to cover the soul of the offerer as guilty, so that he is seen as under the pure life that on the altar covers him. Again, *the blood maketh an atonement,* בַּנֶּפֶשׁ, *by means of or in virtue of the soul in it.* This is the true rendering; and it signifies that the innocent life which had been taken before the altar as the vicarious representative of the offerer is on the altar accepted of God representatively. The Redeemer's atonement was fully accomplished when His blood was shed; but it was not declared to be accepted until He presented it in the heavens: *By His own blood He entered in once into the holy place, having obtained eternal redemption for us.* And He *through the Eternal Spirit offered* HIMSELF *without spot to God.* The symbol of sprinkling is used as to the conscience only to signify the application of the virtue of the expiation to the believer whose guilt is cancelled or negatived for the sake of Christ.

Lev. xvii. 11.

Heb. ix. 12, 14.

III. The sacrificial idea was completed by the BURNING OF THE OFFERING and the SACRIFICIAL MEAL, which are closely united in their significance.

BURNING.

1. The term used for burning is one that signifies to make to go up in vapour: the essence of the sacrifice ascends to God with

acceptance. Therefore the fire did not symbolize the punishment of perdition: though the fire on the altar was a symbol of the punitive justice as well as the sanctifying power of the Spirit. The fire that consumed the offering, or parts of it, came from God: on that great first day of Levitical sacrifice *there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.* It was kept up continually by the morning and evening sacrifice: *The fire shall ever be burning upon the altar; it shall never go out.* This signified that the entire service of sacrifice was well-pleasing to God for ever, from generation to generation, for His sake who *hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.* But the symbol has rather reference to us and our oblation to ourselves. The beneficiary of Christ's atonement must be sprinkled with His blood for the covering of his person as guilty; and he must yield himself with Christ as a whole burnt-offering made acceptable by the Holy Ghost.

Lev. ix. 24.

Lev. vi. 13.

Eph. v. 2.

SACRIFICIAL MEAL.

2. Every sacrifice surrendered its blood; some sacrifices were wholly destroyed; but in the peace-offering part was burnt and part reserved for a feast. This was the highest result of the ceremonial as expressing the communion between God and man. In other sacrifices God received through the priests part of His portion; and what was burnt was also *the bread of their God. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.* St. Paul tells us that *we are all partakers of that one bread.* The Lord's supper is spread on the Lord's table. He is our great Peace-offering, as well as the Passover; and the highest expression of Christian faith in the Gospel sacrifice is thus to partake of the *bread of their God.*

Lev. xxi. 6.

Lev. iii. 11.

1 Cor. x. 17.

THE VARIOUS OFFERINGS.

VARIOUS SACRIFICES.

The various sacrifices themselves were blended into unity. They were divided anciently into burnt-offerings, peace-offerings, and bloodless gifts: to these were added, in the Levitical economy, sin and trespass offerings. All these were under the jurisdiction of the high priest, and were consummated and summed up in the one sacrifice of Christ.

I. The primitive sacrifices, which prefigured the atonement before the Levitical service, and corresponded therefore to the gospel before the law, are to be traced up to the earliest times.

ORIGIN OF SACRIFICE.

1. The origin of sacrifice is not matter of revelation. But the almost universal prevalence of oblations, bloody and unbloody, indicates its Divine appointment. The primitive record in Genesis is as dim in its utterance on this subject as it is upon sin and the atoning Redeemer. We read of sacrifices offered by Cain and Abel: by the former unbloody gifts, by the latter slain offerings. *The Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect.* The reason of the difference lay in the disposition of the offerers. *By faith Abel offered unto God a more excellent sacrifice than Cain:* his offering was a gift, but it was also an expiatory typical sacrifice, which Cain's was not. And there can be no doubt that the faith which rendered that primitive oblation acceptable was faith in the Great Sacrifice of the future.

Gen. iv. 4, 5.

Heb. xi. 4.

BURNT-OFFERINGS.

2. The Burnt-offering was the earliest, most common, and most comprehensive of the oblations given as Korban to God. Its pre-eminence was this, that it combined in one the expiatory shedding of blood and the perfect offering of the self to God. It was this which Noah offered as expiation and a sweet savour. Abraham was commanded to offer his son as a burnt-offering. The covenant of Sinai was ratified by burnt-offerings. They pervaded the subsequent Levitical economy, and always maintained their pre-eminence. The double character assigned to them is stated at the outset of Leviticus: *And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.* After the sprinkling of the blood fire was put upon the altar, the wood laid in order, and it became *an offering made by fire, of a sweet savour unto the Lord.* And this double character gives it a special significance as it respects Christ the Antitype and His people. *Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.* Here the propitiatory sacrifice of Christ is the freewill burnt-offering of His free love. And in that it is the example of the offering of His people: as the sin-offering Christ does not admit us to share His sacrifice.

Gen. viii. 20, 21.

Gen. xxii. 2, 7.

Ex. xxiv. 8.

Lev. i. 4, 5, 8.

Eph. v. 2.

PEACE-OFFERINGS.

3. The peace-offerings—whether thank-offerings, vows, or free-will offerings—were, like the burnt-offerings, combinations of expiatory and dedicatory sacrifices; but they represented the gifts of the offerer rather than himself the giver. Like the burnt-offering they signified at once the consciousness of sin and the thankfulness for deliverance from it. They were offered for the reestablishment of a state of grace, and as the expression also of that state of grace. And they all found their antitype in the Paschal Lamb, who is our Peace, whose offering we present in faith for the forgiveness of sins, and receive sacramentally as the pledge of that forgiveness.

SIN-OFFERINGS.

II. Peculiar to the Levitical economy were the sin-offerings, and their modification, the trespass-offerings. These were intimately connected with the giving of the law, as the basis of a preparatory covenant. We have here only to do with the sin-offering as the preeminent type of the atoning sacrifice of Christ.

1. It brought into distinct prominence the expiatory character of the sacrificial institute, which, before the giving of the law, was veiled and hidden. The sin-offering was itself called SIN, חַטָּאת, LXX. ἁμαρτία, περὶ τῆς ἁμαρτίας, *for sin.* Hence our Lord is said to have been made *sin for us, who knew no sin,* and, on His return, will come *without sin unto salvation.* The sacrifice was, so to speak, the embodiment or incarnation of sin; and, where the offering made atonement for all the people, the flesh was *burned without the camp.* In the cases in which the flesh was eaten by the priests their sanctity neutralized the impurity of the victim: as the Great High Priest was holy though bearing the sins of the world. *And the Lord hath laid on Him the iniquity of us all.* This gives the idea both of expiation and of substitution. His soul was made *an offering for sin.* Jesus, our Lord, was the reality of that which the sin-offerings only typified. *But in those sacrifices there is a remembrance again made of sins every year:* a remembrance made, not only every year, but on every occasion of their offering. They only taught the evil of sin and the need of atonement: none could suppose that there could be anything homogeneous between an animal victim and a sinner. They accustomed the people to the thought of a SUBSTITUTE.

2 Cor. v. 21. Heb. ix. 28. Heb. xiii. 11. Isa. liii. 6, 10. Heb. x 3.

2. There were two kinds of sin-offering, one for the whole congregation, the other for individual offences.

(1.) The latter had less relation to the Christian High Priest, being designed to make atonement for offences against the Theocratic code, and limited to sins of ignorance and infirmity; and moreover as appointed for individual transgressions of individual transgressors committed in ignorance or through infirmity. Herein the type fell immeasurably below the Antitype: the atonement of Christ avails for every sin that is confessed over the atonement. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins.* Yet the severity of the restriction in the type is also pressed into the service of Christian caution. There is no atonement for the obstinate rejector of Christ. *If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.* As there were sins unatoned for in the Theocracy, so also *there is a sin unto death* under the Gospel.

1 John ii. 1, 2.

Heb. x. 26.

1 John v. 16.

(2.) The sin-offerings for the congregation covered the guilt of all the congregation as such, and of all who put their trust in the Divine ordinance. The blood of these was sprinkled towards the Holiest, and on the horns of the altar of incense; on the great day of atonement on the mercy-seat.

Lev. iv. 6—17.

3. The Redeemer represented in Himself every expiatory offering, and, in virtue of His offering, all the other oblations have their realization in His people. He is the One Sacrifice for sin presented by Himself, the High Priest, for and on behalf of mankind represented by Him. He is the "Victima sacerdotii sui et Sacerdos suæ victimæ:" moreover, He is the offerer of Himself the Victim.

THE SACRIFICIAL SEASONS.

SEASONS.

The various holy seasons and festivals of the old covenant were also summed up and abolished in the one high-priestly function of Christ. There were the daily service; the Sabbatic cycles; the Three Feasts, and the Great Fast. In the year there were two cycles: Passover, the days of unleavened bread, and Pentecost for the spring; the Day of Atonement, the Feast of Tabernacles,

and the Azereth for the autumn. All these were under the supervision and control of the high priest; and they were all glorified in Christ. The Passover and the Day of Atonement represent the entire series.

PASSOVER. I. The Passover was a sacrifice for sin and a thank-offering.

1. The Angel of the Lord passed over or spared all the houses which were sprinkled with the blood of the paschal lamb; but there was no sprinkling without the idea of expiation. The representative of the household confessed that deliverance was of the grace of God alone; and the people as a whole at the beginning of every ecclesiastical year renewed the covenant with God by sacrifice. As a sin-offering it was also a peace-offering: celebrating the redemption from Egypt as well as the deliverance of Israel's first-born. The slaying of the victim and the partaking of it went together from year to year: hence the Passover was a sin-offering and a peace-offering in one.

Cor. v. 7, 8. 2. *Christ our Passover is sacrificed for us: therefore let us keep the feast.* These words, though standing alone in this form, must be understood according to their plain import. They throw a flood of light on the ancient institute and on its spiritual significance. In virtue of the blood of Jesus the spiritual Israel are redeemed from bondage and blessed with the inheritance of grace. In the first John i. 29. reference to the Lord's sacrifice the Baptist termed Him *the Lamb of God, which taketh away the sin of the world,* where it is certainly the paschal lamb that is referred to, but with the expiatory and substitutionary idea added and made prominent. The Lord's own constant reference to the sacrificial and sacramental food of His flesh would seem to imply the presence in His thoughts of the paschal feast, which indeed was the main characteristic of the Passover. It was a communion, and in this different from every other sacrifice: not a feast in which the offerer partook with the priest, but one in which the families of Israel united. At the close of His life our Lord instituted the Eucharist, as the evangelical passover, in which His church should for ever keep the feast: first, as a commemorative sacrifice, celebrating the expiatory death; secondly, as a symbolical sacrament, representing Christ, the Passover, as the nourishment of His people.

3. The Passover was prolonged for seven days to give the feast

the covenant character of perfection: unleavened bread gave it its name. On the first day after the proper Passover was the offering of the wave-sheaf. Seven full weeks after that wave-offering came the Feast of Weeks, the celebration of the completed harvest. For this was reserved the outpouring of the Holy Ghost: in the Christian economy known as the Pentecost. With this feast the fulfilment of the Old-Testament paschal feast was complete. Its chief characteristic was the festal joy of communion with Christ and with His people. And its connection with the Eucharist, the abiding sacrament of the Christian church, makes the Passover the preeminent typical institute of the Old Testament.

DAY OF ATONEMENT.

II. The Day of Atonement, on the tenth day of Tisri, the seventh month, effected an annual reconciliation between God and the people; and was the chief, inasmuch as it was the most comprehensive, typical and symbolical Old-Testament prefiguration of the Atonement.

1. It combined all other elements of the sacrificial economy, and added some of its own. It was the day of the high priest preeminently, when his function culminated. The sacrifice he offered for himself showed the distinction between the type and the Antitype: as the representative of the people, and also one of them, he needed atonement for himself and his priestly order and the very tabernacle in which he officiated. His typical relation to Christ was shown in his transaction with the two goats respectively. One, chosen by lot, he offered for a sin-offering. Its blood availed for universal atonement: for all the sins of all the people, as sprinkled upon the mercy seat seven times; for the altar and sanctuary without as sprinkled also upon it. The other goat, the scapegoat, was the symbolical bearer of the sins of the people: upon its head the high priest confessed the iniquities of the children of Israel, and it was driven forth into a land not inhabited. Though the two goats were distinct, they made up one expiatory idea. The victim which was slain represented the sacrifice for sin and the remission of penalty. The victim which was not slain, but driven into the desert to die, symbolized the absolute removal of the sin and the Divine oblivion of it: the words *to Azazel*, or *for the scapegoat*, meant literally *to* utter forgetfulness.

Lev. xvi. 8—34.

The double symbol declared that all penalty was remitted and all sin forgiven and forgotten: cancelled as though it were not.

2. As the passover predominates in the Gospels, so the day of atonement takes the lead in the Epistles: especially in the Epistles to the Romans and the Hebrews, neither of which alludes to the passover. The former epistle points every allusion to the subject with a reference to the great day of atonement: it makes Christ Himself the propitiatory, or mercy seat, or propitiation, set forth in the mind of God and upon the scene of human sin, for the remission of human sins in the past and the present and the future; while it does not exclude the intercession of Christ, it dwells rather on the offering in the outer court. Moreover, it connects the whole rather with the idea of righteousness than the idea of sanctification in the temple. In the Epistle to the Hebrews the great Fast-day occupies a very large place. The sacrifice in the outer court and the presentation within the veil fill up the ninth and tenth chapters.

Rom. iii. 21—28.

Heb. ix., x.

III. The entire doctrine of the atonement is based upon these two solemnities, the Feast and the Fast. A combination of the elements of both furnishes all that the doctrine of the New Testament requires.

1. United they teach the absolute necessity of satisfaction to Divine justice for the sinfulness and dishonour of sin; the fact that the God who is offended Himself provided the sacrifice; that the virtue of the atonement, apprehended by faith, secures the absolute abolition or cancelling of sin and its punishment; that the one Redeemer who offered His life on the altar of the cross ever liveth to present His intercession for His people on earth.

2. They unite further to teach that the benefit of the atonement belongs to the company of Christ's people as such. That is the general lesson taught by the types of the Levitical economy. If we would seek the universal effect and influence of the atonement we must go behind and beyond the Mosaic institute, to the sacrifices which were before the Law. There we find Him in whom should *all the nations of the earth be blessed.*

Gen. xxii. 18.

3. Combining them they teach that the redeemed estate of the people of God, the children of redemption and of the sacrificial covenant, is one of mingled fasting and feasting. In other words,

there is a foreshadowing of the truth brought out by the Apostle Paul that the Christian life is a union with Christ in His suffering and in His joy, in His life and in His death, in the process and in the result of His atonement. The joy, however, predominates; for *He hath borne our griefs, and carried our sorrows:* borne them away into the land of forgetfulness. The Day of Atonement has no sacramental commemoration as such. Isa. liii. 4.

INTERCESSION AND BENEDICTION.

It was the preeminent function of the high priest to present the blood of atonement, and thus silently to intercede for the people once in the year; but the priestly service generally was one of mediation and intercession. The blessing of the people generally was also the special office of the priests, to be discharged after and on the ground of the sacrificial offerings. Our Lord's Intercession is the presentation of Himself for the world, and His special prayer in time of need. His Benediction is imparted by the Holy Ghost, and is bound up with the administration of the blessings of the new covenant. Both intercession and benediction, therefore, connect the sacrificial office closely with the kingly; and must be more fully discussed at a future stage.

INTERCESSION.

INCENSE.

I. The intercession of the high priest was expressed typically by the incense before the mercy seat in the Holiest on the day of atonement. David says: *Let my prayer be set forth before Thee as incense;* and in the New Testament we read of the *golden vials full of incense, which are the prayers of saints.* But the incense offered by the high priest was strictly connected with his typical mediatorial relation: *And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go* Ps. cxli. 2. Rev. v. 8. Num. xvi. 46.

Ex. xxii. 11. *quickly unto the congregation, and make an atonement for them.* Moses himself, without the incense, had interceded in words. Both typified the intercession of Christ, who intercedes both by the presentation of His sacrifice and the virtue of His prayer. At first the high priest himself burnt Ex. xxx. 7, 8. *sweet incense every morning and at even . . . a perpetual incense before the Lord* on the altar of incense before the vail that was by the ark of the testimony. Hence we read in the Epistle to the Hebrews of the Heb. ix. 3, 4. *Holiest of all, which had the golden censer, and the ark of the covenant.* This anomaly is to be explained by the close connection between the two : the daily incense was the symbol of the intercession that daily allayed the Divine wrath. But it was on the day of atonement that this symbol had its culmination. Lev. xvi. 13. *That the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not :* these last words belonged to the type only, but the general truth remains that the incense of intercession covered the mercy seat simultaneously like the blood of atonement. So the mystical temple Isa. vi. 4. *was filled with smoke :* the smoke of the same intercessory incense which fills the temple where Jesus the High Priest presents His eternal sacrifice.

CHRIST'S INTERCESSION.

II. The intercession of Christ as the reality of this type is variously set forth in the New Testament.

1. It is the presentation of HIMSELF before the Father for us. Heb. ix. 12. *By His own blood He entered in once into the holy place, having obtained eternal redemption for us.* Not that He carries His sacred blood with Him : His presentation of Himself is enough. Heb. ix. 26, 24, 28. *In the end of the world He appeared* (πεφανέρωται, was manifested) *to put away sin by the sacrifice of Himself.* This is closely, indeed indistinguishably, connected with His entering *into heaven itself, now to appear in the presence of God for us* (ἐμφανισθῆναι, to present Himself). This silent intercessory appearance will end when He will *appear the second time without sin unto salvation* (ὀφθήσεται). St. John expresses the same truth : 1 John ii. 1. *And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous ; and He is the propitiation for our sins.* He is Himself the propitiation and the advocate : Himself, which is more than His blood or His life. The virtue of His sacrifice is the value of His Person. The MERIT of Christ is the power of His intercession ; and that merit is not simply

the fact of His voluntary self-sacrifice, but His self-sacrifice as that of the Son of the Father's infinite complacency. His merit is the worthiness of His Person. His presence in heaven is His all-effectual intercession.

2. The intercession of Christ is also direct supplication on behalf of its objects. The words used to describe it prove this. *He maketh intercession* for us: ἐντυγχάνειν is used of oral supplication either for or against. And Christ is called our παράκλητος *with the Father*, our Advocatus or Intercessor, fulfilling His promise that He would *pray the Father* for His disciples, and continuing in heaven the high-priestly prayer begun on earth. As to the speech of the glorified Son Incarnate, the tongue not of men nor of angels, the unspeakable words which it is not lawful to utter, it is needless to inquire. Suffice that the Saviour's intercession has all the effect of what on earth is called intercessory prayer.

Rom. viii. 27. 1 John ii. 1. John xiv. 16.

III. The objects of His intercession are the world, the church and the individual saint. OBJECTS.

1. By His presence in heaven Christ is the Pleader for the world, that is for the humanity, human kind, or human nature, which He represents. The High priest's entrance into the Holiest was for the people as a whole whom he represented: the blood which he sprinkled was accompanied by incense, which he waved, not to protect himself from the insufferable glory of God, but to prevent the Divine justice from causing his death as the representative of the people. So Christ's presence in heaven keeps the sinful earth in being; He bears up the pillars of it. And it availed from the beginning by anticipation. On no other ground can we understand how a guilty race should be propagated under the moral government of God. THE WORLD.

2. It is true, however, that the intercession of Christ is mostly limited to His people. Before He departed He poured out an intercessory prayer which was the earnest and the type and the pledge of His future pleading for His church. FOR THE CHURCH.

(1.) This intercession is only for the church: not because the Redeemer forgets the world, but because it is of a character distinct, and appropriate only to His people's relation to Him. It is not so much request on behalf of man, as the sacred demand of

Christ on behalf of Himself as represented in His people. As He represents them, so they also represent Him. *Father, I will that they also, whom Thou hast given Me, be with Me where I am.* Hence Jesus, *because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost* (or evermore) *that come unto God by Him, seeing He ever liveth to make intercession for them.* He demands rather than asks for them, as united with Himself and part of Himself, all that is His: *that the love wherewith Thou hast loved Me may be in them, and I in them.* God's love is asked for them because He is in them.

John xvii. 24.
Heb. vii. 24, 5.
John xvii. 26.

(2.) The Saviour's intercession as High Priest makes acceptable both the persons and the worship and the services of His people. They are made *accepted in the Beloved.* They *offer up spiritual sacrifices, acceptable to God by Jesus Christ.* He is the *much incense, that He should offer it with the prayers of all saints:* the angel to whom it was given was only a ministering priest or Levite under the High Priest. And in order that all the worship and service of those who are priests with Christ may be acceptable, the Holy Ghost represents the Supreme Intercessor within their hearts. *The Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . He maketh intercession for the saints according to the will of God:* according to the will of the High Priest also.

Eph. i. 6.
1 Peter ii. 5.
Rev. viii. 3.
Rom. viii. 26, 7.

SYMPATHY.

(3.) This intercession is the Scriptural expression for that perfect sympathy of our Lord with His members on earth which His community of nature gives Him, and in virtue of which He is their Paraclete or Advocate or Helper, succouring them in temptation, strengthening them for duty, and imparting to them seasonable help. He knows the secrets of all hearts as God: but His humanity gives Him a knowledge that He could not without it have, and the Scripture lays much stress on the benefit of this. *Wherefore in all things it behoved Him to be made like unto His brethren. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.* His sympathy does not spring from remembrance of sin or fall, or danger of falling; but from His experience of the devices of Satan haunting the accesses of human nature.

Heb. ii. 17, 18.

FOR THE INDIVIDUAL.

3. But this leads to the individual bearing of our Saviour's intercession. *The Head of every man is Christ:* the High Priest

1 Cor. xi. 3.

over the whole house has a special relation to every individual. He is the Representative of the whole church, and of every individual church, in His intercession: it was the church of Laodicæa, neither hot not cold, concerning which He said, *I will spue thee out of My mouth*, or drop their name from His intercession. But He is also the faithful Friend of every man on earth, and faithful to every man as his own High Priest. As surely as the atonement was for all, the pleading of Christ on the ground of it may be appealed to by every man. Rev. iii. 16.

(1.) This is the strength of the penitent's heart in approaching the God of justice. He makes intercession for all *that come unto God by Him. · For through Him we both*—Jews and Gentiles, saved and unsaved—*have access by one Spirit unto the Father.* Every man living and sinning on earth has, if he will use it, an introduction, προσαγωγή, a right of humble approach to God. He has not only the ground of confidence that an atonement for the race gives him, but also the assurance of a Divine-HUMAN Representative who loves Him. Heb. vii. 25. Eph. ii. 18.

(2.) Especially is this true of the believer. On the basis of the atonement he is accepted in Christ; but he might be tempted to think, nor would it be an unreasonable temptation, that, having sinned against the atonement, his hope must perish. But his Head in heaven is a living, unchangeable, ever available advocate. *If any man*—any Christian man—*sin, we have an Advocate.* 1 John ii. 1.

BENEDICTION.

BENEDICTION.

I. Benediction was expressly provided for in the Levitical service. It was an integral part of the high priest's duty, which was committed afterwards to the priesthood generally. At the first consecration of Aaron and his sons, after the offerings were presented for the people, *Aaron lifted up his hand toward the people, and blessed them . . . . and the glory of the Lord appeared unto all the people.* The evidence of that verbal blessing was that *there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces.* Of *the priests the sons of Levi* it was afterwards said, that *them the Lord thy God hath chosen to minister unto Him, and to bless in the name of the Lord.* The stress must be laid upon Lev. ix. 22—24. Deut. xxi. 5.

these last words: God alone is to be blessed and God alone blesses, whether in Old Testament or New. The blessing was not only, however, in the name of the Lord, but it was also the name of the Triune God Jehovah impressed upon the people, making them His own. *Speak unto Aaron and his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace. And they shall put My name upon the children of Israel; and I will bless them.* Here are the blessings of external providence, of mercy for sin, and of internal peace united: for the people generally and for every man.

Num. vi. 23—27.

II. It is the prerogative of the Great Mediator between God and man that He is not only the Minister of a blessing, but that He is also the source of it. He is God and the High Priest in one. He is the Antitype of Melchisedec, who, higher than Aaron, blessed Abraham and all his Levitical priesthood in him. The blessing of Jesus is the blessing of God Incarnate, and it is no less than the administration of all the benefits of His Gospel.

Heb. vii. 1—11.

1. The blessing of our High Priest is deliverance from sin. It is *the blessing of Abraham*, that is, justification by faith, and *the promise of the Spirit through faith:* that Spirit being the sanctifying power of the Gospel. *God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.* Comparing these passages, one in the blessing of Abraham, we have deliverance from all sin.

Gal. iii. 9—14. Acts iii. 26.

2. It is the impartation of *all spiritual blessings in heavenly places in Christ.* The term blessing is one that cannot be defined. It is the unbounded sum of all that has been procured for the redeemed children of men: first, as the restored prerogative of a creature resting in the Creator, and, secondly, as the superadded blessedness of a nearer than creaturely union with God in Christ.

Eph. i. 3.

III. This benediction is imparted through the Holy Ghost. He is the Vicar of Christ, and the Agent of His will, and the Medium of His benediction. Hence its consideration belongs to the next department of Theology. Meanwhile, it must be remembered that the Blessing of the Gospel is obtained by the Priest, announced by the Prophet, imparted by the King, through the Holy Ghost.

JESUS KING.

KINGLY OFFICE.

The authority of Christ, grounded on His sacrificial death—both as its reward and as the means of carrying out its ends—was assumed by Himself in anticipation and in virtue of the Divinity of His Person. After the resurrection He formally assumed it on the Mountain in Galilee; ascended to heaven to exercise it; and sends forth His apostles to declare and enforce His mediatorial prerogative. The kingdom of Christ is exhibited by them as the kingdom of grace: in the world by His Providence, in the church, and in the hearts of believers; and in the kingdom of glory: already begun, and to be consummated at the last day.

PREDICTED.

I. Understanding by the title King the government of Christ generally, we may say that it occupies the foremost place in the Old-Testament prediction, and was accordingly assumed by our Lord as His own from the beginning. But it was in a sense dependent on the death of the Redeemer; and not formally assumed until the resurrection.

OLD TESTAMENT.

1. The earliest, most emphatic and most glorious prediction of the Christ proclaimed His kingship. Such was the Protevangelium; the promise to Abraham; the blessing of Jacob; and the predictions to David. The Psalms open with the kingly supremacy of the Christ, and make this their keynote continually. The prophets set out with this idea: it begins prophecy proper in Isaiah, and, as has been seen, runs through the whole series. After the captivity, there was a difference among the Jews. A carnal view of the reign of the Christ predominated: their favourite name was KING MESSIAH. The Jews of Egypt differed from those of Palestine in not localizing the scene of the Messiah's government in Jerusalem, and generally in understanding His kingdom to be moral and spiritual.

Gen. iii. 15; xxii. 17; xlix. 10. 2 Sam. vii. 18. Pss. ii., xlv., lxxii., cx. Isa. ii. 1—4.

2. Our Lord Himself opened His course by proclaiming, not His own kingdom, but the kingdom of heaven and the kingdom

of God. Of the nature of that Kingdom He spake largely; but it was not until the close of His ministry that He represented Himself as the Supreme authority in it. His authority till then was that of the Teacher only: as upon the Mount of Beatitudes, and on the Mount of Transfiguration. But His mediatorial kingdom was specially based upon His atoning death as the Divine-human Representative of Mankind.

(1.) By dying for the race He redeemed it from an alien power: *Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.* (2.) He obtained as a gift the dominion over all mankind—*as Thou hast given Him power over all flesh*—for the sake of His church: *that He should give eternal life.* (3.) He received the mediatorial government of the world as a reward before the universe: *Wherefore God also hath highly exalted Him.*

John xii. 31, 32.

John xvii. 2.

Phil. ii. 9.

3. After His resurrection He formally assumed His authority.

(1.) It was on the Mountain of Galilee, to which He summoned His apostles and disciples, and virtually the whole company of believers, that He for the first time announced His absolute authority in human affairs. Above He had said, *All Mine are Thine, and Thine are Mine,* with a wider and deeper meaning; but now He declares, *All power is given unto Me in heaven and in earth:* all power in heaven and earth, in heaven for earth. (2.) This at once decides that the regal office of Christ must not include His government of the universe as the eternal Son. (3.) It prepares us for the doctrine of St. Paul, that the jurisdiction obtained by the Mediator will, after all its designs are subserved in the salvation of the saints and the subjection of His enemies, be surrendered to the Father, and mediatorial authority cease. It began after the Cross, and will therefore end when the redeeming design is fulfilled.

John xvii. 10.

Matt. xxviii. 18.

KINGLY FUNCTION.

II. The final exhibition of the Redeemer's regal office, set forth in the Acts as exercised on earth, in the Apocalypse as exercised in heaven, and in the Epistles theologically described, can only be summarised here. Almost every topic finds its place in the departments of the administration of the gospel and the church.

1. The kingdom of Christ is the Christian church: the kingdom of grace, of which more hereafter.

2. It is the interior life of religion, and belongs to the doctrines of personal salvation under the covenant of grace.

3. It is the government of the world for the sake of the Christian church. *And hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all.* Not only in this passage, but generally throughout the Scriptures, the providential government of this world is regarded as in the hands of Christ for the sake of the Body of a new mankind which He is gathering and sanctifying to Himself. Eph. i. 22, 23.

(1.) Hence the kingly office of Christ is exercised in protecting His people from the world; He is the captain of our salvation: *He hath on His vesture and on His thigh a name written,* KING OF KINGS, AND LORD OF LORDS. Rev. xix. 16.

(2.) It is the Headship of a conquering gospel which must win the world, subjugate Satan, and rescue mankind. Hence when our Lord first announced His authority He added: *Go ye therefore, and teach all nations.* Matt. xxviii. 19.

4. Its last function of mediatorial sway will be the final judgment; when the High Priest shall no longer intercede for the world, nor the Prophet teach mankind, but the King shall *sit upon the throne of His glory, and before Him shall be gathered all nations.* Matt. xxv. 31, 32.

5. While the Mediatorial King shall lay down His authority, the same King, as Head of the Church, shall reign for ever. *And of His kingdom*—as the indwelling of the supreme glory of the Godhead in mankind—*there shall be no end.* Luke i. 33.

V. THE NAMES OF THE REDEEMER.

NAMES OF REDEEMER.

All the elements of the doctrine that has been laid down may be summarised in the names which the Scripture gives to our Lord, as they are supplemented in some cases by theological phraseology. What the names of God are in Theology proper, the names of Christ are in Christology. They teach us all we know of His pretemporal being, of His general Mediatorial relations, whether as the humbled or as the exalted Christ, of His specific Messianic offices, and of His relations to the church in administered

salvation. They have passed in review already, but may be summarised to advantage.

PRETEMPORAL. I. The names of the supra-human, pretemporal Being who became man are twofold: those which belong to God as such, and those which belong to the Second Person in the Godhead.

1. He is GOD absolutely, or the GREAT GOD, GOD blessed for ever. He is JEHOVAH or LORD, the LORD OF GLORY, the FIRST AND THE LAST, the ALMIGHTY, as the Representative both of Shaddai and of Adonai.

2. As the Second Person in the Godhead He is the SON, the SON OF GOD, GOD ONLY-BEGOTTEN, WISDOM, the ANGEL OF JEHOVAH, the WORD OF LIFE, the WORD OF GOD, the WORD, the IMAGE of God, the BRIGHTNESS OF HIS GLORY, the FIRSTBORN before every creature.

3. But with reference to most of these denominations it may be said that, while they are based upon the original dignity of the Son, they are given to Him in His incarnate character. Not one of them but has some indirect reference to the Incarnate estate: this, however, refers rather to the second of these two classes.

THE PERSON INCARNATE. II. The names that belong to the Person of Christ as such are few.

1. Obviously EMMANUEL, *God with us*, leads the way: a name once used symbolically in the Old Testament; in the New so applied as to become personal; yet never adopted after its first proclamation. It is the first in the Gospels, and will in reality be the last, surviving when most others have become historical. Other descriptions of the one Incarnate Person found in the prophets have not been transmitted to the New Testament. Such is the term THE BRANCH. This belongs to our Lord's human
Isa. xi. 1. nature: *And there shall come forth a rod out of the stem of Jesse, and*
Isa. iv. 2. *a Branch shall grow out of his roots.* Also to His Divine: *In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely;* where the human is the fruit of the earth. THE SON is one of those Divine names of the eternal Second Person which connect Him with the incarnate Manifestation: so in the baptismal formula, where it is difficult to

detach the word from its connection with the Incarnate. With special reference to His incarnate person the name SON OF GOD is also sometimes used.

2. One name stands out with peculiar prominence, as derived from our Lord's relation to mankind: THE SON OF MAN. Once occurring in Daniel, it was adopted habitually by our Lord; under peculiar circumstances it was used by Stephen; and then is heard no more. It suggests that instance of the term MAN in reference to Christ where He is called MEDIATOR: the solitary example which permits us to employ that name as describing the Person of our Lord. 1 Tim. ii. 5.

3. None of the terms used in Scripture has been retained in the language of theology to express the union of the two natures in the Person of Christ. The origin of the term GOD-MAN is lost in obscurity: the authorship of Origen is doubtful. In theological language such terms are used as THE INCARNATE, the DIVINE-HUMAN PERSON, the THEANTHROPIC PERSON.

OFFICIAL NAMES.

III. The designations of the Redeemer in His general official relations are of course the most numerous and the most important. They are so many, and based on such various principles, that they require classification.

1. First, those names of our Lord's Divine and eternal nature which have been shown to be used of His Mediatorial Person unite His Person and His work; and may with propriety be applied to His general office.

2. There are some which belong to the times of prophetic preparation, and are not continued in the New Testament: such are the ANGEL OF JEHOVAH, the MESSENGER of the Covenant, and the SERVANT of the Lord. These three should be marked in their unity and gradation: the last of them reappears in the New Testament when Christ is called a MINISTER, and in the words of St. Peter, who speaks of God having raised up in our nature for His Messianic work His SON Jesus, where παῖς is used as in some sense intermediate between Son and servant. Reference may be made to the names, or the cluster of names, given to the coming Redeemer in Isaiah: *And His name shall be called* WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. In earlier times He was predicted as SHILOH, Gen. xlix. 10.

PEACE, which suggests the PRINCE OF PEACE, and *He is our* Eph. ii. 14. PEACE: there is no word more intimately and sacredly bound up with the Lord and His work. And earliest of all we find Him named THE SEED: of the woman, of Abraham, and of David.

3. The names which denote the relation of the Incarnate Son to His work generally occupy the central place in this classification. The largest and broadest is JESUS, from the Hebrew Jehoshua or Joshua, Help of the Lord, or Lord-Saviour: the phrase NAME OF JESUS often occurs in the New Testament. He is the SAVIOUR of all men, from the penalty of original sin; and of those who believe, from all sin, from its guilt, and from its indwelling, that is from sin and from sinfulness. He is the MESSIAH or CHRIST as the Anointed Agent of the Divine will, and the source of the anointing of His people by the Spirit. In both Testaments He is the HOLY ONE, as THE LORD'S ANOINTED. In the execution of all His offices combined He is our REDEEMER from the penalty and power of sin, and from Satan its representative, and the world its sphere; but this name is not generally given to Him in Scripture, though constantly applied to His work. Besides these appellatives, which have become as it were proper names, we find almost every aspect of the benefit of His work providing a name for Him. He is the SALVATION of His people: *Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold,* Isa. lxii. 11. *His reward is with Him, and His work before Him.* He is their SURETY and their LIFE; He is the LORD OUR RIGHTEOUSNESS; He calls Himself the RESURRECTION AND THE LIFE. He is our HOPE. He is the LIGHT of the Gentiles, the GLORY of Israel, the DESIRE of the nations, and the JOY of the whole earth.

HIS SPECIFIC OFFICES.

IV. The specific offices of the Redeemer yield Him a variety of names, each of which describes one aspect of His work, and is inappropriate as applied to the Person of Christ generally. Of course those names only are referred to which are limited to each office, and for the most part only those which are found in Scripture or in the exact reproductions of Scripture. These names are too limited for common application.

PROPHET.

1. The Lord as the Revealer of the Divine will is preeminently the PROPHET. This was one of the earliest prophetical designations; but, when once shown that in Him the fulfilment had come,

the term is no longer applied: it is left to His servants the prophets, whether of the Old or of the New Testament. For the same reason those titles have been disused which were given to our Lord with special reference to His Israelitish mission: such as RABBI, MASTER, TEACHER, MINISTER OF THE CIRCUMCISION. Once, and once only, is He the APOSTLE, that is, the antitype of Moses, as He is the High-priest and antitype of Aaron: the only place in which our Lord is directly connected with these two persons as united. It might have been expected that here He would be termed the Prophet; but the mission of Moses is referred to as the type of the higher mission of Him who said, *As My Father hath sent Me, even so send I you.* It is with reference to His prophetic office that He is THE WISDOM OF GOD, THE LIGHT OF THE WORLD, THE TRUTH: from God, to enlighten men, and perfect human knowledge. There is an emphasis on His being the TRUE LIGHT that enlighteneth every man, as also on His being the Truth, both as its substance and its Teacher.

Heb. iii. 1.

John xx. 21.

2. As the HIGH-PRIEST our Lord has many names. As He is now the only offerer of sacrifice, the offerings of His people being presented by Him, He is the PRIEST absolutely: the great Sacrificer and Intercessor for man. There is no one name that describes Him as the Offerer; but the fact is declared in that Christ *hath given Himself for us an offering.* He is the TEMPLE, the veil rent; and He is the PROPITIATORY or Mercy-seat. But especially He is the Victim; the unity of all victims, though only one gives Him a name: THE LAMB, the preeminence of which is that it continues in heaven, and describes the Incarnate on the throne and receiving the homage of the universe. He is the Intercessor or ADVOCATE for His people. He is the PROPITIATION.

PRIEST.

Eph. v. 2. John ii. 19. Rom. iii. 25.

Rev. v. 13; vii. 17. 1 John ii. 1, 2.

3. In His regal office our Saviour is LORD of all, His highest name; KING OF KINGS AND LORD OF LORDS: all power is of God; and all lower crowns are given to the supreme Authority, and hence His *many crowns.* King absolutely Jesus is not named, save in His own parables; but He is the King's Son. PRINCE He is of peace and of life; but the term PRINCE OF LIFE does not refer to authority so much as to priority and origination: He is the ἀρχηγὸς τῆς ζωῆς. St. Peter calls Him a PRINCE *and a Saviour.* And He is the CAPTAIN of salvation. As Lord He is also JUDGE.

KING.

1 Tim. vi. 15.

Rev. xix. 12.

Acts v. 31.

COMBINATIONS.

V. It is profitable to mark also the combinations of names that are bestowed on the Redeemer. The most obvious is JESUS CHRIST: this does not mean only, as is sometimes said, the personal and the official name; both are official names. The variation in the order is arbitrary. Both Jesus and Christ are found as proper names, and without the article. But when the term Lord is connected with them there is generally some reason in the context. Especially is this the case when the full assemblage of His august names is given Him: mark the predominance of OUR LORD JESUS CHRIST in the first epistles referring to His coming; when He is also called THE LORD absolutely. Once we read: the fellowship of the SON JESUS CHRIST OUR LORD. GOD OUR SAVIOUR and THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST occur only in the pastoral epistle to Titus. St. Jude calls Him THE ONLY WISE GOD OUR SAVIOUR. St. Peter, THE SHEPHERD AND BISHOP of our souls; and he gives the most enlarged formula: OUR LORD AND SAVIOUR JESUS CHRIST. But the Lord Himself most magnifies His own name: *I am* ALPHA AND OMEGA, the BEGINNING AND THE ENDING, *saith the Lord, which* IS *and which* WAS, *and which is* TO COME, the ALMIGHTY. And again: *These things saith* HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID. And again, *These things saith* THE AMEN, THE FAITHFUL and TRUE WITNESS, the BEGINNING OF THE CREATION OF GOD. One of the Elders called Him THE LION OF THE TRIBE OF JUDA, THE ROOT OF DAVID. Once more it is said of Him that *He hath on His vesture and on His thigh a name written,* KING OF KINGS, AND LORD OF LORDS. His last testimony to Himself is: *I am the* ROOT AND THE OFFSPRING OF DAVID, *and the* BRIGHT AND MORNING STAR. The final words of the Bible invoke *the grace of* OUR LORD JESUS CHRIST. But there is a NEW NAME yet to be revealed.

1 Thess. ii. 19; v. 27, 28. 1 Cor. i. 9. Tit. ii. 10, 13. Jude 25. 1 Peter ii. 25. Rev. i. 8. Rev. iii. 7. Rev. iii. 14. Rev. v. 5. Rev. xix. 16. Rev. xxii. 16.

The ancient church has transmitted the sacred name under the letters IHS, Jesus Hominum Salvator, Jesus the Saviour of men. The word ἰχθύς, fish, was also in familiar use: being composed of the capital letters of Ἰησοῦς χριστός, θεοῦ υἱος, σωτήρ. Sometimes the letters INRI stood for Jesus Nazarenus, Rex Judæorum.

VI. There is yet another class of appellatives which refer to our

Lord's relations to His people. These are metaphors, or symbols, or abstract terms expressing qualities personified in Him: not precisely names, they are yet more than mere adjectival descriptions, and are used in the Christian church very much to the advantage of its practical and devotional literature. They are also figures derived from almost every region of the mental, and the moral, and the physical world. As our Lord has many crowns, so has He many names: He is clothed with more appellations, attributes, and proprieties than any other object in the universe. Omitting all those which are His because they are God's, we find in Scripture an endless abundance applied to the Redeemer distinctively. The largest number of these indicate His relations to His church: rather defining that relation than giving Him appellatives. He is the ROCK or FOUNDATION on which the church is built: that is, the underlying primitive foundation on which the foundation of apostles and prophets rests: THE ROCK OF AGES. Hence He is the CHIEF CORNER STONE. Leaving this metaphor, He is to His church the GOOD SHEPHERD, the VINE, its HEAD as it is a corporate body, and for its sake the Head of the universe also. Again, He is THE WAY: in which alone all men have access to God, to life, and to heaven. He is the FRIEND of publicans and sinners; the BRIDEGROOM of His church; the BROTHER of His disciples. Generally, it may be said that every blessing of which He is the source or medium gives Him a name. He is the FOUNTAIN opened, the WATER and the BREAD of life, and the PHYSICIAN of souls. He is the DOOR of access to God and life and heaven. He is ALL to His people, AND IN ALL.[1]

1 Peter ii. 6. Eph. i. 22. Col. ii. 19.

Col. iii. 11.

VII. The practical use of the study of these names is obvious.

1. It is the Divine method of teaching us the doctrines of the economy of redemption; and he who understands the derivation, uses and bearings of the Lord's designations will understand this branch of theology. And this study will tend to give precision to the language of the theologian, especially the preacher. There can be no better theological exercise than the study of evangelical doctrine as based upon the titles of Jesus.

2. No study more surely tends to exalt our Lord. We cannot range in thought over the boundless names of our adorable Master without feeling that there is no place worthy of Him below the

highest, that He is no less than God to our faith and reverence, and devotion and love. He is precious beyond human estimation.

3. The subject suggests also the importance of great caution in the use of the terms that have been adopted by uninspired theology to supplement the Scripture.

4. Lastly, the spirit of reverence must lead us to conform our thoughts and our words concerning Him, whether in devotion or preaching or meditation, to the example of the Scriptures. Those whom He called His friends, and would not call His servants, nevertheless made it their invariable practice to abstain from the language of tenderness. They are His servants, or δουλοί; He is their LORD JESUS CHRIST. And we must follow their example. It is our most blessed selfdenial to suppress the overflowings of human affection towards Him in Whom *we rejoice with joy unspeakable and full of glory.*

V.

THE FINISHED WORK.

From the more comprehensive view of the Saviour's historical work we pass finally to what is the one result of the whole as it respects the salvation of mankind. This is sometimes called the Atonement, sometimes Redemption: the former term derived from the efficient virtue, the latter from the effect of the Saviour's saving act. The Scriptural exhibition of this subject may be given as follows:—The Finished Work, as it respects the Mediator Himself, in His relation to mankind, is His Divine-human Obedience regarded as an expiatory Sacrifice: the Atonement proper. Then it may be studied in its results. First, as it respects God, it is the supreme manifestation of His attributes. Secondly, as it respects God and Man, it is the Reconciliation; which involves two truths, or rather one truth under two aspects: the propitiation of the Divine displeasure

against the world is declared; and therefore the sin of the world is no longer a bar to acceptance. Thirdly, as it respects man, this may be viewed as Redemption: universal as to the race, limited in its process and consummation to those who believe. Those general propositions express the revelations of Scripture in Scriptural terms. Their modifications in historical theology must be considered afterwards and in strict subordination.

The term FINISHED ATONEMENT must be understood to be used here with a twofold design. First, it is intended to mark the compendious result or summary of the work of Christ in all His offices: almost every element of the doctrine of the Atonement has been introduced in the previous section; but here the issue of all is set forth in its final statement. Secondly, it gives emphasis to the fact that the work of Christ is here viewed objectively, as the atonement for mankind; it is the accomplished redemption as apart from the application of it, the basis and foundation of all. Thirdly, this meaning must be kept distinct from that which refers the finished work of Christ to the secured salvation of the Elect, laying the emphasis on its being finished FOR THEM once for all and for ever.

I. THE VICARIOUS OBLATION.

Our Saviour's sacrifice on the cross finished a perfect obedience which He offered in His Divine-human person. This was His own obedience, and therefore of infinite value or merit; but it was vicarious and its benefit belongs to our race. As availing for man, by the appointment of God, it is, on the one hand, a satisfaction of the claims of His justice upon mankind, or an expiation of the punishment due to the guilt of human sin; and, on the other, such a propitiation of the Divine displeasure as changes it into or shows its consistency with infinite goodwill.

I. CHRIST'S ATONEMENT.

Viewed as His own, the expiatory work of Christ was a perfect Obedience and a perfect Sacrifice to the Will of the Father imposed upon Him. The two terms may be regarded in their difference and in their unity as constituting the act of the atonement. The virtue or merit of it depends on three other truths: it was not due for Himself; it had the virtue of charity for man; and that virtue was Divine.

THE ACT.

I. It was an OBEDIENCE unto death; and it was the SACRIFICE of His life in perfect obedience: *Lo, I come . . . . to do Thy will, O God!* in which words the Lord's one oblation is referred to, as displacing all others.

Heb. x. 7.

OBEDIENCE OR SACRIFICE.

1. Thus either of these words expresses the quality and character of the atoning act. It was a great OBEDIENCE, in the perfect submission of His will to the will of the Father, which required the surrender of His life as the penalty of sin: all was summed up in that one word. He undertook the service of man's redemption as laid upon Him, and He accomplished it to the suffering of the infinite wrath of His Father against sin: He *became obedient unto death, even the death of the cross. As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.* Here the whole work of atonement is a counterbalancing obedience. But it was also a passive endurance of a lot imposed upon Him from the moment of His assumption of our nature; and this is expressed by the word SACRIFICE. It is true that He offered the sacrifice of Himself; but the whole series and detail of His humiliations, sorrows, and derelictions came upon Him as it were from without: from the mysterious pressure of sin without guilt, from the enmity of the world and of Satan, from the visitation of the Father. His whole incarnate existence on earth was a meek endurance: *Ought not Christ to have suffered these things? Thus it is written!*

Phil. ii. 8.

Rom. v. 19.

Luke xxiv. 26, 46.

OBEDIENCE AND SACRIFICE.

2. Their difference, however, must also be marked; though now only in relation to Christ Himself. The Obedience regards the

whole work of Christ as an active fulfilment of righteousness, passing through all stages to its consummation in death. As the appointed Representative of mankind he had an atoning work to do, which included, and also exceeded, the ordinary duty of human nature. He learned it and accomplished it by suffering; and the perfection of His obedience, tested and approved in extreme temptation, was the active side of His atonement: the negativing sin itself in His own Person, representing mankind. But the very same deeds and sorrows which undid the sin of humanity were a suffering endurance of the penalty of sin; this was the passive side of His atonement: the tribute of expiatory satisfaction to the justice of the Lawgiver. The mystery and perfection of our Saviour's Atoning Act was this, that, as vicarious, it at one and the same moment made both the sin and the penalty as though they were not.

THE VIRTUE.

II. The virtue or merit of the perfect oblation is of great importance, as the link which connects it with us. Neither of these words is used in Scripture, which, however, always assumes and implies the inconceivable price at which are to be valued both the Person and the work of the Redeemer.

NOT FOR HIMSELF.

1. Nothing that belongs to the incarnate history of Jesus was for Himself. He was not man for His own sake: His alliance with our race would not have been by incarnation and birth into its dying lineage had He joined us for His own glory. He became man that He might give us what He needed not for Himself. Virtue there would have been, but not merit, in the sorrows of one who expiated his own sin, and in that sense was made perfect by suffering. St. Peter gives the perfect expression: *Christ also hath once suffered for sins, the Just for the unjust.* Almost every leading exhibition of the atonement in Scripture makes the sinlessness of the Redeemer prominent; and this implies that His passion was voluntary and for others. Nowhere is the active righteousness regarded as obligatory on Christ: He descended to a kind of obedience which was no necessity of His being. Hence both as a Sacrifice and as an Obedience the Lord's work was for us: meritorious as not required for Himself.

1 Pet. iii. 18.

HUMAN.

2. The atoning work itself was a manifestation of perfect charity viewed as offered by a Man. Could we suppose our Lord's

obedience and sacrifice presented by a member of our race untainted by sin, it would have been reckoned to such a person as something most precious in the sight of Heaven: combining supreme love to God and supreme charity to man in the highest perfection of both. Now we must so view it, as our own oblation. Man was in Christ reconciling God to himself by the most precious burnt-offering. We are Christ's, and Christ is ours. The Redeemer was not His own but our possession. He gave Himself TO us before He gave Himself FOR us. When He obeyed unto a sacrificial death we undid our sin by a perfect obedience, and at the same time gave our life and our all as a penalty for our sin. Christ was our Sin-offering and Burnt-offering in one: in Him we give our life to justice, and present our expiated life anew to God.

DIVINE. 3. But the virtue, value, and merit of the atonement must be measured by the value of His Person who is at once the offering and the offerer. It is an unreal abstraction that we consider when we speak of the Great Oblation being offered by man. But it becomes a most blessed concrete reality when we regard it as

1 Tim. ii. 6. offered by the God-man, *who gave Himself*. As God He gave His human life, but more than that: He gave the value of His Divine Sonship with it. As man He freely presented Himself in obedience to the Father; but it was the Eternal Spirit of His Divinity that gave Him the strength to make the offering, and its value when made. This is the secret of our Saviour's merit: it is only the human word for the Divine complacency in the submission of His

Matt. xvii. 5. Son. *This is My Beloved Son, in whom I am well pleased.* The meaning here is, that on this Man, or Representative of Man, God can look with more than the original satisfaction with which He regarded Adam. He saw His beloved Son made man; and, when He uttered His complacency, it was over the whole work and passion of Christ, which was anticipated as finished.

II. THE VICARIOUS EXPIATION AND PROPITIATION.

As the atonement avails for the human race, and is therefore ours, it must be viewed as a vicarious satisfaction of the claims of Divine justice or expiation of the guilt of sin, and propitiation of the Divine favour.

VICARIOUS.

I. The term Vicarious, as expressing the Redeemer's relation to mankind, is not in Scripture; nor is Substitution, the noun corresponding to it. But the idea of a strictly vicarious representation lies at the root of all. An absolute substitution of the Saviour's obedience or sacrifice in the place of the suffering and obedience of His people is not taught in Scripture. The substitionary idea is in their case qualified by that of representation on the one hand, and the mystical fellowship of His saints on the other.

FOR THE RACE.

1. The purely vicarious quality of our Saviour's work refers only to the world or the race. Christ in His Person is the Son of man; and, as the new Adam, the Head and Summary of mankind, entirely vicarious. All that He is and does and suffers He is and does and suffers for us all. Adam represented us all, who were not save in him; our Lord represented us all, who were not save in Him. Before men existed He assumed a universal relation to them, and that must have been strictly vicarious. The preposition *ἀντί*, instead of, is used by our Lord: *And to give His life a ransom for many;* *ὑπέρ* by St. Paul: *If one died for all, then were all dead,* or, rather, *all died;* both, united and strengthened, are used by him again at the close of his teaching, in a sentence which condenses more of the substance of the doctrine than other other: *For there is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time:* *ἀντίλυτρον ὑπὲρ πάντων,* both the word and the construction being unique in Greek literature. The vicariousness is stamped deeply here; and in this its most forcible expression in the New Testament the vicarious universality is stated in three ways: the Person is *Man,* for men; He is a ransom *for all;* and the context admits no limitation, as the intercession was demanded *for all men,* and of God who *will have all men to be saved.*

Matt. xx. 28. 2 Cor. v. 14. 1 Tim. ii. 5, 6.

II. Our Lord's vicarious relation to His people is modified by the two ideas of representation and the mystical union.

REPRESENTATION.

1. The former is current in the New Testament, which invariably represents Jesus as standing at the head of a fellowship of men for whose sake He has done and suffered all, that through His atoning mediation they might have access and hope. The

doctrine is not that a penalty has been endured by Christ instead of His people; that He has occupied their legal place and borne their legal responsibility; and therefore that they are for ever discharged. It is rather that a penalty has been endured by Him instead of the race; and that He, having the virtue of His atonement as the strength of His plea, represents every one who comes to God through Him. The propitiation offered for all men, and accepted, becomes effectual only for him who embraces it by faith: Rom. iii. 25. *To be a propitiation through faith in His blood.* So also Christ Heb. ix. 24. appears *in the presence of God for us*, or on our behalf. His sacrificial obedience is not vicarious in the sense of discharging all its beneficiaries from obligation to do and suffer; for it was offered for the world, and they may perish for whom Christ died.

UNION WITH HIM. 2. The union of the believer with Christ gives another qualification to the vicarious idea. Substitution pure and simple is inconsistent with the thought that the virtue of the atonement is in any way dependent on vital union by faith. But nothing is more certain than that the atonement is valid only for those who are mystically united with Christ in His death and resurrection. Gal. ii. 20. St. Paul says, not for himself only but for every believer, *I am crucified with Christ . . . who loved me, and gave Himself for me.* And he habitually speaks of fellowship with Christ in His death and resurrection, as making the general atonement the individual possession. Now this union with Christ by faith does not mean, on the one hand, that the believer must add anything to the expiation of Christ: that is a perversion which has been forced on the doctrine. But, on the other, it precludes the possibility of such a vicarious substitution as makes the atoning work of Christ absolutely independent. The propitiation in His blood is through faith; and this faith, uniting the soul to Christ, qualifies without impairing the vicarious character of the atonement.

SATISFACTION AND EXPIATION; ATONEMENT AND PROPITIATION.

One word in the Greek of the New Testament, which alone contains the full doctrine of atonement, expresses the two ideas which in English are expressed by expiation and propitiation. With the former must be connected the theological term satisfaction; with the latter the theological term atonement.

I. SATISFACTION and EXPIATION are united. The former is in the court of law what the latter is in the temple. Reparation is made to the honour of the Lawgiver and the claims of the law in the suffering of Christ: and that is satisfaction. The atoning blood and life of the victim covers the guilty soul so that its sin is not visited for punishment: and that is expiation.

SATISFACTION TO LOVE, TO LAW.

1. SATISFACTION may be referred to the Divine Lawgiver. Then it is twofold: it is the satisfaction of His unutterable love which provides the atonement; and it is the satisfaction of His eternal holiness which must be a consuming fire to sin. Referred to the law, it is purely the endurance of its sentence or sanction, without which law is not law: this latter is the common theological meaning, but the former ought not to be forgotten.

EXPIATION.

2. EXPIATION may be referred to the death and life of the victim: a victim there must be; for this word, whether in heathenism or in revelation, belongs to temple ritual. Heathen expiations regarded only the blood and the vicarious death, which the guilty conscience of mankind has always vainly presented to appease the deities. Revealed expiation regards the life as in the blood: having always in view that sacrificial death which was offered by a Living Sacrifice. In one and the same symbol the death was suffered, the blood being sprinkled in token that death had been suffered, and also the spotless life of the victim interposed between justice and the sinner.

II. ATONEMENT and PROPITIATION are united. The former is, like satisfaction, rather a legal term, signifying the restoring of a pacified relation. The latter is appropriate to the worship of the temple: signifying the allaying of the Divine holy displeasure by Christ's intervention, especially by His intercession, and the bringing His favour near: hence propitiation, from "prope," near.

ATONEMENT.

1. ATONEMENT, like satisfaction, may be said in this sense to be a theological and not a Biblical term: at least not a New-Testament term. It signifies the Divine virtue of that mediatorial work which reconciles in God Himself love and holiness, justice and mercy: in God Himself, before the Reconciliation is exhibited in the world. Of the distinction between this atonement eternally in God and Reconciliation in the world of time we must speak again.

PROPITIATION.

2. PROPITIATION is the current word in our New Testament and the nobler form of expiation. As it respects the holy wrath of God, it is appeased, or rather turned away; and as it respects the favour and good pleasure of God, it is drawn and attracted to the sinner. The God of holiness can deal with the offender in lovingkindness, notwithstanding the fact of his sin. God is propitiated or brought nigh; and this is the Atonement.

III. There are two Greek terms, or families of terms, on which hang the details of the doctrine just laid down: ἱλασμός and καταλλαγή are their representatives. The relations of these are clear and distinct in the original Scriptures; but they are confused in our translation.

1. With regard to the former, there are three words in the New Testament. Christ is the ἱλασμός: the virtue of the propitiation and the Propitiator: *He is the propitiation for our sins.* Christ is also the ἱλαστήριον, the capporeth, or mercy-seat, according to the use of the word in the Septuagint: *Whom God hath set forth to be a propitiation,* that is, as a mercy-seat, between Himself and sinners. As the High-priest He is said ἱλασκέσθαι: that is, to expiate sin, though the English translation hides this meaning: *To make reconciliation for the sins of the people.*

1 John ii. 2.

Rom. iii. 25.

Heb. ii. 17.

2. With regard to the latter, it is the word which is translated in the English version both by atonement and by reconciliation: the latter, however, is its strict meaning; or atonement, if this word retains its original sense at-one-ment. The word καταλλαγή signifies the result of the atonement: the new relation in which the world stands to God, He being no longer an ἀντίδικος, and the world being no more an object of wrath. The context in the two passages where the verb is used shows that God is the antagonist. To this we must return.

3. Both these verbs have God for the subject and not for the object. God reconciles the world to Himself; it is not said that He is reconciled: this simply gives expression to the great truth that the whole provision for the reestablishment of peace is of God. He is reconciled to man, but in Christ who is God: He therefore is the Reconciler while He is the Reconciled. So also the word expiate refers to an act of God: it is not said that He is propitiated, but that He propitiates Himself by expiating the sin.

4. Hence in the passage *We also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement*, it ought to be *the Reconciliation*. And in the other passage, *a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people*, it ought to be *to make atonement*. Thus the terms atonement and reconciliation should change place in these passages. Rom. v. 11. Heb. ii. 17.

II. THE ATONEMENT IN ITS RESULT.

RESULT OF ATONEMENT.

Having viewed the atonement as presented by Christ, by its virtue or merit expiating sin and satisfying the claims of Divine justice, we must now regard it in its effect as an accomplished act. The result of the one offering is represented in Scripture in its relation to God, to God and man, and to man. As to God, it is the full manifestation of His glory; as to God and man, it is the Reconciliation; as to man more particularly, it is Redemption.

I. AS TO GOD: THE DIVINE GLORY IN REDEMPTION.

AS TO GOD.

In the finished work of Christ the name, attributes and government of God are most fully exhibited and glorified. The triune Name is made known; the Love and Righteousness of God have their best manifestation, as the expression of the Divine will; and the Moral Government of the Supreme is vindicated.

HIS NAME.

I. The Name of the Triune God is made known and therefore glorified in the finished work of Christ. The revelation of the Trinity is bound up with the revelation of the redemption. The Son, speaking to the Father in a prayer which regards the atonement as accomplished, says: *I have glorified Thee on the earth; I have manifested Thy name.* Before He had said: *Father, glorify Thy name;* when the response was given: *I have both glorified it, and will glorify it again.* His own name, as the Son, is also glorified: *Now is the Son of man glorified, and God is glorified in Him.* John xvii. 4, 6. John xii. 28. John xiii. 31.

The Divine Spirit is the Revealer both of the Father and the Son; and on the day of Pentecost the eternal mystery of the Triune God was fully made known: God reserved His profoundest Name for the Finished Atonement.

ATTRIBUTES.

II. The attributes of God are glorified both singly and unitedly, and in a transcendent manner, by the atoning work of Christ. This indeed is included in the meaning of the Scriptures which speak of the Name of God being glorified in His Son. His name is not only His Triune Name, but the assemblage of His attributes. Throughout the Old Testament and the New the several perfections of God are connected with the redeeming work of Christ.

1. Love here has the preeminence. Never is the love of God, absolutely, connected with the works of creation, or the general dispensations of Providence: it is reserved for the Atonement. With reference to this the moral nature of God is summed up as

1 John iv. 8, 10.

love: GOD IS LOVE. *Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.*

2. Holiness is exhibited even more conspicuously than love, so far as concerns the process of redemption: love is supreme in the

James ii. 13.

origination, and will be supreme at the end—for *mercy rejoiceth against judgment*, not over it, but over against it—but in the actual atoning work the justice of holiness, demanding the punishment of sin, is displayed in the awe of its sacred severity.

3. But it is the glory of all the attributes that the work of Christ exhibits. Wisdom, faithfulness, and whatever we include in Divine Perfections are seen in Christ, who both in His active and in His passive righteousness reveals all that is in God. Men, in fact, know God only as a God of redemption; nor will they ever otherwise know Him. Hence every Doxology in Revelation derives its strength and fervour from the atonement.

VINDICATION OF DIVINE RIGHTEOUSNESS.

III. The righteousness of the Supreme Governor of the Universe is perfectly vindicated by the atonement. This effect of the work of Christ is much dwelt upon by St. Paul; and is perhaps the most obvious and comprehensible view of it which can be taken. It gives its colouring to a large portion of the New-Testament phraseology; especially, however, to the discourses and the epistles of that apostle.

1. There are three views of the atonement in Scripture. It is

regarded as transacted in the Divine mind; it is exhibited as a proof of God's love to move the hearts of men with hatred of sin, and love of holiness and desire to be saved; and, lastly, it is set forth as an expedient for upholding the dignity of the Ruler of the universe and Administrator of law. These three are combined in the Scriptures: neither is dwelt upon apart from the rest. The perfect doctrine includes them all. Every error springs from the exaggeration of one element at the expense of the others.

2. St. Paul, in the epistle which treats most fully of the universal moral government of God, thus makes the last of the three emphatic, while including the former. The gospel method of saving and making men righteous is called the *Righteousness of God.* It is said *to declare His righteousness for the remission of sins that are past, through the forbearance of God:* that is, to make His righteousness consistent with the *passing over or pretermission,* διὰ τὴν πάρεσιν, *of sins in past ages.* This for the Past. *To declare, I say, at this time His righteousness; that He might be just, and the Justifier of him which believeth in Jesus:* that is, to enable Him to treat a sinner as a righteous man, and yet be just. This for the Present. Afterwards, with reference to this same gospel system, we read: *Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness;* that is, the atonement ensures the honour of the law after forgiveness. This for the Future. The leading characteristic of this passage is the vindication of God's rectoral character: the protection of law in the presence of the universe. Here is the truth of what is sometimes called the Grotian or Governmental theory. But the words *justified freely through His grace,* grace displayed in the atonement as affectingly appealing to man, are the foundation of what is sometimes called the theory of Moral Influence. And the unique expression which makes the Redeemer the Propitiatory or Mercy-seat—*to be a propitiation in His blood through faith*—makes it most sure that there was a necessity for the atonement in the Divine Nature. This links St. Paul's with St. John's testimony in his first epistle. There the ascendency is given to Love; but this only renders more impressive the necessity of the atoning satisfaction. *Herein is* LOVE, *not that we loved God, but that He loved us, and sent His Son to be the* PROPITIATION.

Rom. iii. 21—26.

Rom. vi. 17, 18.

1 John iv. 10.

AS TO GOD AND MAN.

II. AS TO GOD AND MAN: THE RECONCILIATION.

The New-Testament term Reconciliation—or, as it sometimes occurs, Atonement—defines the Finished work as having effected and exhibited the restoration of fellowship between God and man. The change of relation is mutual: God lays aside His displeasure against mankind, being propitiated by the intervention of His Son; and all men, through the ministry of the Reconciliation, are invited to enter into a state of acceptance with God, laying aside their enmity. The former belongs to the work of Christ as accomplished on earth; the latter belongs to the same work as carried on in heaven, in the provision made for individual acceptance. The reconciliation, therefore, is accomplished in two senses: first, the Supreme Judge is reconciled to the race absolutely; secondly, provision is made for the reconciliation of all men individually to Him.

GOD THE RECONCILER AND THE RECONCILED.

I. God is the Reconciler in the atonement, inasmuch as He provides the sacrifice which propitiates Himself. But this does not exclude His being the Reconciled: indeed, so far as concerns the great change wrought by the Sacrifice of Christ, He only is reconciled. The removal of the enmity in the sinner follows the atonement, and is its secondary effect. Here there are two opposite errors to be guarded against.

1. The Scripture does not encourage the thought that the sacrificial obedience of Christ reconciled God, previously hostile, to man. Nor that the atonement offered on the cross wrought any change in the mind of God towards man. The purpose of redemption was an eternal purpose: change must be wrought in time. Our Lord was sent to declare a reconciliation with sinning human nature which preceded sin, and was no other than the reconciliation of the mercy of love and the justice of holiness in the Divine nature itself through the mystery of the incarnation in the Triune essence. This is always and consistently declared in

Scripture, which makes the method of reconciliation simply a product of the Divine mind. His purpose, His righteousness, His love are severally regarded as the originating principle. But always the overture and act of reconciliation is from Him.

2. The other error is that of those who insist that the only reconciliation is of God to man. It is a very superficial view that leads to this assertion: the opposite would be nearer the truth. God yields His righteous claims. The only sentences that contain the Reconciliation speak in their context of a Divine wrath. In the great Corinthian passage we read *not imputing their trespasses unto them.* And we may fairly collate the Lord's word, *first be reconciled to thy brother*, which is a strict parallel: it is the offended brother who is really reconciled. So also with the Philistines and David: *Wherewith should he reconcile himself unto his master?* it was the master and not David that was to be reconciled. God was reconciled, however, before Christ came: He only brought the reconciliation, which we receive. There was in heaven an Atonement before the Atonement.

2 Cor. v. 19. Matt. v. 24. 1 Sam. xxix. 4.

II. The Reconciliation is a change of relation between God and mankind, or the human race, or the nature of man. It is true that the language of inspiration does not use these abstract terms; but it says that *God was in Christ reconciling the world unto Himself:* where ἦν καταλλάσσων, combining past and present, indicates that God in Christ was and is always accomplishing a purpose of reconciliation: the eternal purpose was accomplished in Christ on the Cross; it is always in course of accomplishment. In the full interpretation of this passage we may give two meanings to the term World.

THE RECONCILED WORLD.

2 Cor. v. 19.

1. The entire world of mankind God reconciles to Himself, inasmuch as He proclaims that new relation of peace which prevails in His government of a sinful race. *By whom we have now received the atonement*, or *the reconciliation:* the reconciliation here is simply equivalent to the grace of redemption; it gives its name to the work of Christ, just as the words Grace and Gospel give it their names. As the world has received a Saviour or Deliverer, and the Gospel is preached to the world, so the human race has the benefit of the reconciliation. Hence the gospel is called the ministry of the reconciliation. God is administering, through

Rom. v. 11.

the stewards of this mystery, a system or economy of reconciliation. The preachers of the gospel announce to mankind a general
Col. i. 19, 20. declaration of God's peace with the world. *For it pleased the Father that in Him should all fulness dwell; And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself:* whatever may be the precise reconciliation between the spiritual world and man, and between both united and God, it is evident that the atonement is here a ground of amnesty in the
Eph. ii. 14—18. Divine government universal. So it is in a parallel place: *For He is our Peace . . . that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:* what enmity He slew is explained by the reconciliation *unto God.*

2. There is another sense in which the world of mankind is restored to God in Christ: the human race is really represented by that part of it which lives spiritually in Christ Jesus. While the race in its unity is, notwithstanding sin, placed in a relation of peace with God, that peace, with regard to the world as such, is only the provision and possibility of peace. And yet God has saved mankind; or rather mankind is restored to fellowship with Him and to that communion which was so soon suspended in Paradise. The solution is, that those who refuse the great Reconciliation are cast out as not belonging to mankind. The Body is the church, and Christ is its Head: that body is the new and reconciled humanity. Hence the blood of His cross is said to have been the medium by which the good pleasure of the Father has restored all His banished ones to Himself: those who remain outcasts, after the atonement, being not reckoned as among the living. We cannot be sure that the lost spirits have rejected the atonement or any of its benefits. But St. Paul tells us that the fruit of the atonement is an accomplished reconciliation, in which God is well pleased, and which is not marred by the reprobation
Col. i. 20. of the lost. *By Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.*

PERSONAL RECONCILIATION.

III. The Reconciliation established between God and man by the work of Christ is the basis for the personal acceptance of the believer into the peace of God. *He is our Peace,* St. Paul says, just as He is our Saviour, our Lord, our Head. And those who *receive the atonement*—that is, who do not reject the reconciliation—

have *peace with God through our Lord Jesus Christ.* The preachers of the gospel announce the word concerning reconciliation, and beseech men in Christ's stead: *Be ye reconciled to God.* St. Paul says the same thing in another way: *And came and preached peace;* after that description of the atonement already quoted, which speaks of His having *slain the enmity* on the cross. When the Reconciliation is received in penitent faith it becomes the state and life of righteousness; and a new order of terms is introduced with which the next Section will make us familiar.

Rom. v. 1, 11.
2 Cor. v. 18—20.
Eph. ii 16, 17.

III. AS TO MAN: REDEMPTION.

AS TO MAN: REDEMPTION.

The term which is most often used, used in the widest variety of applications, and most impressively connected with man as the beneficiary of the atonement, is Redemption. This exhibits the work of Christ as the laying down of a ransom-price for the legitimate and effectual deliverance of mankind from the bondage of the law of sin. Like the reconciliation, redemption is objective and subjective: objectively, the race is redeemed; and provision is made for the subjective deliverance of man from the sentence of the law, and the power of sin, and all the consequences of transgression. Hence redemption is both universal and partial or limited.

Redemption once for all effected on the cross, and redemption now in process, are described by the same terms. Those terms may be arranged in four classes: first, those in which the λύτρον, or ransom-price, is included; secondly, those which mean purchase generally, such as ἀγοράζειν; thirdly, those which imply only release, as from λύειν; and, lastly, those which indicate the notion of forcible rescue, ῥύεσθαι. Sometimes the distinction is expressed as redemption by price and redemption by power; but we must be on our guard against too sharply distinguishing these two, whether in the Lord's external work or in the believer's internal experience of it. We must now limit ourselves to the objective

atonement mainly; though it will be impossible altogether to exclude the application of it, that will come more appropriately under the Administration of Redemption.

Redemption is the deliverance of mankind from bondage. We must here answer five questions. What is the bondage from which the race is redeemed? What is the price paid down for that redemption? To whom and by whom is it offered? For whom is it effectual? What are the general results of that redemption?

FROM WHAT.

I. Mankind, as the object of redemption, is ransomed from captivity to sin, primarily; subordinately, from captivity to Satan and to death.

1. Sin holds man in bondage as a condemnation and as a power. (1.) The condemnation is the *curse of the law.* As *the strength of sin is the law,* so the strength of the law is sin. (2.) Sin is an internal power in human nature: enslaving the will, and affections, and mind. (3.) The atonement has redeemed man from the curse of the law, and from the absolute and eternal surrender to the power of evil.

2. Satan and death are subordinate but real representatives of the power of sin: subordinate; for they are only ministers of sin, and without them the empire of sin might remain. (1.) Satan is the executioner of the Divine sentence, and the prince of all evil: in the former relation he represents the condemnation of the law; in the latter the interior bondage to sin. (2.) Death also, as a sentence of severance from God, holds man in bondage only as another form of the curse of the law. As temporal death, it is, like him who has the power of death, a ruler under sin. (3.) From these, the subordinates and representatives of sin, the great redemption has provided to set man free. All is said in that great paragraph of which the following are the leading words: Heb. ii. 9—17. *That He by the grace of God should taste death for every man,* and *to make reconciliation for the sins of the people:* these are the beginning and end, the expiatory death. *That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage:* Satan is brought to nought, and death is no terror when sin is gone.

THE PRICE.

II. The λύτρον, or ransom-price paid down, is the blood, or the life, or the Self of Christ; and it is important to ask how this is connected with man's deliverance.

1. The term in classical Greek, and in the Septuagint, is in the plural, meaning the money paid down for ransom of a captive: for an obvious reason it is in the singular when applied to Christ. (1.) The Lord's words give the only instance of its use as a noun: LIFE. *The Son of Man came not to be ministered unto, but to minister, and* Matt. xx. 28. *to give His life a ransom for many,* τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. It could not be interpreted by those who heard it otherwise than as the λύτρα περὶ ψυχῆς of the Septuagint: *Ye shall* Numb. xxxv. 31. *take no satisfaction for the life.* But Christ's LIFE was a satisfaction for all offenders. (2.) St. Paul speaks of the BLOOD of BLOOD. Christ as the ransom-price, turning the noun into a verb: *Pur-* Acts xx. 28. *chased with His own blood.* These words St. Paul varied to the same Ephesian elders: *in whom we have redemption through His* Eph. i. 7. *blood.* So St. Peter: *but with the precious blood of Christ.* And 1 Pet. i. 18, 19. St. John: *Thou hast redeemed us to God by Thy blood.* (3.) The Rev. v. 9. last testimony of St. Paul gives a third term, *Who gave Himself a ransom for all:* HIMSELF, His Divine-human Person, as in St. John HIMSELF. *He is the Propitiation.* He lays down His life, which is in His 1 John ii. 2. blood, but the life of the God-man, both as dead and as ever living, in the stead of His people.

2. The precise connection between the Ransom-price and man's salvation is variously exhibited in Scripture. Generally, there can be no doubt that the words are figurative, and cannot altogether express the nature of that great deliverance which they refer to. The redemptional terms, like the ceremonial system, *serve unto the example and shadow of heavenly things.* They express Heb. viii. 5. the great deliverance generally, but in a variety of ways: as ransom of a captive, payment of a debt, dissolution of a power, rescue from an enemy, disenthralment from systems of error and vain conversation, and in other ways. But it would be wrong to say that the language is only figurative. It expresses a most important double truth, each side of which rests upon the infinite value of the price paid down: first, the negative rescue from wrath; secondly, the positive recovery into the hands of God in Christ.

(1.) The ransom-price is satisfaction of the claims of Divine justice, and redemption is release provided for the race. Christ took the place of the captive: being made *sin for us* and *a curse for us.* Hence the ideas of ransom and atonement melt into one. So in the Old Testament the λύτρον is ἐξίλασμα. Mark in the New Testament two passages in which they blend. *Through the redemption that is in Christ Jesus:* Whom God *hath set forth to be a propitiation.* This is St. Paul's, with which may be compared, *In whom we have redemption through His blood, even the forgiveness of sins.* And St. Peter's: *Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.* Compare with this in the epistle to the Hebrews: *By His own blood He entered in once into the holy place, having obtained eternal redemption for us.*

2 Cor. v. 21. Gal. iii. 13. Ps. xlix. 8, Sept. Rom. iii. 24, 25. Col. i. 14. 1 Pet. i. 18, 19. Heb. ix. 12.

(2.) The Redeemer in the Christian doctrine of redemption recovers for Himself what He rescues. This is the transcendent peculiarity of the idea. Christ does not ransom us in such a sense as to release and let us go simply: He ransoms us back into His own rights over us as God. Hence generally the connection between the sacrificial and the regal office. *As Thou hast given Him power over all flesh.* He *died and rose and revived that He might be Lord both of the dead and living.* Hence, more particularly, the redemption is the restoration to man of the Holy Spirit, His forfeited inheritance as created for communion with God. Our Saviour is the Goel-Redeemer of the Old Testament. He buys back our inheritance, positively, as well as releases us from bondage, negatively. The two are in St. Paul's sentence: *Being made a curse for us . . . that we might receive the promise of the Spirit through faith.* But this revolves back into the old and familiar two-one blessing of the Christian covenant. Redemption provides for the release from condemnation; and redemption secures a renewing Spirit.

John xvii. 2. Rom. xiv. 9. Gal. iii. 13, 14.

VARIOUS TERMS.

(3.) Hence, the word redemption as exhibiting the effect of the atonement is not limited strictly to release from captivity and restoration to lost privileges. The general idea of the λύτρον sometimes recedes, and a class of terms is used which signify rescue, or deliverance, or payment of a debt, or cancelling of a bond. It should be remembered, however, that these have refer-

ence rather to the administration of redemption than to redemption itself. As to our Saviour's own redeeming work, once for all accomplished, it is always the laying down a price for the ransom of the world. One passage is sometimes referred to as indicating that our Lord cancelled a debt and suspended it to His cross: a view which the Scripture does not encourage. St. Paul is speaking of the annihilation by Christ of the documents of the covenant that sundered the Jew and the Gentile: *Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.* Col. ii. 14.

III. This has anticipated the third question; or virtually answered it: To whom and by whom was the ransom offered? TO WHOM PAID.

1. The redemption of mankind is altogether a Divine transaction, in its origin, in its method, and in its results. (1.) In its origin. The mystery of redemption was hid in God before it was disclosed to man; the Love of the Triune God is its source, the Justice of the Triune God is its necessity, and the Wisdom of the Triune God is its law. (2.) In its method. The work of our accomplished redemption is altogether wrought of God: but of God in the mediatorial revelation of the Trinity. What behind the veil which hides the Triune is one, to us appears three-one. The Father is God who sends His Son; the Son is God who takes our nature that in it He may redeem us; the Holy Ghost is God, who orders the process of redemption from alpha to omega.

2. In its result. The acceptance of the ransom-price of mankind is the accomplishment of a Divine Purpose, which needed nothing out of God for its attainment, and by nothing out of God could be frustrated. It was a Divine act, and the Divine Will needs no help or concurrence, no Power could thwart or arrest it till consent given; hence God is the Author of a necessary salvation, an ETERNAL REDEMPTION. Heb. ix. 12.

3. In the light of this truth very many errors are detected and vanish.

(1.) There is no discord in the Divine nature, no conflicting interests between the Persons of the Holy Trinity. (2.) Satan has no necessary part in the transaction. From the beginning down to Bernard a strange notion of Satan's rights disturbed theology, which vanished when the atonement was studied as it

were first in the Divine nature. (3.) Nestorianism, and every modern phase of it which makes the redemption of man's nature in Christ an experiment, has no place. (4.) Every theory that opposes or perverts the freeness of God's grace is without support. There are two, which include all. No human merit can have place. There can be no grace apart from redemption. Grace and Redemption have the same eternal foundations.

UNIVERSAL.

IV. The Price was paid down for all men. Redemption is UNIVERSAL; or general, as distinguished from the special redemption of the individual.

1. This is à priori the anticipation of reason. (1) Man is one, whether in ruin or recovery; (2) the God of mankind must needs be a God of philanthropy and love the race; and (3) the object of the redeeming intervention of such a Being as the God-man cannot be reasonably limited.

2. The testimonies concerning Christ confirm this. He is the *Last Adam* and the *Second Man;* and the only time He spoke of His soul as a ransom He called Himself the *Son of Man.* Where it is said that, *to deliver them who through fear of death were all their lifetime subject to bondage, He took on Him the seed of Abraham,* this is opposed to *angels* in the same verse, and in a preceding verse explained by *flesh and blood.*

1 Cor. xv. 45—47. Matt. xx. 28. Heb. ii. 15, 16.

3. The positive assertions of Scripture are few, but very forcible. (1.) Directly, it is said that He is *the Saviour of all men . . . a ransom for all.* We read *that He by the grace of God should taste death for every man,* ὑπερ παντός. *Behold the Lamb of God which taketh away the sin of the world:* αἴρει, *taketh away,* is half expiatory half redemptional, but altogether universal. (2.) Indirectly, many passages require this as inference. *Even denying the Lord that bought them, and bring upon themselves swift destruction:* parallel with St. Paul's *Destroy not him with thy meat for whom Christ died,* but still more evidently bringing in the substitutionary price. Other illustrations are so numerous that they cannot be quoted in full, and need no specimens: such as all the declarations of God's love to the world, all the general proclamations of repentance and the gospel as glad tidings, the foreannouncement of the resurrection of all men as the result of redemption, and those texts which make man chargeable with his own doom. But the most

1 Tim. iv. 10. 1 Tim. ii. 6. Heb. ii. 9. John i. 29. 2 Pet. ii. 1. Rom. xiv. 15. 1 Cor. viii. 11.

impressive of these indirect assertions are such as invest the Redeemer with attributes and relations to the world which know no restriction: He is the Light and Life and Lord of all.

V. Universal Redemption is a great and gracious and glorious reality; but only as the basis of a particular application. GENERAL AND SPECIAL.

1. The race is redeemed: was virtually redeemed before it sinned and before it existed. Hence the instincts of men, the traditions of history, the Desire of nations. The mediatorial government of the world from the beginning has been a fruit and a proof of redemption. No race unredeemed, and without hope of redemption, could in the universe of a holy God continue to propagate its generations. The Holy Ghost was given at the outset as, in another sense, the Earnest of redemption, and Christ was from the very gate of Paradise the Lord of all, the Judge of the whole earth, the LIGHT OF MEN. John i. 4.

2. But this universal redemption is bound up with one that is particular. (1.) The Scripture speaks only of one redemption; but it distinguishes. *Who is the Saviour of all men, specially of those that believe.* 1 Tim. iv. 10. Here the special is other than the general redemption; and what makes it special is not the decree of sovereignty, but the faith of man. The distinction, however, condemns those Latitudinarians who regard the whole race as, by the very fact of Christ's incarnation, individually redeemed, justified and saved. (2.) But it makes the two redemptions one in the sense that the individual benefit is only the application of a general benefit which belongs to all who do not reject it. The New Testament never distinguishes two redemptions: the one which is provided for all by price is the same which is applied to all who embrace it.

3. Hence, as there is no deliverance which is not individual, the whole history of personal salvation is exhibited in terms of Redemption: the release of the will, which is the universal benefit, the repentance which is bestowed by the Spirit of bondage, the release from the law of death in justification and regeneration, the redemption from all iniquity in entire sanctification, the redemption of the groaning creation, and the redemption of the church from the present evil world. Of each of these we shall treat in its place.

HISTORICAL DEVELOPMENT.

HISTORICAL. The history of ecclesiastical doctrine on the Atonement is exceedingly complicated and difficult if all the various shades of opinion and controversy are taken into account; it is very simple if the fundamentals only are regarded.

EARLY CHURCH. I. The Ante-Nicene age was neither scientific nor controversial on this subject.

1. The Apostolical Fathers, and the early Fathers generally, regarded the Person of Christ as Himself the atonement. They simply reproduced the doctrine of St. Paul and St. John, the two pillars of the doctrine, who, uniting in the necessity of propitiation in God Himself, then disparted: St. Paul giving rather the judicial and rectoral view, St. John, the exhibition of the love and moral character of the atonement. The sacrifice of Christ was much dwelt on. So Clemens Romanus, and the writer of the Epistle to Diognetus, who most expressly teaches the doctrine of satisfaction.

GNOSTICS. 2. The assaults of the Gnostics occupied the second century. They, differing much in detail, agreed that redemption was deliverance from matter through the atoning Christ; and that His sufferings were only symbolical, in the semblance of flesh teaching the necessity of death to the flesh. Irenæus and Tertullian proclaimed the reality of the sufferings of the God-man: with their expiatory and substitutionary character. The former nobly said: Quando incarnatus est et homo factus, longam hominum expositionem in se ipso recapitulavit in compendio nobis salutem præstans, ut quod perdideramus in Adamo, i.e., secundum imaginem et similitudinem esse Dei, hoc in Christo reciperemus. Again, in words more amenable to translation: As we sinned in the first Adam, because we did not keep the commandments of God, so we have been reconciled or atoned for in the second Adam, because in Him we were obedient unto death, for to no other were we debtors than to Him whose commandments we transgressed from the beginning. The early Fathers generally taught the necessity of a vindication of God's essential

justice. Love was in God, passively bearing the punishment of the sinner as well as actively providing the atonement.

3. The tendency to exaggerate the place of Satan in the doctrine was early evident, and more or less overshadowed it for a thousand years. It was partly a result of Gnosticism; but much more the effect of Origen's teaching. He taught that apostasy in a former state was punished in this and expiated, and finally through Christ abolished: redemption from the bondage of Satan being followed by the redemption of Satan himself. But it was in many a perversion of the true doctrine of Satan's representative character as the executant of Divine vengeance. Gregory the Great has the expression, in hamo ejus incarnationis captus est: which expressed the common sentiment of East and West that Satan had the life of Christ presented to him as man's ransom, and was deceived or outwitted by the Divinity in Christ which he did not calculate on. The effect of this view on the theology of those days was not, however, so pernicious as is sometimes asserted. It may be added that the universality of redemption was never doubted: Origen indeed made it include the whole universe of evil, reading an incorrect text: χωρὶς θεοῦ, *Without or outside of God He tasted death for all.* His Universalism was strenuously opposed by Jerome and others, and was condemned formally at a Synod in Constantinople in A.D. 544. Heb. ii. 9.

II. Down to Anselm, circ. A.D. 1100, the doctrine as dogma ran a various course. GREEK CHURCH.

1. The Greek church was prepared for the study of the atonement by the doctrines of the Trinity and the Person of Christ. Athanasius treats explicitly of the atonement for sin and satisfaction of law; gives supremacy to the priestly office; and, above all, bases the death of Christ on a necessity in the nature and attributes of God. Gregory of Nazianzum (390) denies the ransom to Satan; but dwells rather on the necessity of the Divine government as the reason of the ransom paid to God. Cyril of Jerusalem (386) first made emphatic the Theanthropic Value of the atoning death, and its universal vicariousness: this was a precious result of the Nestorian controversy. Cyril of Alexandria (444) still more clearly expounded this idea: "Only a God-man could suffer once for all and One for all:" again with

reference to the Nestorian and Eutychian controversies. John of Damascus (759), the last of the Greek Fathers, expressed the general doctrine of his own time and some ages afterwards: "He who assumed death for us, died and offered Himself a sacrifice to the Father; for we had committed wrong against Him, and it was necessary that He should receive a ransom from us, and we thus be delivered from condemnation. God forbid that the blood of the Lord should be offered to Satan the tyrant." Here are three points in this textbook of Greek theology (Expositio Fidei, iii. 27): The demand of atonement in the Divine nature; the substitutionary character of the price, our ransom; and the connection of ransom with pardon.

WESTERN CHURCH.

2. The Latin church before Anselm made no advance beyond the early Fathers, either in precision or in avoidance of error. Augustine added nothing here: rather he disturbed the doctrine by making justification the infusion of grace or indeed the whole work of redemption, whereby the objective atonement for perfect expiation is clouded. Moreover, he never expressed himself as confidently as some of the Greeks did as to the necessity of atonement to the justice of God. He separated omnipotence from justice, and taught, like Origen, that God's power was absolute in the provision for salvation. As the Arians thought that the Son was begotten *βουλήσει*, by the will of the Father, so Augustine, with many before and after him, thought that the atonement was not an eternal necessity but of the sole will of God. Finally, Augustine narrowed the range of the virtue of the atonement: the first of the Fathers who did this. Gregory the Great (604), though the first Pontiff, is remarkably Pauline here, and far beyond Augustine. "Guilt can be extinguished only by a penal offering to justice." Christ "assumed our nature without our corruption. He made Himself a sacrifice for us: a victim able to die in humanity, and in righteousness able to cleanse." During four hundred years there was no development.

III. Anselm, in the latter part of the eleventh century, gave a new direction to ecclesiastical thought.

CUR DEUS HOMO.

1. In his book, CUR DEUS HOMO, the idea of an atonement proper was exhibited as never before: and the term Satisfaction to Divine justice became the leading formula. Anselm utterly rejected

the claims of Satan to reparation; he fixed attention on the thought that sin is debt to God, a failure to give Him His due, and that, as "Suprema justitia non est aliud quam ipse Deus," satisfaction was indispensable. As none but God could vindicate God's honour the God-man must atone; and His sacrifice has infinite atoning value.

MEDIÆVAL CONTROVERSY.

2. Mediæval controversy on the Atonement was very important as shaping the issues of Trent and the Reformation. The doctrine of Anselm was the text: some opposed it, others refined upon and exaggerated his views, and a few struck out a path of mediation.

(1.) Abælard (1141) was his chief opponent. He referred the atonement only to the love of God; and taught that nothing in God demanded it. Redemption like Creation was a Fiat: equally sure, equally free. The influence of the work of Christ is moral, only awakening love. Peter Lombard (1164) varied from this a little; and introduced, for future service, in his Liber Sententiarum, the doctrine that Christ's penal sufferings deliver from temporal consequences of sin. Duns Scotus denied the infinite demerit of sin, and therefore the infinite value of Christ's suffering. The relation of the atonement to sin was purely arbitrary: it sprang from the mere pleasure of God: "Every creaturely oblation is worth what God accepts it for, and no more." This is the theory of Acceptilatio.

(2.) The scholastic refinements on Anselm's doctrine were endless. Bonaventura and Thomas Aquinas distinguish between the absolute and relative necessity: holding the latter only; but in this falling below Anselm. Aquinas laid great stress upon the Mystical union between Christ and His people; and here two errors crept in. Room was made for the limitation of redemption to the believer configured to his Lord: in fact his doctrine is that the guilt of the sinner is transferred to Christ even as Christ's merit is transferred to the sinner. And, secondly, in the case of sin after baptism the believer must be "configured" to Christ by personal penance. That penance is imperfect; but it is an expiation joined to the Redeemer's. Aquinas also introduced the distinction between the satisfaction and the merit of Christ. His doctrine that satisfaction is offered to penal justice, and merit of

obedience wins eternal life for the saint, was an anticipation of the subsequent distinction between the active and the passive righteousness of Christ. His new dogma of the superabundance of Christ's merits was certainly based upon a lowered estimate of sin, and laid the foundation for the Church's future treasury of merit. The Thomists, as his followers were called, had a long controversy with the Scotists, followers of Duns Scotus, on this point and on many others that were prominent in the controversies of the Reformation.

(3.) The Scholastics who mediated were Bernard, Bonaventura, Alexander of Hales, and many of the later Mystics. They paved the way for the Reformation: partly, by admitting a real laxity as to the ABSOLUTE necessity of atonement, which cannot be exchanged for a RELATIVE necessity without great peril; and, partly, by keeping alive in a narrower circle the Anselmic theory, which was to put forth its renewed energy in the great awakening. This was the case especially with some of the Mystics and Precursors of the Reformation, such as Wessel, who says: "Ipse Deus, ipse sacerdos, ipse hostia, pro se, de se, sibi satisfecit." These deep words deserve to be written on the threshold of the Reformation; and those by which they are followed: "In Christ we behold not only a reconciled but a reconciling Deity; an incarnate God who, in the sinner's place and for the sinner's salvation, furnishes what His own attributes of holiness and justice require."

TRIDENTINE THEORY.

IV. The Tridentine Theory, profoundly studied, will be found to depart from the Anselmic doctrine of Satisfaction to Divine justice. This does not appear on the surface; it is not evident in the definitions. The following two opposite tendencies may be noted.

1. As to the satisfaction of Christ it is over-estimated. The Thomist dogma of Meritum Christi superabundans laid the basis of a stock of superabundant merits, enlarged by those of the saints, which, committed to the church, mystically one with and the same as Christ, became what Rome has made it.

2. Again, it is under-estimated: for the virtue of Christ's death is declared to avail only for the sins of the world, and those committed before baptism. The virtue of the atonement, as

applied for mortal sins committed afterwards, must be connected, so far as the temporal or not eternal punishment is concerned, with man's own expiation.

3. But it is rather in its subjective aspect, as Justification, that the doctrine suffers in Roman Catholic theology. To that subject therefore we must defer further remarks.

REFORMATION.

IV. The Reformation revived the doctrine of Anselm.

1. The points common to Lutheranism and the Reformed were the doctrine of Satisfaction for all sins, original and actual; the stress upon the death of Christ, incarnation and resurrection being on either side. The active obedience was added to the passive—satispassio and satisfactio; or they regarded the whole as satisfaction and merit: the former repairing the dishonour of the law, the latter providing righteousness for man.

2. The Reformed or Calvinistic doctrine limited the design of the atonement to the elect; and made less account of the three offices: inasmuch as the work of Christ was rather the instrumental accomplishment of an eternal decree. Against the views of Piscator, who insisted that Christ's obedience to law was needed by Himself for Himself, and must be excluded from His atoning work, the Reformed Formula Consensus (1675) asserted: "Christ rendered satisfaction to God the Father, by the obedience of His death, in the place of the elect, in such sense that the entire obedience which He rendered to the law through the whole course of His life, whether actively or passively, ought to be reckoned into the account of His vicarious righteousness and obedience." This, like many other statements in the formularies and divines, is ambiguous: it only does not positively lay down the erroneous principle that the two parts of our Saviour's one obedience are distributed severally to the believer for release from condemnation and investiture with holiness.

SOCINIANISM.

V. Socinianism represented in the seventeenth century the Rationalist assault on the principles of the atonement which has been modified but not essentially changed in later times. Every recent argument is but a reproduction of that of the early Socinians, which may be reduced to three classes.

1. The first made justice and mercy in God altogther subordinate to will. Socinus regarded Divine justice as not a perpetual

quality or immutable attribute, because it would be inconsistent with mercy. Satisfaction and mercy, he thought, mutually exclude each other. But this is not the case when the satisfaction itself comes from God : all is of grace, because nothing is of ourselves. And the doctrine is safe from Socinian censure only when it first shuts itself up in God, and grasps the reconciliation of justice and mercy in the Divine nature.

2. His objections based upon the impossibility of substitution may be fairly obviated.

(1.) Strictly speaking, Christ is not a Substitute. He is humanity, and the other self of the race, being the last Adam ; the other self also of every one who claims Him. The Christian may say, and not merely in the language of strong devotion : *All Thine are mine.*

(2.) The objection that Christ has not suffered the precise equivalent for man's sin is valid only against those who plead that there was such a commercial equivalent. He could not suffer eternal torments. The union of the Son of God with mankind gave His intention of atonement in suffering an infinite value : it was accepted as such because it was in His heart. *I could wish !*

(3.) That the Redeemer's active obedience could not be additionally vicarious may be true : Socinianism, in urging that argument, is opposing a false doctrine of the atonement.

(4.) Once more, the objection that imputation to faith is inconsistent with a plenary satisfaction is important. Socinus urged it against the doctrine which maintains that this universal benefit is given to none but those who believe. But that is not the true doctrine. Christ's benefit is imparted before personal faith ; and, in the case of believers, their faith is the not rejecting what was before provided for them as their own. The vehement protest against the combination of imputed active righteousness and the inexorable demand of the law has its full force against those whom it concerns.

3. The strongest argument is the positive character of the law of God which permits the Supreme in His majesty of mercy to forgive on the ground of repentance and obedience. The sufferings of Christ then became the vehicle of a moral influence to induce that repentance and animate and exemplify that obedience.

Grotius was far from this extreme: he taught a relaxation of positive law indeed, but required a vindication of law itself as the bond of obligation to the moral universe. He also taught the exemplary character of the sufferings of Christ; but as illustrating the necessity of a vindication of pure justice, and not merely the love and mercy of the Lawgiver. In modern times this argument has been reproduced in a thousand ways: these all mark the offence of the cross which has not ceased. There are two everlasting safeguards of the truth: the constitution of the human mind which bears witness to the wrath as well as the love of God; and the express revelation of Scripture concerning the reconciliation.

4. In recent times the Socinian principle has been introduced into the Latitudinarian theology of many who do not reject the doctrine of the Trinity.

(1.) In the works of some divines it is closely connected with the Grotian: the love of God alone is introduced into the atoning sacrifice, which on Christ's part is a sublime and supreme act of repentance for man, and to man himself is an affecting representative sorrow which he must make his own by adding to it the element of personal consciousness of sin. The last element links it with the Romish doctrine of human additional expiation. This, as best exhibited by Dr. Campbell, is a very current theory. It utterly fails in the link between the Divine-human sorrow and the human appropriation of it; and it entirely forgets that Christ was made sin as well as suffering for us.

(2.) Modifications of the Unitarian theory of the atonement in combination with Trinitarian doctrine of God are endless; but none presents any definitely marked system.

VI. The Grotian and Arminian doctrine of the atonement may be regarded as practically the same up to a certain point; after which they differ. GROTIUS.

1. Both aimed to mediate between the rigorous Anselmic view of a satisfaction which is the substitution of a strict equivalent for the penalty due to man and the Socinian rejection of all vicarious intervention. The satisfaction which they agree to is one that satisfied not the rigour and exactitude of Divine justice but the just and compassionate will of God: with the emphasis

rather on love than on justice. They refuse to regard the atonement as the payment of a debt to a creditor; it is a substitute for a judicial penalty, which substitute being the oblation of Christ, infinitely precious, is counted sufficient by the Father. This has somewhat of the character of the Scotist Acceptilatio (accepti latio), which was in Roman law an acquittance from obligation by word of mouth, without real payment; differing from it by assuming a real compensation, but not of an exact and commercial character. The most rigorous Anselmic notion of satisfaction must admit the principle of Relaxation, so far as the acceptance of a substitute goes; why not then carry the principle a little farther and make the interfering act extend to the VALUE of the theory substituted as well as to the PRINCIPLE of substitution: especially as the value here is infinite.

ARMINIAN. 2. But the Arminian theology did not agree with Grotius in limiting the satisfaction to the dignity of the law and Lawgiver and the protection of the interests of the universe, and exhibition of a deterrent example. Answering his own question, An Christus morte suâ circa Deum aliquid effecerit? Limborch, as the representative of Arminianism, replies that the sufferings of Christ were those of a SACRIFICE Divinely appointed to take the place of a penalty, and reconciled God to man as if they had been the sinner's own punishment. More than this the Scripture does not require. Arminianism holds that the sacrifice was for the whole world: it must therefore renounce the commutative theory of exact compensation; since it holds that some may perish for whom Christ died.

MODERN ASPECTS. VII. The true doctrine of the atonement is set forth in Scripture; and especially in the Epistles of St. Peter, St. Paul, and St. John: the last giving in many particulars the finishing touches in the union of the Person and the Work of Christ.

1. The errors of historical theology have all sprung from failure to connect the three leading ideas: the atonement in God, as a necessity in the Divine attributes; the reconciliation on earth, as vindicating to the universe the Rectoral justice of God; and the exhibition of the redemption to man, as moving upon His conscience and will and heart. Here unite what are sometimes called the SUBSTITUTIONARY, the GOVERNMENTAL and the MORAL

INFLUENCE theories. The union of these is the Scriptural doctrine.

2. When thus united the resulting doctrine accepts all the terms given in theology to this subject and protects them. These additional terms are few, but occupy an important place.

(1.) The leading New-Testament terms may be comprised in one sentence. Christ as MEDIATOR effects and exhibits in His own Person the ATONEMENT or RECONCILIATION between God and mankind wrought by a SACRIFICE of OBEDIENCE in life and death, which has PROPITIATED the Divine wrath and love at once, and accomplished a REDEMPTION for all men, to be appropriated by the faith of individuals.

(2.) The additional terms are few. They indicate that the oblation of Christ was an ATONEMENT or atoning SATISFACTION of the Divine justice and the claims of law, as well as of the Divine love or saving will, EXPIATING the sin by cancelling its punishment and PROPITIATING the Divine displeasure in one and the same act.

3. It is impossible to enumerate the various tendencies of modern error on this vital subject. Were it possible it would be useless; as they are only fleeting forms of the ancient offence of the Cross. A few remarks may be made as to the various directions in which this offence may be traced.

(1.) The Pantheism of the age infects much of the theology of the modern Christian church; tinging the theories and vocabulary even when the ground principles of Pantheism are rejected or perhaps not understood. The more closely the speculations of this philosophy are studied the more manifest will it be that they reduce the Person and work of Christ to the rank of mere symbols of transcendental mysteries of evolution, which seem to do honour to the union of God and man but at the expense of everything that may be called Mediation.

(2.) Akin to this, though quite distinct, is the tendency, not especially modern, to underestimate the evil of sin. Theories of the atonement fluctuate with theories of sin. If sin is regarded as a necessary phenomenon of human development, the atonement must needs only be an accidental aid in that development. If sin is viewed as only a disease or only as misery, then the atone-

ment will be regarded as only an expedient, though one of the highest and most effectual, for the remedy of human weakness. But if sin is regarded, in the light of Scripture, as an active rebellion of the human will which affects the Divine nature and attributes and government as well as human interests, then the atonement becomes an eternal necessity in God as well as an eternal necessity for man. If the heart of every theory that robs the work of Christ of its eternal expiatory character is examined, it will be found that it makes sin A LIGHT THING as touching God, however melancholy in its workings and consequences to man. Now there is nothing more plain in the Bible than that the doctrine of Sin, from the history of the loss of Paradise to the prediction of Paradise re-entered, is perfectly consistent and uniform in teaching that it touches the inmost essence of the Triune God; and that it evolves in the depths of the Divine nature eternal love and eternal wrath. There is no single topic in Biblical theology so little varied in its development as that of Sin.

(3.) There is prevalent among professedly orthodox theologians a tendency to ascribe to the Eternal God a certain all-commanding attribute of LOVE which is so described as to undermine the foundations of the doctrine of the atonement. It is possible to exaggerate the love of God and to make it inconsistent with the most obvious facts of experience. The mind may be so possessed by a morbid sense of the absolute disposition of love or good feeling in God as to be incapable of steadily contemplating the wrath of God against sin. It is the purest homage to love, the bond of perfectness in God as well as man, to correct that one-sided view. If it is the royal attribute—which, however, the Scripture does not say—it reigns IN God but not OVER Him. Of the Divine Being it is also said: *Justice and judgment are the habitation of Thy throne.*

Ps. lxxxix. 14.

VI.

THE ADMINISTRATION OF REDEMPTION

I. THE HOLY SPIRIT.

II. THE GOSPEL VOCATION.

III. THE PRELIMINARIES OF GRACE.

IV. THE STATE OF SALVATION.

V. THE TENURE OF COVENANT BLESSINGS.

VI. THE ETHICS OF REDEMPTION.

VII. THE CHRISTIAN CHURCH.

THE ADMINISTRATION OF REDEMPTION.

This term better than any other defines that comprehensive department of theological science which is occupied with the subjective aspect of what is sometimes called SOTERIOLOGY. If we use the phrase APPLICATION OF REDEMPTION we are in danger of the predestinarian error which assumes that the finished work of Christ is applied to the individual according to the fixed purpose of an election of grace. The phrase APPROPRIATION OF SALVATION tends to the other and Pelagian extreme, making the atoning provision of Christ matter of individual free acceptance or rejection. The phrase PERSONAL SALVATION avoids these extremes; but it scarcely does honour enough to the office of the Holy Ghost. THE ADMINISTRATION OF REDEMPTION satisfies every necessary condition. This is the widest field of theology: gathering up the results of all that precede and more or less anticipating the one only branch that remains. A complete view of the subject may be thus taken in order. First, we must define the special relations of God the Spirit to the administration of the Saviour's work. Then we have to consider the character, terms and conditions of the universal call of the Gospel: the Holy Ghost in the outer court of the temple of redemp-

tion. Thirdly, it will be necessary to dwell on the preliminary conditions of grace, or those subjects that belong to conversion, repentance and faith: which form the transition, fourthly, to the state of covenanted salvation itself, with all its many privileges diversified in their unity. Fifthly, it will then be of great importance to examine the general conditions on which the perpetuity of these blessings depend. This will fairly introduce the morals of the Gospel, in the establishment of a holy character, which ought not to be severed from the Spirit's administration. And, lastly, the church must be included, whether as the fellowship resulting from the bestowment of grace, or as the institute in and through which that grace is bestowed.

I.

THE HOLY SPIRIT.

As the Incarnate Son is the Redeemer of mankind in virtue of His perfect work of Reconciliation, so the Holy Ghost in His Divine personality is the Administrator of that redemption. His revelation as such has kept pace with the revelation of the redeeming Son. In the Old-Testament age He was the Promise of the Father, even as the Christ was: and, as the promised Christ already was the world's unrevealed Saviour, so the Spirit was the unrevealed dispenser of His salvation. The Redeemer made the promise of the Father His own promise; and, on His ascension, obtained and sent, as the fruit of His mediatorial obedience, the Holy Ghost in His most abundant influence as the Third Person of the Godhead and the Personal Agent in the final accomplishment of the purpose of the Mediatorial Trinity.

I. THE HOLY SPIRIT IN THE PREPARATIONS OF REDEMPTION.

PREPARATIONS.

The distinct personality of the Holy Ghost is not made prominent in Scripture until the work of redemption is on the eve of completion. But the light of the latest Scriptures thrown back upon the earlier reveals Him as a Divine Person present and active throughout the preparatory economy. With the coming of Christ His agency becomes more distinct; and it is intimately connected with our Lord's redeeming Person and Work. But the full disclosure of the Person and offices of the Spirit, and of His relation to the finished redemption of the world, was not given until the set time for the Pentecostal revelation of the Third Person was fully come.

BEFORE CHRIST.

I. The Holy Ghost in His special relation to the Christian economy was not sent down until Pentecost. But, as the Person in the Holy Trinity by whom the Father's Revelation of Himself through the Son, whether in Creation or Providence or Redemption, is accomplished in act, He has been present and operative from the beginning: the Administrator of the work of the Three-One God.

1. The Spirit, like the Son, but without concealment of His name, is revealed as the Agent of the Godhead in the creation of all life, especially the living spirit of man. In anticipation, as it were, of Pentecost, He was at the beginning THE LORD AND GIVER OF LIFE; and Job's word may be used in the widest extent of man: *The Spirit of God hath made me.* The Son from the beginning has been the life of men; but it was not till the incarnation that He gave that life more abundantly, and was fully revealed as THE LIFE. This distinction holds good between the unrevealed and the revealed relation of the Personal Spirit of Life. The same Spirit which *moved upon the face of the*

Job xxxiii. 4.

Gen. i. 2.

waters was breathed into the face of man and made him *a living soul.* And, as the Son was from the beginning the *Light of men,* so the Spirit is represented as moving upon and striving with man from the beginning. As the Son gave special and mysterious manifestations of Himself as the Angel of Jehovah, the Word of the Lord, so the Spirit is often referred to as the Divine Agent in spiritual gifts and influences. Thus of Bezaleel it is said : *I have filled Him with the Spirit of God.* And of Moses, Joshua, and the Judges, and the first kings, it is recorded that the Spirit endowed them for their office. Thus, carrying back the personality of the Holy Ghost from the New Testament to the Old, we are taught that without Him the Eternal did not act on the world throughout the ancient economy.

Gen. ii. 7. John i. 4. Gen. vi. 3.

Ex. xxxi. 3.

Num. xi. 17., xxvii. 18. Judges iii. 10. 1 Sam. xvi. 13, 14.

2. But specifically in the administration of the prophetic preparations of the Gospel is this truth seen. The doctrine of the Saviour's Person and Work has shown that the revelation of the Son was mediated by the Spirit of Christ which was in the prophets; that the entire Old Testament as the record of the Gospel before the incarnation was given by His inspiration ; and that He, no less than the Son Himself, was the Promise of the Father.

THE GOSPELS.

II. The Holy Spirit in the history of the Lord's advent and life upon earth occupies a midway position between the Old Testament and the Pentecost. As the Administrator of Redemption He is the actual agent in the raising up and the mission of the Incarnate Saviour, and also the object of our Lord's prophecy as His future agent in carrying out His work.

1. With regard to the former, it is enough to recapitulate what has already been established : first, that the human nature of the Son was the special Divine production of the Holy Ghost ; and, secondly, that whatever in the Incarnate Person and Work of Jesus belongs to Him as the representative of mankind is under the Spirit's direction ; while all that belongs to Him as the representative of Deity is the act of His own Eternal Spirit as the Son. The Third Person presides especially over the humble and subordinate relation of the Son in the economy of redemption.

2. With regard to the second, the records of the evangelists give us a series of testimonies of the Saviour's concerning the

future dispensation of the Spirit, which culminate in the farewell discourses and the resurrection promise.

(1.) *How much more shall your heavenly Father give the Holy Spirit to them that ask Him!* begins the series with a free and unlimited declaration which should throw its grace over all that follows throughout this department of theology. It is to the administration of redemption what the Protevangelium is to redemption itself: the dawn of Pentecost. Luke xi. 13.

(2.) *This spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.* In this saying, which is the link between the former and the final promises, St. John, as his manner is on special occasions, expounds his Master's word, and after Pentecost: it teaches us that the Person and gifts of the Spirit were reserved until the Saviour's glorification and the full manifestation of both dependent upon it. Jesus must be glorified of the Father before the Spirit glorified Him. John vii. 39.

(3.) Passing over the specific promises of the Spirit to the Apostles, as contained in the synoptists, we have our Lord's most full foreannouncement of His Divine representative. The farewell discourse is in truth a revelation of the Trinity: setting out with a declaration of His own identity with the Father on the Divine nature, our Lord proceeds to declare that the Spirit should come as a Person, to *abide for ever* with His people, as the Revealer of all His truth and the indwelling Guide of all believers. Before He fulfilled His course on earth, like the Baptist He announced the coming of Another; but did not add, like His own forerunner, *He must increase, but I must decrease.* Though Himself God, the Spirit should, in the present economy, only glorify the Son, by revealing His Person and administering His kingdom. John xiv. 16. John iii. 30.

II. THE HOLY SPIRIT AFTER PENTECOST.

PENTECOST.

With Pentecost begins the dispensation of the Spirit. His office has supreme reference to the administration of Christ and His redemption. And this under three aspects. He

is the Revealer of Christ generally, and of the Godhead as revealed in Him. He is the Agent of Christ in individual salvation: a witness for Him to the soul; His Divine power in the soul; but both in one. He is the Saviour's representative in His body the Church: gathering it from the world, ruling within it, and dispensing the gifts of its Head. But, while subordinate in the mediatorial economy, the Holy Ghost is a Divine Person, the Agent, in the unity of the Father and the Son, of His own Divine acts.

This assemblage of topics must be exhibited only in epitome. To a great extent they have been anticipated in the treatment of the Trinity and the offices of Christ. They arise also in separate discussion throughout the whole course of this part of our subject: the work and influences of the Spirit meet us everywhere. But the honour due to the everblessed Spirit of the Father and the Son, and the just demands of dogmatic system, alike require that some general analysis of the agency of the Holy Ghost be placed here in the forefront. A third reason also may be assigned, arising out of the indistinctness which has prevailed on this subject in much of the theology of earlier and later times. As to the earlier development of doctrine in the church on this subject enough has been said when treating of the Trinity. As to later ages, it cannot be said that there has been any development: there has been no such controversy, and no such decisions have been formulated, as we have to do with in the Person of Christ. The offices of the Holy Ghost have been obscured by exaggerations of sacramental efficacy; and His personal relations to the believer have been undervalued in many systems. But what requires to be noted on these points will occur under the several heads of His general administrations. No separate historical review will be needed.

ECONOMY OF THE SPIRIT.

I. 1. It is not stated in the New Testament that with Pentecost began a dispensation of the Spirit in the sense of a new economy or *οἰκονομία*, distinct from that of the Father and the

Son. The nearest approach to such a doctrine is found in St. Paul's Corinthian exhibition of the contrast between the old and new forms of the one covenant in Christ. The former was a ministration, or διακονία, of the letter, and of condemnation, and of death: a glorious manifestation of the Divine law which shut up the covenant people to the need and the expectation of an atoning Saviour. The latter is a ministration of the Spirit, and of life, and of righteousness: a much more glorious manifestation of the redeeming Lord, and of His Spirit, and of liberty in Him. Now this ministration, of which the apostles were the ministers, is in the sequel called *the ministry of Reconciliation*. Thus the dispensation of the finished atonement and the dispensation of the Spirit are one.

2 Cor. iii. 6—11.

2 Cor. v. 18.

2. But there is a sense in which Pentecost introduced a new economy: that of the Holy Ghost, as the final revelation of the Holy Trinity. The One God, known in the Old Testament as Jehovah, a Name common to the Three Persons, was then made known in the Third Person: ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν, the Lord the Father, the Lord the Son, is the Lord the Spirit. Hence the glory of the day of Pentecost, excelling in glory every former manifestation of the Supreme. The Shekinah, the ancient symbol of the future incarnation of the Son tabernacling in our flesh, becomes the fire of the Holy Ghost, disparted into tongues, and, without a veil, resting on the entire church. The perfect God is perfectly revealed; but revealed in the Trinity of Redemption, the economical Trinity. The church is the *habitation of God through the Spirit*. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son hath declared the Father, it is also true that *the Spirit searcheth all things, yea, the deep things of God*, both the Father and the Son, and is the foremost and first Agent in the communion between God and His people.

2 Cor. iii. 17.

Acts ii. 3.

Eph. ii. 22.

1 Cor. ii. 10.

AGENT OF CHRIST.

II. We do not find in Scripture use any term which directly sanctions the phrases current in theology concerning the Spirit's office as the Redeemer's Representative. The Lord does not speak of Him as His successor, or deputy, or agent, or administrator. But, though these words are not used, what they signify is plainly to be gathered from the tenor of the final discourses in

St. John. In them the vicarious relation of the Spirit is dwelt on in regard to both the Person and the Work of Christ.

1. His coming rendered the Saviour's departure expedient. He was *another Comforter;* and to be sent in the Redeemer's Name: *The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* He is therefore the Representative of Christ Himself, in His prophetic office as the Teacher and the Truth; hence He is *the Spirit of Truth.* He is the interpreter of the mystery of Christ's Person. *He shall glorify Me:* hence *no man can say that Jesus is the Lord but by the Holy Ghost.* Moreover, the promise of the Spirit is the promise of Christ's everpresent Self; *I will not leave you comfortless; I will come to you.* The Spirit's teaching was to be the teaching of Christ still: recalled to remembrance, expounded and enlarged. As the Son spoke what He heard of the Father, so the Spirit should speak what he hears of the Son: *He shall not speak of Himself: but whatsoever He shall hear that shall He speak: . . . He shall receive of Mine and shall show it unto you.* And the mediatorial Trinity, one and distinct, is the explanation: *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.* The Spirit of Christ in the prophets is the Spirit of Christ in the apostles. He *that hath an ear, let him hear what the Spirit saith unto the churches* follows the command of Christ to write. He is also the Spirit of Christ in every true Christian: *Ye have an unction from the Holy One and ye know all things.*

John xiv. 16.
John xiv. 26.
John xiv. 17.
John xvi. 14.
1 Cor. xii. 3.
John xiv. 18.
John xvi. 13, 14.
John xvi. 15.
Rev. ii. 17.
1 John ii. 20.

2. The Person and the Work of Christ are one. The Spirit is the Representative of the Redeemer generally, and in His several offices; in His relation to the world, and in His special relation to His people.

(1.) When our Lord cried *It is finished,* He declared that His work of atonement was accomplished. But accomplished only as a provision for the salvation of men. The application of the benefit remained for the administration of the Spirit from heaven; whose sole and supreme office it is to carry into effect every design of Christ in His undertaking. As He had from the foundation of the world administered the beginnings of the gospel, so now He

John xix. 30.

acts on behalf of the fully revealed Christ. Through Him our Lord continues His prophetic office: the Holy Ghost is the Inspirer of the new scriptures and the supreme Teacher in the new economy. Through Him the priestly office is continued: the ministry of reconciliation is a ministry of the Spirit. And through Him the Lord rules as King in His church.

(2.) The Spirit represents Christ to the world. While the Incarnate Lord was not yet glorified He was limited to one sphere; and, though the world was in His heart, His feet followed not His desire. But now the Spirit presents Christ and His claims to all men. *And when He is come He will reprove the world of sin, and of righteousness, and of judgment.* The sin of which He convicts the world has its formal character in the rejection of Christ; the righteousness of which He convinces the world is the finished righteousness of the absent Lord as the ground of human acceptance; and the judgment with which He threatens it is the separation between all that belong to the Prince of this world and those who belong to Jesus its true Lord. Thus all is Christ pleading His own cause. John xvi. 8, 9, 10.

(3.) He represents Christ to His people. To them He is the Paraclete: ὁ παράκλητος, the Advocate, Helper, and all-sufficient Comforter in the name of Jesus, our παράκλητος in heaven. Through His agency Christ is with us *alway, even unto the end of the world.* As He could say *He that hath seen Me hath seen the Father,* so now He says that all who receive His Spirit receive Him. The day will come that He will cease to be the representative of an absent Lord. Till then, the presence of the invisible Spirit is the real presence of Christ in His church. What His various functions are as Christ among us and Christ within us will be unfolded as we proceed. 1 John ii. 1. Matt. xxviii. 20. John xiv. 9.

III. As the Intermediary between Christ and the individual soul the Spirit has two classes of office: one more external and one more internal. And these offices He discharges in respect to two orders of men: those not yet in Christ and those who are by faith united to Him. FUNCTIONS AND OFFICES.

1. His external function is that of bearing witness, or applying the truth to the mind: to the unconverted for the conviction of sin, the awakening of desire for Christ and His salvation, and the

revelation to penitence of the promises of grace; to the believer for the assurance of acceptance, the unfolding of the knowledge of Christ, the application of the several promises of grace, and all that belongs to His personal instruction and guidance through the Word.

2. His internal function is the exercise of Divine power on the heart, or within the soul: to the unconverted in infusing the grace of penitence and the power of faith, issuing in an effectual inward conversion; to the believer in renewing the soul by communicating a new spiritual life, and carrying on the entire work of sanctification.

3. This distinction rules the phraseology of the New Testament: a large class of passages refer to the Holy Spirit's communications TO the spirit, and an equally large class to His operations WITHIN it. In the former He is rather the administrator of the words of the New Covenant spoken to man, in the latter the administrator of the grace of that covenant within his soul. But it is obvious that the two are really one, especially in the case of the believer. As to those who are without, the Spirit's appeals may fail to enter the heart so as to be permanent. But when true faith effects the union with Christ the Comforter is an indwelling Spirit: the Paraclete, or external Advocate, becomes an intercessory presence within. The Scriptural references to the distinction and the unity may be reserved for the future detail of the Spirit's administration.

IN THE CHURCH.

IV. The Spirit's administration is closely connected with the institution of the Christian church. This also must have its appropriate place in the sequel. Meanwhile it is necessary and sufficient to indicate its bearing on the offices of the Holy Ghost generally.

1. The order of this connection must be noted. It is not first the church, and then the Spirit; but, conversely, the Spirit forms the church as the sphere and organ of His working: a distinction which, as will be seen, is of great importance. There is a sense in which the Redeemer prepared the body for the Spirit's inhabitation; even as the Spirit prepared His body for the inhabitation of the Son of God. The day of Pentecost found the disciples waiting for the third manifestation of the Trinity. The church

is the body of Christ which His Representative animates. But, as the Christian church proper, that Body is gathered out of the world by the Holy Ghost, whose general office is Vocation, which calls men into the congregation of the Called, the ἐκκλησία or church.

2. In that body He is supreme, as the Representative of the Holy Trinity and of Christ its Head. From the day of Pentecost onwards the Spirit is in the church what Christ was in the midst of His disciples. He gives to its keeping the New Scriptures written under His inspiration. He calls, and consecrates, and orders the various ministry. He regulates and animates all worship. He dispenses His various gifts to all classes according to His will.

3. That body is the instrument of His agency in general. It is true that He is not limited to this one organ. Wherever His Word is He is, and that Word is never without His influence. And, even beyond the written Word, and beyond the visible church, He is a Divine Presence everywhere. But it is in the congregation of Christ, in the church of God, that He has set up the means of grace efficacious in His hands for the conversion of sinners, for the sealing and sanctifying of the saints, and for the spread of the kingdom of heaven upon earth. As the Spirit who applies the work of Christ His field is the world, but His agents are His called and chosen and faithful people. This view of His indwelling and agency runs through the New Testament from Pentecost, the day of the Holy Ghost, down to the last reference in Scripture, when *the Spirit and the Bride say, Come.* And it is this which warrants our including the Christian church under the department of the administration of Redemption. Rev. xxii. 17.

A DIVINE PERSON.

V. What has been again and again directly or indirectly asserted must be made emphatic in conclusion: that the Holy Ghost, in the unity of the Father and the Son, is a personal, Divine agent in all His offices. In the economical Trinity subordinate, and administering the covenant of redemption which originated in God as the Father and was ratified by God as the Son, He is Himself the Fulness of God. This must be remembered in the interpretation of three classes of passages. Seemingly opposite statements are thus harmonised.

1. The first includes those which characterise the Spirit in relation to the Trinity, containing predicates, so to speak, of His Person as the subject.

A PERSON. (1.) He is the Spirit of the Father, proceeding from Him and given to those who ask Him: the Spirit of the Son to those who through Him are sons; and the Spirit of Christ. Looking at these names alone many are misled into thinking that the word simply means an influence or operation so described and personified. But with these must be connected others in which He is named The Spirit of God, and the Spirit or the Holy Spirit, absolutely; and in such connections as to imply His absolute and not merely relative or subordinate Deity. There is a sin against the Holy Ghost, which proves both His personality and His essential Deity; and, though those first hypocrites in the Acts might not commit that sin, They *agreed together to tempt the Spirit of the Lord, to lie to the Holy Ghost*, and lied not *unto men, but unto God*. That passages so seldom occur in which the Third Person is mentioned as God is to be explained on the same principle which explains the infrequent assertion of the supreme Divinity of the Son: the Holy Ghost may be reverently said to share the exinanition and subordination of the Second Person of the Mediatorial Trinity. But, in the intercommunion, interaction, or περιχώρησις of the Trinity, He is interchangeably God, the Spirit of God, the Spirit of the Father, the Spirit of the Son, or the Holy Spirit absolutely.

Acts v. 3, 4, 9.

A GIFT. 2. The second includes those which refer to the Holy Ghost as a gift and an influence sent down through the mediation of Christ and as its most comprehensive result.

(1.) A very large proportion of the testimonies of Scripture are of this class. The Old-Testament predictions, whether of symbol or of promise, speak of the future gift as the searching effect of fire, as water poured out, as a rushing wind, and, in special relation to the Christ, as an oil of unction. These four symbols were merged into the great personal gift of the Pentecost; but they govern the language of the entire New Testament, from the baptising *with the Holy Ghost and with fire* of the Baptist's promise down to the *renewing of the Holy Ghost which He shed on us abundantly*. The symbols and their meaning must be more fully con-

Matt. iii. 11. Titus iii. 5, 6.

sidered hereafter: it may suffice now to indicate the fact that the Spirit is constantly spoken of as a gift poured out into the hearts of men.

(2.) But two things must be remembered here.

First, the phraseology used in the New Testament distinguishes between the Person and the gift. The distinction is not constant, but it is nearly so, between τὸ πνεῦμα τὸ ἅγιον, the Spirit the Holy One, and πνεῦμα ἅγιον, a holy Spirit. The former is used by our Lord in His great foreannouncement, as an august appellative standing alone and with the now firstuttered appendage of personality, ἐκεῖνος: *The Comforter, which is the Spirit the Holy . . . He shall teach.* Afterwards *He breathed on them, and saith unto them, Receive ye the Holy Ghost,* πνεῦμα ἅγιον. The same distinction is literally found on those two minor Pentecosts when first the Gentiles and then the relicts of John the Baptist's ministry received the Holy Ghost. In the narrative of the former *The Spirit the Holy fell on them as on us at the beginning,* according to the promise *Ye shall be baptised with Holy Spirit.* In that of the latter, St. Paul asked if on believing they had received *Holy Spirit:* and, on the laying on of his hands, *The Spirit the Holy came on them.* Nor is the Pentecost proper without its evidence. In the days of preparation for it St. Peter speaks of *The Spirit the Holy* who spake by the mouth of David; on the day itself *they were all filled with Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.* Here the personal Spirit as the Giver has the Article and as the gift is without it. The last verse quoted introduces the usage of dropping the τὸ ἅγιον, the Holy. Without this adjective the Spirit standing alone constantly occurs, where personal acts are in question. So in the Apocalypse, *what the Spirit saith unto the churches.* Here it is τὸ πνεῦμα, but, immediately afterwards, *I was in the Spirit,* ἐν πνεύματι, without the article. Where the personal Spirit in the Trinity is symbolically referred to, as the one sevenfold or perfect Spirit, the phrase is, with the article, τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ, the Seven Spirits of God: the symbolical Fire of the day of Pentecost returns as *seven lamps of fire burning before the throne.* Pondering this distinction as running through the New Testament we shall not be in danger of falling into the very current error of reducing the Holy Ghost to a personified gift.

John xiv. 26. John xx. 22.

Acts xi. 15, 16.

Acts xix. 2—6.

Acts i. 16. Acts ii. 4.

Rev. iii. 22; iv. 2—5.

And, the more we ponder it, the more clearly shall we see that there is a strict and impressive and instructive analogy between the variations clustering around the term Son, and those which cluster around the term Spirit. The same law interprets both. Secondly, the gifts of the Spirit are not always said to be poured out by the Father on the Son: sometimes they are the dispensations of the Holy Ghost Himself. As the Son is both Priest and Sacrifice, so the Spirit is both gift and Giver. One classical passage is sufficient to illustrate this. *Now there are diversities of gifts, but the same Spirit. . . . The manifestation of the Spirit is given to every man to profit withal. . . . But all these worketh that One and the selfsame Spirit, dividing to every man severally as He will.* The Holy Ghost is here a Person whose will it is to manifest Himself: He has a manifestation even as the Son has. And in the dispensation of the gifts which He imparts He is at once the Administrator of the Trinity, of the *Same God which worketh all in all*, and the personal Agent of His own will.

1 Cor. xii. 4—11.

II.

THE GOSPEL VOCATION.

THE GOSPEL CALL.

The Divine purpose of saving the world, accomplished in Christ, is made known to all men by a proclamation which, as containing the free offer of grace, and the command to accept it, is a Vocation or Call. It must be as universal as the benefit of atonement, which embraces mankind. But it has had, in the mystery of the Divine will, an historical development. Before the fulness of time it proceeded on a principle of election on which vocation followed; but, under the last dispensation, the call is as wide as the preaching of the gospel, and election follows vocation. The Spirit's calling is efficacious, inasmuch as through the Word He renders all men who hear that Word conscious of their responsibility, and capable of obedience;

but it is not irresistible. In the case of those who accept the Divine offer, the term is often used to express their Christian state and privileges generally: it gives them one of their designations as The Called.

The three words καλεῖν to call, κλῆσις vocation, and κλητός called, refer respectively to the Caller, the act of calling, and the result. The present section has mainly to do with the act and not with the result: the latter belonging rather to the Spirit's work in the preliminaries of salvation. It is obvious, also, that our subject must take no account of some limited applications of the word: for instance, those in which it refers to the Divine power calling things that were not into being; those in which it is used as meaning simply designation by name; and, lastly, those in which it signifies a vocation to special office, such as that of the apostleship. Though the distinction cannot be rigorously observed, we must limit the term as much as possible to the Divine declaration of His purpose of salvation; and, while we do so, remember that we are dealing with a subject which is at present involved in impenetrable mystery.

I. VOCATION AND UNIVERSAL REDEMPTION.

UNIVERSAL REDEMPTION.

The Divine call is based upon the Divine counsel for the salvation of mankind. This involves two important postulates. It requires, first, that we believe in the universality of the call, whatever difficulties this faith may encounter; and, secondly, it prepares us to expect that the call will, like the purpose of redemption, be gradually made manifest to all men.

I. The Scripture establishes, as we have seen, the fact that the eternal purpose of redemption embraced the entire body of mankind. *God so loved the world*, that He *will have all men to be saved.* But there is only a step, and that a necessary one, to the universal declaration of His will in Christ Jesus. The Creator loved the world before He declared His love in Christ; He declared His will to save all, not as a will that accomplished redemption origi-

John iii. 16
1 Tim. ii. 4.

nated in Him. What St. Paul, in his last word on this subject, calls
Titus iii. 4. the Philanthropy, or *the love of God our Saviour toward man*, as such, *appeared* in the gospel, but was no less than a catholic love to the entire race: the word φιλανθρωπία is the plainest and strongest argument for the universality of the salvation provided. Now, whatever difficulty there may be in the subject, we are bound to believe that the whole world, directly or indirectly, sooner or later, must receive the glad tidings of the gospel.

II. As it has pleased God to make the revelation of His purpose gradual, so we might expect that the proclamation of His mercy in accordance with that purpose would be gradual. In fact the two are one; and they are united in many passages. The slow and partial and progressive announcement is bound up with the gradual development of the design of salvation itself. Here two things may be noted:—1. The law of the Divine economy, according to which the education of fallen mankind has been conducted by a development of truth, and a gradual unfolding of one great mediatorial system, admits of no exception to it, and no appeal from it. 2. The gradual and slow progress of the call has reference only to the external proclamation. Known only to God are His internal communications with the spirits of men.

II. HISTORICAL PROCESS.

The Divine Call, keeping pace with the unfolding of the redeeming purpose, is with reference to all mankind, and apart from revelation, general and indirect: in the universal influence of the Spirit upon the fallen spirits of men, and in His providential guidance of the nations. The direct Call through the Word has been twofold: first, during the ages of preparation, it was spoken to the people of the old covenant and of the election; secondly, in Christ Jesus, it is the Gospel Call proper to all mankind, leading to the election of those who believe.

INDIRECT CALL. I. The Universal Call, Vocatio Catholica, is that by which the Holy Spirit has moved upon the chaos of the nations by a secret

influence to which the term call is only improperly applied. Whatever name, however, is applied to it there can be no doubt that the world has been under the secret and mysterious attraction of grace from the beginning.

1. The influence of the Holy Spirit must not be limited. Not only have we intimations in the early Scriptures that the Spirit strove WITH MAN; but throughout the Old Testament the vexing of God's Spirit is the sin of the ungodly. And, in the New Testament, it is the law of God written *in their hearts*: that is, of the Gentiles universally; for there is no universal sense of truth but by the Spirit. He in every age HATH SHEWED it unto them.

Gen. vi. 3

Rom. ii. 15; i. 19.

2. The early truth which was given to the world before the first dispersion of its inhabitants was a sound that went forth into all the world: from the household of Adam and from that of Noah. And, however perverted became the traditions of primeval truth, they were in a certain sense a constant appeal to man to remember God. In like manner, the most corrupt presentation of the gospel in mediæval times carried with it the word of life.

3. And St. Paul tells us, in one of the few discourses to the Gentiles that are recorded, of God's providential call to all nations. *Nevertheless He left not Himself without witness.* How St. Paul, the catholic preacher of a Catholic Christianity, elsewhere dilated upon this theme we know not. But these words have a large meaning.

Acts xiv. 17.

II. The history of the Gospel vocation, as direct, through the Word, is in Scripture divided into two branches: in the Old Testament it was limited to one race, first elected and then called; in the New Testament it is universally to all men, first called and then elected.

DIRECT CALL.

1. The Vocation of Abraham is the central point of Old-Testament Election. But this looks back upon a previous historical development of the principle, and looks forward to its consummation in the Gospel.

OLD TESTAMENT.

(1.) In the two sons of our first parents the separation of God's people had its first type; and in the salvation of Noah in the Flood was the second. Between the sons of Noah God put a difference; and the special vocation followed an election. For, though the dealings of God with the two classes respectively had

reference to their moral character, especially as it respects the leading personages as Shem and Noah, yet we cannot but discern a special and sovereign election of the peoples and nations who should carry on His central design.

(2.) The call of Abraham was the election of a covenant people. With Him this special national or race election specifically began.

Amos iii. 2. *You only have I known of all the families of the earth,* is the strongest expression of it. This election, as in the New Testament, is

Ex. iv. 22. Deut. xiv. 2. adoption: *Israel is my son, even my firstborn.* Hence they were the *peculiar people.* Both are found in the words of the prophet

Hos. xi. 1. concerning the typical elect nation: *When Israel was a child then I loved him, and called My son out of Egypt.*

(3.) Throughout the development of the Old-Testament Election there runs the mystery of a Divine purpose of unfathomable wisdom; in the contemplation of which, however, two things must be remembered: first, that this election had respect to the moral character of its objects, and, secondly, that it always was connected with a prophecy of a universal call in the Gospel. Though the Supreme God used occasionally the instrumentality of the ungodly He carried on the great purposes of His grace by men who responded to His internal call. Abel, Noah, Abraham, are instances of this; nor is Jacob an exception. It is true that *the*

Rom. xi. 29. *gifts and calling of God are without repentance;* and that, having chosen a lineage out of which His Son should arise, He did not vary from His purpose in consequence of much unfaithfulness on the part of the elect people. But it is true also that the leading personages on whom the absolute election fell were among the foremost saints of history. Moreover, in His government of the people of His special election God was a jealous God; and often chastised them by the very heathen whom He passed by in their favour. Above all, He failed not always to let them know that they were only the temporary Election of His counsel, and that

Mal. i. 11. His Name should one day *be great among the Gentiles.* But, after every qualification, the profound mystery remains untaken away.

2. The direct call of the Gospel after the coming of Christ, or rather after the day of Pentecost, is distinguished from that of the Old Testament by not being national, and by preceding the election. But this leads us onward to the nature of the call.

III. THE NATURE OF THE GOSPEL CALL.

THE CALL.

The Gospel Call is the universal offer of salvation and command to receive it; proclaimed by the Spirit through the Word committed to the agency of the Christian Church; containing the glad tidings of the earnest purpose of God towards every man; effectual through the Spirit's grace to all who yield; but declared not to be irresistible, and in fact resisted, even finally resisted, by unbelief.

ITS THREEFOLD NATURE.

I. The Call is the PROCLAMATION of the redemption accomplished by Christ; the OFFER of its blessings on certain conditions; and the COMMAND to submit to the authority of Christ the Mediator of these blessings. These three are one in the preaching of the Gospel; and the Gospel is not preached unless equal prominence is given to all. The model of this preaching is found in the Acts of the Apostles, where St. Peter and St. Paul give examples. The Proclamation and the Offer and the Command must be united in all true delivery of the Gospel Call, as they are invariably united in the original preaching. The first sound of that Call ends with such a note as this: *And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.* Here are the testimony; the terms; and the submission. St. Paul's first recorded sermon has them: *Be it known unto you, . . . all that believe; . . . beware therefore!* Were there no theory to be served all must admit that the call of the Gospel is a witness to everyone of a blessing offered on terms open to all, and enforced by a command to submit. The NAME is preached as a testimony of salvation, as the object of faith, and the authority to which universal submission is due.

Acts v.32.

Acts xiii. 38,39,40.

THE CALLING.

II. The second proposition contains three points: the Spirit is the Agent of the Call; it is connected with the Word; and that Word is ordinarily committed to the ministry of the Christian Church. The doctrine of the Gospel Vocation demands a careful adjustment of the relations of these three.

THE SPIRIT.

1. Generally, He who calleth is God. *We preached unto you the gospel of God . . . who hath called you unto His kingdom and glory.* 1 Thess. ii. 9—12. Christ also calls: *I am not come to call the righteous, but sinners to repentance.* Matt. ix. 13. The Holy Spirit is now the manifestation of the God who calls: *The Spirit and the Bride say, Come.* Rev. xxii. 17. He is the Preacher in the name of Christ to the world: *He shall testify of Me.* John xv. 26. But this in the unity of the Trinity: *All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall show it unto you.* John xvi. 15.

THE WORD.

2. The call of the gospel is through the Word. But the word is both the letter and the substance of the letter: these are united in the word of the Spirit's instrument.

(1.) St. Paul says that *faith cometh by hearing, and hearing by the Word of God,* when the word of God is the doctrine preached: the summary of truths as the *truth is in Jesus.* Rom x. 17; 14, 18. Eph. iv. 21. That the Gospel proclamation is meant seems obvious from the connection of that word with what precedes: *How shall they hear without a preacher?* But there is a substantial truth of which the word written or spoken is only the vehicle. Hence the Apostle adds: *Yes, verily, their sound went into all the earth, and their words unto the ends of the world.* Rom. x. 20. And the original passage of the prophet proves that there is a word of God which is not in written language: *I was made manifest unto them that asked not after Me.* Isa. lxv. 1.

(2.) Now the Spirit's call through the Gospel is not limited to the oral announcement. It is a silent effectual voice accompanying the truth, wherever the truth is. The Holy Ghost is the Life of the doctrine which is the letter; and most certainly the letter is never without the accompanying Spirit. The letter is not only the written letter; but the letter spoken also. Wherever the truth is spoken in the name of Jesus it is the instrument of His energy. But the Spirit is not dependent either on the written or on the spoken letter as such. It is the truth which He uses as His instrument. He is *the Spirit of truth.* John xvi 13.

THE CHURCH.

3. The relation of the Church to the Spirit's efficiency through the Word is everywhere made prominent in the New Testament. The Saviour gave His commission to the apostles *whom He had chosen.* Acts i. 2. Their authority is from Himself: *As my Father hath sent Me, even so send I you.* John xx. 21. The extent of their commission is *all*

nations. And the matter of the call is the preaching *the Gospel to every creature.* But the call is committed really to the Church. We read in the Acts that the disciples went everywhere preaching the Word. And the last Scripture saying on the subject is *The Spirit and the Bride say, Come.* This general truth points to the mystery of the Divine law of vocation; impresses deeply the responsibility of the Church; and carries in it the prophecy of the eventual proclamation of the Gospel to all men.

Matt. xxviii. 19. Mark xvi. 15. Rev. xxii. 17.

(1.) In every age the work of the Spirit in extending the Kingdom of God has been bound up with the agency of man. Individuals were raised up to teach His will and utter His prophecies and carry on His work. The covenant nation itself was elected and called to preach in some sense to the outside world His present and coming Kingdom. The Christian dispensation has introduced no new law: it has only widened the application of the law that operated from the beginning. As Man was taken up into the Godhead to be the procurer of redemption, so that Man who is God uses Man for the diffusion of His grace.

(2.) Not indeed that He is, or has ever been, absolutely bound to human instrumentality. The dew of His grace *tarrieth not for man, nor waiteth for the sons of men*; but the gradual and slow spread of Gospel preaching most plainly shows that the energy of the Church has much to do with the term of the general expectation of Him who waiteth *till He hath put all enemies under His feet.* We may establish a double call, not so dishonourable to the Divine perfections as the external and internal: the former resting on an official will of heaven, so to speak, and the latter on the private feeling of our heavenly Father. There is the secret call in which generally speaking man is not co-operant: which, like the sun, extends its influence to the evil and the good.

Mic. v. 7. 1 Cor. xv. 25.

(3.) There is nothing more certain in prophecy than that the Vocation of the Gospel in its stricter meaning shall be universal. Both the Old Testament and the New concur in this: of which more hereafter.

III. We may pass with more confidence to the third proposition. The Gospel call contains the earnest purpose of God to save every man who hears it. VOCATIO SERIA.

1. Here if anywhere the à priori style of argument is valid.

However the contrary assertion may be disguised it involves dishonour to the truth and faithfulness of God. Many mysteries crowd around the subject, beneath which our reason must bow down; but the superfluous mystery which makes the Righteous Judge utter the gracious offers of His mercy with a secret reserve is one from which every feeling of our reverence and charity recoils.

2. We need not defend the honour of God: we have only to interpret His sayings. Our Lord's words ought to be enough: Luke xiv. 23. *compel them to come in!* illustrated as they are by His sorrow over Jerusalem: *How often would I! and ye would not!* And our Lord's Matt. xxiii. 37. will is the will of God, *who will have all men to be saved*, who in 1 Tim. ii. 4. the Old Testament said, *I have no pleasure in the death of the* Ezek. xxxiii. 11. *wicked, but that the wicked turn from his way and live.* In the New Titus iii. 4. Testament the Gospel is the appearance of the *kindness and love of God our Saviour toward* MAN, or His philanthropy.

3. This implies that the offer of salvation is always accompanied by sufficient grace for its acceptance. This has already been seen in relation to the Word, and will again be considered in the next topic of Preliminary Grace. Meanwhile, there is no need of argument; nor is a text necessary. Every Divine commandment is a commandment with promise: with promise not only of blessing to follow obedience but of grace to precede it. The Gospel of Rom. i. 16. Christ *is the power of God unto salvation to everyone that believeth.* By the special appointment and will of God the Word has grace connected with it, sufficient for every purpose for which it is sent. Isa. lv. 11 So in the ancient Scriptures: *It shall not return unto me void, but it shall accomplish that which I please.*

THE ELECT. IV. Those who accept the Divine call through the Word are in the language of Scripture the Elect. And both terms, Calling and Election, or the Called and the Elect, are sometimes used to designate the Christian estate as such.

1. Of a vocatio interna, as distinguished from the vocatio externa, there is no trace in Scripture. The words INTERNAL CALLING and EFFECTUAL CALLING are never used. The distinction implies such a difference as would have been clearly stated if it existed; and all that is meant by the internal call finds its expression, as we shall see, in other offices of the Holy Ghost in

enlightenment, conviction, and conversion. The true internal vocation is what is termed election in the strict sense. *Many be called but few chosen. I have chosen you out of the world.* Though this term, also, is used in some passages with the same wide application as the term call,—for instance, *God hath chosen the foolish things of the world to confound the wise*, and *Have not I chosen you twelve?* While therefore our Saviour's first word establishes the distinction, and we are warranted in saying that election is the result of accepting the call, we must remember that the New Testament often uses the terms interchangeably.

Matt. xx. 16. John xv. 19. 1 Cor. i. 27. John vi. 70.

2. The acceptance of the Call, and the Election that follows it, are both metonymically used to designate the state of Christians, presumed according to their profession to stand in the grace of God. They are *The Called of Jesus Christ . . . beloved of God, called to be saints*, or *called saints*. Christians are Saints by designation as well as by internal character; and they are Called by designation, as having accepted the external call. So also they are the Elect as separated from the world both outwardly and inwardly. St. Peter writes his catholic epistle to The *Elect according to the foreknowledge of God the Father*, whom he terms a *chosen generation*. St. Paul speaks of *the faith of God's elect*; and St. John of *thy elect sister*. The phrase *The Election* is used for the company of God's chosen among the Jews; but not now generally of all Christians. *God's Elect*, or *The Elect of God*, are all those who belong to the household of faith. The predominant allusion in the Word is to the collective character of the Church which has taken the place of the privileged nation; and that governs the use of the term everywhere, precisely like the denomination the Sanctified or the Saints. Christians are the *Election of Grace* in opposition to the ancient people gathered out of the world; they are the sanctified as separated, instead of them, to God. The word Church or Ecclesia literally means the same as The Called and the Elect: it expresses the result of that which Election means as in the purpose of God.

Rom. i. 6, 7. 1 Pet. i. 1, 2; ii. 9. Titus i. 1. 2 John 13. Rom. xi. 7. Rom. viii. 33. Col. iii. 12. Rom. xi. 5.

V. The Gospel Call may be resisted and finally resisted; even the Election connected with it may after obedience be forfeited; and with regard to both classes of the disobedient, the term reprobation is used, though never as the result of a fixed decree.

RESISTIBLE.

Matt. xx. 16. 1. *Many be called, but few chosen.* This sufficient word, which should be an end of all controversy, is explained by our Lord Himself: *Ye will not come to Me.* There is nothing more constantly and consistently declared in the older and later Scriptures than the power of man to oppose and oppose successfully the influence of grace. *Ye do always resist the Holy Ghost!* Surely it is dishonourable to the name of God to suppose that He would charge on sinners a resistance which was to them a necessity, and complain of outrage on His Spirit whose influences were only partially put forth.

John v. 40.

Acts vii. 51.

2. There are some passages of Scripture which indicate that the blessings of Election itself may be forfeited: this sacred word is not shielded, nor is its special grace inviolable. Judas was one of the chosen Twelve. When our Lord speaks of the very elect being deceived, *if it were possible*, He does not intimate that delusion was impossible in their case. At the commencement He said: *Take heed that no man deceive you!* and at the close, *He that shall endure unto the end, the same shall be saved.* St. Peter, whose epistles dwell much on the privileges of the Election, does not number among those privileges the security against falling: on the contrary he bids his readers *give diligence to make your calling and election sure: for, if ye do these things, ye shall never fall.*

Matt. xxiv. 24; 4, 13.

2 Pet. i. 10.

REPROBATION.

3. Lastly, the Scripture speaks of the Reprobation of both these classes, but of the reprobation of no other.

Rom. i. 28. (1.) The called who resist are reprobates. *God gave them over to a reprobate mind* who *did not like to retain God in their knowledge.*

2 Tim. iii. 8. They who *resist the truth* are the *reprobate concerning the faith.*

2 Cor. xiii. 5. (2.) St. Paul speaks of the possibility of the saints being reprobates: *Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* When we read of the final signature of the *called and chosen and faithful* we are taught that the end is not yet when the called are also chosen. Fidelity remains.

Rev. xvii. 14.

(3.) There is no reprobation in the decree of God throughout the Scriptures. The idea is inconsistent with everything but a probation and a wilful failure in probation.

HISTORY OF CONTROVERSY.

A few observations may be made on the Polemics of this

question: limited to that branch of it which concerns Vocation and Election. It is with the perversion of the Predestination idea that we have mainly to do.

THE NEW TESTAMENT.

I. Within the New Testament itself we have the germs of the controversy. The preaching of the Gospel to the Gentiles was resented by the Jewish Christians, by those of a certain party especially, as an invasion of the privileges, or advantages, of the covenant people. In the Epistle to the Romans St. Paul argues against these advocates of an unconditional election, these earliest perverters of Predestination. The three chapters which the Predestinarians have taken refuge in were written by the Apostle in opposition to their views. The ancient election was of a particular line. *Therefore hath he mercy on whom He will have mercy,* on the one hand, and *the vessels of wrath fitted to destruction,* on the other, are not to be understood of absolute election of individuals to salvation. The fuller similitude in Jeremiah ends with a direct refutation of the theory: there the decrees of God are said to be changed by the characters of men. The whole argument of St. Paul is to show that the election of Israel as a nation had not come to nought: it was *not of works, but of Him that calleth.* The three chapters carefully studied yield conclusions in favour of a national election but not of an individual.

Rom. ix. 18, 22.

Jer. xviii. 6—8.

Rom. ix. 11.

THE EARLY CHURCH.

II. The early church down to the time of Augustine knew in its doctrine no other election and predestination than what was conditional. The tendency of the Eastern Churches especially was to lay too much emphasis on the foreknowledge of human repentance and faith. Chrysostom says: "Not of love alone but of our virtue also. If it sprang from love alone all would have been saved. If from our virtue alone that would be little and all would be lost. It was from neither alone but from both: for the Calling was not of necessity or of force." This sentence represents the Greek view from Origen to Athanasius, and even John of Damascus.

AUGUSTINE.

III. Augustine first laid down the principle that "Predestination is the preparation of grace; grace the bestowment itself."

1. The foundation of his whole system is his doctrine of Original Sin, which regards all mankind as utterly bereft of capacity for good: a "mass of perdition," a "condemned lump."

Therefore salvation is absolutely of grace, and without human cooperation. The Divine eternal decree of election determines the exact number of those to whom efficacious grace, which includes an irresistible grace for the beginning and the grace of perseverance for the close, shall be given. For these alone Christ died: "Everyone that has been redeemed by the blood of Christ is a man; though not every one that is a man has been redeemed by the blood of Christ." "Christ redeemed the sinners who were to be justified," and "No one perishes for whom Christ died."

2. Some of the difficulties connected with the Gospel Call in this theory were summarily disposed of by Augustine. All who hear and receive the Gospel and are baptized receive regenerating grace, and are placed in a state of salvation: this explains the universal offer of the Gospel and administration of the sacrament. But to the Elect only is the gift of perseverance imparted, and this sacred donum perseverantiæ is known to God alone: this protects the doctrine of the eternal decree. "Those who fall are not to be reckoned in the number of the elect, even as to the time when they lived piously. There are sons of God, not yet such to us but such to God; and there are again some who are called by us sons of God on account of grace temporarily received, but not so by Him." Other difficulties Augustine does not attempt to solve. He has no more to say concerning the hidden decree than that "God divided the light from the darkness; and so ordered the fall that He might first show what the free will of man could do, and then what His grace could do." Nor has he any solution of the difficulty that the electing grace of God should be connected with sacraments and bound to a system of external ordinances. A thousand years afterwards Calvin arose to confront more boldly these and all other difficulties.

MEDIÆVAL. IV. During that long interval Predestinarianism, or Augustinianism, passed through many vicissitudes. The Semipelagians asserted a predestination of the foreknown believers; and the Synod of Orange (A.D. 529) condemned the dogma of predestination to evil or reprobation. In the ninth century Gottschalk carried the doctrine of Augustine to its extremest limits: this was rejected at Mainz (A.D. 848), but acknowledged at Valence (A.D. 855): Fatemur prædestinationem electorum ad vitam, et

prædestinationem impiorum ad mortem. On the side of Gottschalk was Ratramnus, against him Hinckmar. It may be said that throughout the mediæval discussions of this and kindred subjects the tendency was in a direction opposite to that of predestinarianism.

REFORMATION.

V. At the Reformation the doctrine of Election and the Limited Call seemed likely to be in the ascendant everywhere.

CALVIN.

1. Zwingle and Calvin united in reviving the Augustinian doctrine of Predestination and Vocation; but Calvin has given his name to the system. He laid his foundation deeper than that of his forerunner. Augustine made the "Eternal decree" his central point; Calvin made it the "Absolute Being, or Absolute Sovereignty, of God." These are his words: Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit quid de *unoquoque* homine fieri vellet. Dico Deum non modo primi hominis casum et in eo posterorum ruinam prævidisse, sed arbitrio quoque suo dispensasse. "Man falls by the providence of God so ordaining, but he falls through his own wickedness." All is of the absolute sovereignty of God. Respondendum est: quia voluit. The decree was Supralapsarian, which Augustine never asserts formally. It follows from this in the system of Calvin that the external call of the Gospel is unmeaning save as to the elect. The word and the means of grace are to others "Signa inania": the manifestations of a "Voluntas signi," which, signifying nothing but "common grace," must be distinguished from the hidden "Voluntas beneplaciti" on which all depends. Here is the secret of Predestinarianism, whatever other name it may bear—the secret which links it with Fatalism, with philosophic Determinism, with Pantheism, with the modern notion of Abstract Law—the Absolute Sovereignty of God not so much as a Person as a Will. Other relations of what is called Calvinism to theological doctrine, subordinate relations introduced in due course, all find their vanishing point in this Absolute Sovereignty which is the foundation and topstone of the whole system.

REFORMED CONFESSIONS.

2. The Reformed Confessions assert this doctrine, though with some variations. Some are of a more extreme type, approaching, though not positively expressing, the Supralapsarian theory, that the Fall was included in the decree of God; others are more

evidently Infralapsarian, dating the decree as it were this side of the Fall. The Synod of Dort, 1618, in opposition to the Remonstrants, digested the Calvinistic doctrine in a large number of canons, which seem to be based on the latter theories. It thus speaks: "Though all men sinned in Adam and were made guilty of malediction and eternal death, God would have done injury to no one if He had willed to leave the entire human race in sin and the curse, and to condemn it on account of sin. . . . But that men may be led to faith God mercifully sends the heralds of His most joyful tidings to whom He will and when He will, by whose ministry men are called to repentance and faith in Christ. . . . That some are gifted with faith in time, and others not, springs from His eternal decree, . . . according to which decree He graciously softens the hearts of the elect, however hard, and bends them to belief, but in His just judgment leaves the non-elect to the consequences of their own wickedness and obduracy." These Articles, nearly a hundred in number, are generally received by the Calvinistic churches as a full statement of the Christian Faith. The English version of the same system is found in the Westminster Confession, drawn up for the purpose of reforming the English Church between 1643 and 1648: it is a reflection of the Dort Canons, and accepted by the Presbyterians of the British Islands and America. Many of the Reformed Confessions, like that of the English Church, mitigate the dogma of predestination, and use such language as may be without much violence reconciled with Scripture. Others of them are more predestinarian than they sound.

FORMS OF CALVINISM.

3. Modifications of Calvinism are as various as the lands which it has penetrated. Calvin himself protested unconsciously against all among his followers who should soften his system: "Many so preach election as to deny that any is reprobated, but very ignorantly and childishly, since election itself would not stand unless opposed to reprobation." Thus the modern Father of Predestination condemned beforehand the devices of his followers: or rather the device, for it has been one. In France, towards the middle of the seventeenth century, Amyraldus taught that salvation was provided for all men, and that God elected some to whom was given the necessary grace of repentance and faith.

This useless subterfuge was resorted to in England by Richard Baxter; and has in more recent times been advocated in Scotland. It has been the unacknowledged theory of great numbers who have been bound to the general theory of predestinarianism, but have felt constrained to preach the Gospel freely.

VI. The Lutheran doctrine passed through stages of fluctuation. LUTHERANISM.

1. Both Luther and Melancthon were at first predestinarian in their views of the Gospel Call. They taught Determinism or Fatalism almost in the same words as Calvin; but both gradually retracted these views, induced mainly by the impossibility of reconciling them with the serious purpose of God in universally proffering the Call and the means of grace.

2. Hence the Lutheran Formularies are not predestinarian. FORMULARIES. The Formula Concordiæ deals largely with the subject. The following translated sentences deal with Election and Vocation: "Predestination or the eternal election of God pertains only to the good and accepted sons of God, and it is the cause of their salvation. It procures their salvation and disposes all things which belong to it. . . . This predestination is not to be scrutinised in the secret of the Divine counsel, but is to be sought in the Word of God, which reveals it. The Word of God leads us to Christ. . . . But Christ calls all sinners to Himself, and promises them rest, and seriously wills that all men should come to Him and suffer themselves to be cared for and aided. . . . The true doctrine of predestination is to be learned from the Gospel of Christ. But there it is plainly taught that God has concluded all under unbelief that He might have mercy on all, and that He wills none to perish, but rather that all should be converted and believe in Christ. . . . When it is said that *many are called but few are chosen*, it is not to be understood that God is unwilling that all should be saved; but the cause of the perdition of the ungodly is this, that they either fail altogether to hear the Word of God, rebelliously despising it by closing their ears and hardening their hearts, and in this way hindering the ordinary method of the Holy Spirit, so that He cannot effect His work on them, or that they esteem lightly the word they hear and cast it away from them. Their perishing must be ascribed, not to God and His election, but to their own malignity." Thus the official doctrine

Matt. xxii. 14.

of the Lutheran Church omits the predestination of the wicked, and makes the predestination of the believer dependent on the foresight of faith and perseverance. The Call of the Gospel it regards as universal, serious, and efficacious as offering sufficient grace to all.

3. The later development of Lutheran teaching has been faithful to these statements, but has expanded them.

(1.) The earlier divines laid emphasis on the "voluntas antecedens," which is the Divine decree of salvation in Christ expressing His "voluntas universalis, gratuita et seria." This counsel becomes through foreknowledge a "voluntas consequens seu specialis": not as if there were two wills in God, but it is the one will determined in regard to believers and unbelievers. Hence the universal will is rather that of mercy, the special will that of justice. Later Lutheran theologians have preferred to dwell rather on the election of a new humanity in Christ into the fellowship of which only those enter who believe. The special predestination of individuals is only the historical realisation of the eternal purpose of love in Christ.

(2.) The earlier divines explained the absolute universality of the Call by a reference to the three great historical crises: first, the universal call in the first Promise concerning the Seed of the woman, which descended to all nations; secondly, the preaching of Noah after the flood, which again sent forth its sound into all the earth; and, thirdly, the worldwide preaching of the apostles: "quo non venit ἀποστολή eo ἐπιστολή." But this solution leaves unsolved the mystery that the posterity of those who rejected this triple testimony are without the Gospel. Later divines have had recourse to other expedients; among which is the theory of a Gospel preached in the intermediate state to those who have either rejected it in this life or insufficiently heard it. But this subject belongs rather to Eschatology.

ARMINIANISM.

VII. The Remonstrants of Holland, or Arminians, endeavoured to introduce into the Reformed Church the Scriptural doctrine. But in vain: the Synod of Dort (1618, 1619) rejected the Remonstrance, just as the Council of Trent in the previous century rejected the remonstrance of Protestantism against another kind of dishonour done to the Grace of God. From that time

the doctrine of a Universal Atonement, or of a Saviour provided for the race and for sin universally, with the free and unreserved offer of grace, has been connected with the name of Arminianism. But this is an injustice. Calvinism may be called Augustinianism; for it was Augustine who first announced the dogma of a limited design in the death of Christ: the Fathers who preceded had mostly, like Origen, made the mission of Christ too comprehensive in its benefits. Augustinianism may be called Calvinism; for it has never prevailed outside of the Churches of the Reformed or Calvinistic type: its sporadic existence in the JANSENISM of Rome is hardly an exception. But what is unreasonably called Arminianism is the faith of the Eastern and Western churches representing ancient Christianity though in its corruption, of Lutheranism, representing the Reformation, of the Church of England throughout the British empire, and of Methodism throughout the world.

III.

THE PRELIMINARIES OR CONDITIONS OF SALVATION.

The work of the Holy Spirit must now be viewed as preparing the soul for admission into the blessings of the covenant of grace: a work which He accomplishes, not absolutely as He imparts those blessings themselves, but as quickening, aiding and directing the energies of the free will of man. The preparation is, on His part, Preliminary Grace; on the part of man, it may be regarded as compliance with the conditions of salvation. The combination of the Divine and human element is seen in the doctrines of Conversion, Repentance, and Faith, in their unity, distinctness, and mutual relations.

The Holy Spirit is here the Author of preliminary grace: that is, of the grace which is imparted outside of the temple of Christ's

mystical body, or rather in the Outer Court of that temple. When He administers the gifts of personal salvation, as they flow from union with Christ, He is simply and solely the Administrator and Giver: man only receives. But it must be remembered that it is
2 Cor. xiii. 14. *the grace of the Lord Jesus Christ* flowing from and revealing the *love of God* that is dispensed even to the outer world in *the communion* of the Holy Ghost. This department of theology is beset with peculiar difficulties, and has been the arena of some of the keenest controversies. Hence, it will be important to establish our points by the evidence of Scripture; and, only after this is done, turn aside to the polemics of the question.

THE SPIRIT OF GRACE.

I. THE SPIRIT OF GRACE.

The Spirit of grace is the Author of every movement of man's soul towards salvation; but His grace requires a certain cooperation of man as its object. Here then we have three topics: Grace prevenient, human free agency, and the relation between grace and free will.

PREVENIENT GRACE.

I. GRACE PREVENIENT.

The grace of God which bringeth salvation is the fountain of Divine lovingkindness to mankind, undeserving and impotent; exhibited once for all in the redeeming mission of Christ; and exercised by the Holy Ghost, the Spirit of grace, throughout the whole range of His saving work. It is the sole, efficient cause of all spiritual good in man: of the beginning, continuance, and consummation of religion in the human soul. The manifestation of grace which precedes regeneration receives no special name in Scripture; but it is so described as to warrant the designation of Prevenient Grace.

GRACE.

I. GRACE, χάρις, is the love of the Triune God as it is displayed towards sinful man, impotent in his sin: it is therefore free grace corresponding to universal love; sovereign as under no compulsion,

not created by the atonement but providing it; but not arbitrary, being connected with conditions. As this grace is that of the Father and the Son in the redemption of mankind, it has already been considered. It is now viewed as the grace of the Spirit in the administration of that redemption. The Holy Ghost is once in Scripture termed THE SPIRIT OF GRACE. The propriety of the term Prevenient Grace, and the doctrine which it signifies, rests upon the general truth that salvation is altogether of the Divine lovingkindness. This is declared in two ways: man is powerless in his guilt and weakness; God's gift is free.

Heb. x. 29.

AS TO MAN.

1. The powerlessness of man is everywhere assumed in Scripture, though not stated often in positive terms. Some passages which are appealed to refer rather to the hardening effect of continued sin: such as *you hath He quickened, who were dead in trespasses and sins.* Others have reference to the impotence of man to carry on of himself God's work; such as *Not by might, nor by power, but by My Spirit, saith the Lord of Hosts;* and *Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.* Others refer to the entire dependence of the believer on Christ for all his spiritual good; such as *Without Me ye can do nothing.* But there are others which lay stress upon the fact that the world was lost in sin and weakness when Christ interposed: *When we were yet without strength* (ἀσθενῶν, *helpless*), *in due time Christ died for the ungodly* (ἀσεβῶν, *godless*). *While we were yet sinners* (ἁμαρτωλῶν, *transgressors*), *Christ died for us. When we were enemies* (ἐχθροὶ, *under wrath*), *we were reconciled to God.* Man is unequal to his own salvation, however it is viewed.

Eph. ii. 1. Zech. iv. 6. 2 Cor. iii. 5. John xv. 5. Rom. v. 6, 8, 10.

AS TO GOD.

2. Hence it is declared that the salvation of man is altogether of grace. *By grace are ye saved through faith; and that not of yourselves; it is the gift of God:* altogether of grace and not of works. It is not so much in single passages as in the constant tenour of Scripture that we gather the spontaneous freedom of the grace that provided salvation. In fact, the origin of human redemption is always traced to the love of God which, resting upon undeserving man, became grace.

Eph. ii. 8.

PRE-VENIENT.

II. This grace as the influence of the Spirit on the minds of men before their individual acceptance is described in various ways. These may be classed as, first, referring to the Divine

operation, when it is a striving and drawing; secondly, in relation to the means used, when it is a demonstration of the truth; thirdly, as influencing man, when it is the working in him to will, by piercing or opening his heart. These three are distinct, but one.

1. The drawing and striving of the Spirit are abundantly referred to: the former operating on the human soul as obedient; the latter wrestling with repugnance; both tending to salvation. In the Old Testament *My Spirit shall not always strive with man*, followed by constant reference to a resisting of the Spirit. In the New Testament, and on the lips of the Great Attraction: *No man can come to Me except the Father which hath sent Me draw him.* Both the striving and the drawing express the strongest influence short of compulsion: the zeal of human agency corresponds, and is its representative: *That I might by all means save some* and *compel them to come in* are severally responsive.

Gen. vi. 3.

John vi. 44.

1 Cor. ix. 22.

Luke xiv. 23.

2. The word of truth is never without the influence of the Spirit. On the day of Pentecost the first Christian sermon was preached with His accompanying power: they spoke, not only to God but to man, *as the Spirit gave them utterance.* This is meant by the reference to the *word of God which effectually worketh* in those that believe, and to the Gospel which came *not unto you in word only, but also in power, and in the Holy Ghost.* This is explained as belonging to the Word preached, apart from its effect: *My preaching was . . . in demonstration of the Spirit and of power.* This ἀποδείξις is opposed to the effect of rhetorical skill, and establishes the general fact that the Spirit's power has the effect of a Divine persuasion, whether yielded to or not.

Acts ii. 4.

1 Thess. ii. 13.

1 Thess. i. 5.

1 Cor. xi. 4.

3. The effect produced is occasionally made prominent. Under that first sermon *they were pricked in their heart*, which in another form is stated of Lydia, *whose heart the Lord opened.* The piercing and the opening are not so different in these texts as is sometimes thought: both the Jews and Lydia *attended unto the things which were spoken* as the result.

Acts ii. 37.

Acts xvi. 14.

FREEDOM.

II. PERSONAL HUMAN AGENCY: FREE WILL.

The prevenient grace of the Spirit is exercised on the natural man. As the object of that grace the natural man

is a personality free and responsible, by the evidence of consciousness and conscience; who, as fallen, is enslaved throughout all his faculties to sin, but knows that the slavery is not hopeless nor of necessity; whose will is still the originating power or principle of self-determination belonging to himself, under the influence of motives originated in the understanding and feeling, but capable of controlling those motives; and whose whole nature, as fallen, whether exhibited as intellect, sensibility or will, is under some measure of the influence of the Holy Spirit, the firstfruits of the gift of redemption.

These several propositions are in themselves clear and simple and true: their difficulty is felt only in their relation to the influence of the Holy Spirit, and the metaphysical theories with which it is sought to adjust them.

I. Prevenient grace is exercised on the personality of man, free and accountable.

PERSONALITY.

1. That personality is the man: not his will, nor his feeling, nor his intellect, but the hidden man, the αὐτὸς ἐγώ, the central substantial person who is the substance of himself behind and beneath all his affections and attributes. That grace is exercised upon the person who in Romans vii. speaks of his mind and will and heart as his.

FREE WILL.

II. That person is free, inasmuch as no power from without controls his will. It is the very nature of will to originate volition: otherwise, if constrained, will is no more will, and man is not accountable. Consciousness and conscience alike attest that the sinner is free and responsible: his consciousness in its first elements is that of a free agent; and his conscience, or MORAL CONSCIOUSNESS, asserts his responsibility, not only for actions but for words and thoughts, and the whole posture of the mind.

III. Again, that person is bound and enslaved to sin: naturally; and, in the case of actual transgressors, by the effect of habit. But the slavery is not absolute. It is conscious slavery, and not without reluctance. That bondage is not so much the fetter of the will itself, as the ascendency of a sinful bias over the motives

that actuate the conduct: the feelings and desires of the affection, and the thoughts of the mind. The will is not bound; but the understanding which guides it is, and so also is the affection which prompts its exercise.

GRACE AND FREEDOM.

III. THE RELATION OF GRACE TO THE FREEDOM OF THE WILL.

The Grace of God and the human will are cooperant, but not on equal terms. Grace has the preeminence: because the universal influence of the Spirit is the true secret of man's capacity for religion; because also His influence, as connected with the Word, is universal, inevitable, and irresistible, as claiming the consideration of the natural man; and because He gives the power, whether used or not, to decide against sin and ruin and submit to God. But the cooperation of the will is real; because in this last stage it rests with the free agent himself whether the influence of the Spirit be repelled or yielded to. This is the uniform and unfailing testimony of Scripture; the consideration of which will prepare the way for a brief review of ecclesiastical theories on the subject.

COOPERATION.

I. The general truth of a cooperation between the Spirit and the will of man is a presupposition of the entire Scripture. Like some other fundamental truths, it is not demonstrated but taken for granted. This may be viewed negatively or positively.

1. Negatively, there is no reference in Scripture to an arbitrary act of the Divine power in the things that accompany salvation. He who works in us to will is never represented as working absolutely upon us. *Turn Thou me!* is followed by *and I shall be turned!*

Jer. xxxi. 18.

2. Positively, and in the most express manner, the Scripture represents Divine prevenient grace as operating through and with man's free concurrence. Figuratively this is expressed by the *good ground* which receives the seed. Literally, in all those

Matt. xiii. 23.

passages which declare that believers themselves receive the Word of God or Christ or grace: *Having received the word* (δεξάμενοι answering to παραλαβόντες). This last expression is used as to Christ: *As ye have received Christ Jesus the Lord.* But the cardinal text is: *We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.* Here is the cooperation of the Apostles with God; and the equally true cooperation of believers with both. 1 Thess. i. 6; ii. 13. Col. i. 6. 2 Cor. vi. 1.

II. That the Spirit has the preeminence is equally the doctrine of all the Scripture. THE SPIRIT HAS PREEMINENCE.

1. The fact that man is, since the Fall, still a free agent is not more essentially a necessity of his moral nature than it is the effect of grace. Redemption is universal; and its universality has this for its result that all who are born into the world are born into a state of probation. Unredeemed spirits are responsible; but their responsibility is no longer probationary: they are responsible for a state of guilt that has become determined by their own first act become habitual. The difference put between them and us is the mystery of redeeming mercy. The children of men are in bondage to sin; this is the character which is stamped upon them by inheritance; but the bondage is not hopeless nor is it to any mortal necessary; they have a natural capacity of freedom to act as well as to choose; and this their very nature is itself grace.

2. Grace has the preeminence inasmuch as its influence when the Word is preached, whether directly or indirectly, is inevitable and irresistible. Prevenient grace moves upon the will through the affections of fear and hope; and these affections are moved by the truths which the understanding perceives; and the understanding is under the necessary influence of the Word. However obstinately and effectually the truth may be resisted as a ruling power, as truth it cannot be resisted. INFLUENCE INEVITABLE.

3. Moreover, in the secret recesses of man's nature the grace is given to yield. Though the will must at least act from its own resources and deliberate impulse, it is influenced through the feeling and the understanding in such a manner as to give it strength. It is utterly hopeless to penetrate this mystery: it is the secret between God's Spirit and man's agency. There is a

Divine operation which effects an appropriating desire and acts without the slightest interference with the natural freedom of the will. The man determines himself, through Divine grace, to salvation: never so free as when swayed by grace.

CONVERSION.

II. CONVERSION, REPENTANCE, FAITH.

Conversion is the process by which the soul turns, or is turned from sin to God, in order to its acceptance through faith in Christ. This is its strict meaning, as distinguished from that broader sense in which it is applied to the entire history of the soul's restoration. As turning from sin it includes Repentance, as turning to God it includes Faith.

THE TERM.

CONVERSION.

I. The term Conversion stands here for a number of words in Hebrew and Greek which express the same thought: that of the process by which the soul is turned from sin to God. The fact that it is thus common to the two Testaments gives it a great importance. It is the only term for the restoration of the soul that runs through the Bible; and therefore has been very often regarded as including much more than the mere crisis of moral and religious change. Sometimes it is thought to represent the whole course, through all its stages, of the soul's return to God: this is the case especially in the works of mystic writers. By those who recognise no saving grace before regeneration, out of which repentance and faith flow, conversion is of necessity made to include all the moral blessings of the state of grace. The theology that may be called sacramentarian generally regards conversion as the process of the soul's recovery from a state in which the regenerating grace conferred in baptism is neglected. Sometimes, by a very loose employment of the term, it is made synonymous with the experience of forgiveness and the assurance of the reconciliation. But we must remember that it simply means the soul's turning point: its turning from a course of sin to the commencement of seeking God. Therefore the crisis that it marks is not in the religious life of a believer, but in the life of the soul, redeemed indeed, but not yet a new creature in Christ.

II. Conversion belongs, therefore, only to the outer court. Two considerations will further illustrate this. PRELIMINARY GRACE.

1. In Conversion the Divine and the human agency combine: it may be said that they cooperate, if the word be rightly understood. This is not the case in the inner court of the state of grace. The blessings proper to the Christian covenant are imparted: man simply receives his justification, his adoption and regeneration, his sanctification. But his conversion is the preparation for these gifts of absolute grace: the new life of righteousness, sonship, and holiness is the one supreme gift of covenant grace, and man must be made fit to receive it. The process of this preparation is his conversion to God. When that process is accomplished the conversion is ended: *Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.* 1 Pet. ii. 25.

(1.) The appeal to God to convert the soul runs through the Bible: *Turn Thou me and I shall be turned; for Thou art the Lord My God. Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old.* Jer. xxxi. 18. Lam. v. 21.

(2.) But the appeal from God to man to turn himself is yet more abundant: *Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel!* where the whole strain is without meaning if converting grace is irresistible. Ezek. xxxiii. 11.

(3.) Hence when treating of Repentance and Faith, the two elements of conversion, we have continually to exhibit a Divine commandment with promise. The grace is from the Lord; the use of it with man.

2. The New Testament expressly limits the term Conversion to the beginning of the Christian life. There is no instance of its use in reference to the changes in the believer's state as such. But here a distinction must be made. It is true that the word is constantly employed to mark the return of backsliders from the preparatory grace of the old covenant. In fact, this is its habitual signification throughout the Old Testament: the appeals to return to God are addressed to those who had departed from a God already known and forsaken. The same holds good of our Lord's use of the word; as also of the prophecy of His forerunner's agency. Simon Peter's conversion, after which he

should strengthen his brethren, was a conversion from backsliding. But after the day of Pentecost the word begins to be used more broadly, of the turning from darkness to light generally. St. James gives the solitary instance of its employment to note a Christian's return from *the error of his ways*; but that error was an error from the Christian truth. Generally, conversion is supposed to be accomplished when the Christian faith is received. From that time the penitent is a convert: his conversion is an accomplished fact.

James v. 20.

RELATIONS.

III. It remains to consider the relation of Conversion to repentance and faith.

1. Sometimes the term embraces both. The blessing of Jesus is the *turning away everyone of you from his iniquities*; or from *darkness to light*; or *from idols to serve the living and true God.* Here the negative and positive are united.

Acts iii. 26; xxvi. 18. 1 Thess. i. 9.

2. Sometimes it is the negative Repentance. It is the aversion of the soul from sin: conviction of its true character, a sorrowing hatred of it as estrangement from God, and abandonment of it in the sincere purpose of the soul. *Repent ye therefore and be converted:* here the forgiveness is supposed to follow, and conversion is the effect of repentance. Again the repentance is the effect of conversion: *Surely after that I was turned, I repented.* But the conversion is itself repentance: *he which converteth the sinner from the error of his way.*

Acts iii. 19. Jer. xxxi. 19. Jas. v. 20.

3. More frequently conversion is made equivalent to faith. *A great number believed and turned unto the Lord:* where faith has the same relation to the turning which repentance has in the previous passages. Sometimes faith is omitted where it is meant: *And all that dwelt at Lydda and Saron saw him, and turned to the Lord.* It is even made the distinguishing element in conversion: *but are now returned unto the Shepherd and Bishop of your souls.*

Acts xi. 21. Acts ix. 35. 1 Pet. ii. 25.

4. Hence, finally, as both repentance and faith enter into the Christian life, continue in it, and in it are made perfect, there is a sense in which Conversion, of which repentance and faith are the two elements, also runs on into the state of grace. This brings us back to the point from which we set out: that there is a wider meaning of the term which must not be forgotten while the stricter is adhered to. So far as the old man remains in the regenerate

there must be a perpetual turning away from the sins of the past and advancement towards holiness and God. In other words, there is an ethical conversion that goes on until the soul is entirely dead to sin and one with God. But in the Order of Grace Conversion is the process of the soul's coming to Christ.

REPENTANCE AND FAITH.

As the conditions of personal salvation Repentance towards God and Faith towards our Lord Jesus Christ are always united in the New Testament: they cannot be separated, as repentance implies pre-existing faith, and faith implies pre-existing repentance. But they differ in this, that faith is the instrument as well as a condition of salvation; and, as such, springs out of and follows repentance. Both are produced by the preliminary grace of the Holy Spirit, but not perfected without the concurrence of the will of man. Though both are only introductory to the state of grace, faith in its saving exercise is the transition point where the state of conviction passes into life in Christ.

REPENTANCE.

REPENTANCE.

Repentance is a Divinely-wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the heart. It approves itself in contrition, in submission to the judicial sentence, with desire and effort to amend. Hence it comes from God and goes back to God: the Holy Spirit, using the law, being the Agent.

I. Repentance is Divinely wrought. DIVINE.

1. It is generally said to be the gift of God. *Then hath God also to the Gentiles granted repentance unto life*: where we must understand not only, first, that the opportunity of repentance was proclaimed, and, secondly, the promises to repentance set forth, but, thirdly, the actual power of repenting also afforded. Similarly in that other passage: *Him hath God exalted with His right hand* Acts v. 31. Acts xi. 18.

to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

2. More particularly it is the office of the Spirit of conviction, whom the Saviour promised to send to *reprove the world of sin, and of righteousness, and of judgment.* This conviction of the Spirit, in its threefold character, is the essence of evangelical repentance as preached under the Gospel. And the Spirit Himself is called, as accomplishing this office, *the Spirit of bondage.*

John xvi. 8.

Rom. viii. 15.

HUMAN.

II. The human evidences of repentance are both its fruits and its tests.

CONTRITION.

1. Contrition or sorrow for sin is expressed in many ways.

Ps. li. 17.

(1.) It is *a broken and a contrite heart;* the heart being the inmost personality and not the sensibilities only, nor the judgment only, nor only the will. The hidden man of the heart repents.

(2.) It is godly sorrow, ἡ κατὰ θεὸν λύπη, and not the sorrow of the world, which dreads the consequences rather than hates the sin. It is mourning that proves its genuineness by refusing to be comforted save by God alone.

(3.) It is a keen sense of sin, and not of particular sins. The revelation of sin to the understanding is a new and peculiar experience : a new consciousness which makes conscience perfect and keen. By the law, applied by the Spirit, is the knowledge of sin. But our Lord tells us that the world is to be convinced of sin *because they believe not on Me:* Christ the Saviour is Himself the best revelation of the sin from which He saves.

John xvi. 9.

SUBMISSION.

2. Submission to the condemning law is of the essence of true repentance. This may be regarded in two lights : it is the feeling of utter hopelessness, and it is the profound sense of the justice of God in the visitation of sin.

Rom. vii. 9.

(1.) The law convicts of impotence : and so the penitent cries, *when the commandment came, sin revived, and I died.* True repentance absolutely withers all hope in self as to present or future ability.

(2.) The law pronounces a most severe condemnation : and the sinner, even though in the presence of Christ, who preaches repentance, and all the more because he is in the presence of Christ, accepts the utmost rigour of judgment as just. It sees its guilt, and sees its inexpressible pollution.

CONFESSION.

(3.) These are united in CONFESSION, which is only to God.

True repentance comes from God and returns back to Him Who gave it. There is a confession one to another commended by the Apostle James, which is consistent with confession to God alone. Jas. v. 16.

AMENDMENT.

3. The repentance which is a condition of salvation approves its genuineness by endeavours to amend the life: negatively by turning from sin; positively by aiming at obedience. This effort is the command of Scripture: *cease to do evil, learn to do well. Bring forth therefore fruits meet for repentance:* is the New-Testament formula. The Baptist gives the solitary instance of these fruits of a tree neither corrupt nor as yet sound. They are not the acts of a regenerate life; for the promise of the Holy Ghost is held out as a future gift. They are not fruits of a corrupt tree; for the Spirit gives the prevenient grace that enables the penitent to present them to God. They are tokens of sincerity; they are essential as such; for the Scripture invariably demands obedience to God's law, and reparation of every injury to man, with abundant charity. Both are expressed by the two New-Testament terms: *μεταμέλεια, μετάνοια,* a change of mind and purpose. The act is rather dwelt upon than the feeling. The feeling may vary, as it regards both the sense of sin and the sense of condemnation. The act is always the same. Isa. i. 16, 17. Matt. iii. 8.

LEGAL AS BY THE LAW.

III. Repentance, thus described, is still in the outer court. It belongs to the midway state between nature and grace; but has, nevertheless, a special relation to the dispensation of law. This may be finally illustrated by a summary view of the New-Testament method of enforcing it.

1. John the Baptist is the preeminent preacher of repentance. The forerunner of Christ, he is also the forerunner of His Gospel. His doctrine of repentance contains every principle necessary to its perfection; and his ministry, not less than that of the Apostles, was with the demonstration of the Spirit and in power. He preached repentance as universally necessary and available; as incumbent on every man at the present moment; as thorough, profound, and perfect; as accompanied by its meet fruits of reformation, restitution, and pledges of amendment; as preparatory to the salvation of Christ and the baptism of the Holy Ghost. But the one supreme theme of his enforcement is the necessity of repentance as the preparation for Christ. Luke iii. Ver. 3. Ver. 3, 9. Ver. 5. Ver. 8, 11—14. Ver. 6, 16.

Matt. xi. 12.

2. Further illustrations of this are found in the Gospels. *The kingdom of heaven suffereth violence, and the violent take it by force:* words which have reference to John's baptism, and the desperate discipline of preparatory repentance. The blind man at Bethsaida, whom the Saviour exhibited in a state of intermediate and halting cure—no longer wholly blind, but more miserable than when he was; not yet fully enlightened, but on the way to it—illustrates the prevenient grace of repentance. This solitary instance of our Lord's suspended power has a meaning for all ages. The Baptist's relicts are found in the Acts: Apollos required only to be taught the way of God more perfectly; and the Ephesian Twelve were prepared for the full Christian baptism which they long waited for.

Mark viii.

Acts xviii. 24—27. Acts xix. 1—7.

LEGAL AND EVANGELICAL.

3. Hence, finally, while the evangelical element is not wanting in this repentance—it has a presentiment of the Gospel—it is yet under the law. All that has been said may be summed up thus. The spirit of conviction applies the law to the conscience, and thus works His reproof. The effect is sorrow before God as the Lawgiver rather than as the Father; acceptance of the righteous sentence of the law; and sincere though imperfect, necessary though not meritorious, endeavours to make reparation to that law. Beyond this the repentance which is the condition of salvation does not go.

FAITH.

FAITH.

Faith as the instrument of appropriating salvation is a Divinely-wrought belief in the record concerning Christ and an active trust in His Person as a personal Saviour: these two being one. It must be distinguished, on the one hand, from the general exercise of belief following evidence which is one of the primary elements of human nature, and from the grace of faith which is one of the fruits of the regenerating Spirit. As Divinely-wrought, it is attended by assurance: as human, it works by love. And thus,

while belonging to the state of prevenient grace, it passes insensibly into the regenerate life.

DIVINE AND HUMAN.

Faith, viewed first more comprehensively as the condition of salvation, is a state or an act of the human spirit as under the influence of the Divine Spirit. The Divine and the human cannot be so clearly defined and separated as in the case of repentance. They may be united in relation to the belief, generally; the passive and active trust that enter into saving faith, and the assurance of acceptance and salvation which follow it in the regenerate life.

BELIEF.

I. BELIEF, or the principle of faith generally, belongs to human nature: the faculty of perceiving the force of evidence and admitting as knowledge what is received on evidence or authority internal or external.

HUMAN.

1. Man lives by faith, in this sense also. Belief is a primary condition of all reasoning; and all our knowledge rests on faith. Hence the propriety of Anselm's CREDE UT INTELLIGAS, in opposition to Abelard's INTELLIGE UT CREDAS: the two watchwords of Christian Faith and Rationalism respectively. All faith has in it an element of trust. The being of God, the guilt and punishment of sin, the mission of Christ for redemption, the Christian revelation as a whole, must be accepted by faith before the Person of Christ is trusted in for personal salvation. But the object of this faith, not yet a personal Saviour, is only generally apprehended: the compass of the Christian Faith is often embraced only after the experience of salvation. To whatever extent the truths of religion are known and embraced, faith in them is the healthy and legitimate exercise of the human mind, receiving the evidence, internal and external, which authenticates revelation.

DIVINE.

2. On the other hand, this belief is Divine. A merely intellectual assent, such as rests upon tradition and education, is not enough: *The devils also believe, and tremble.* Seldom does this belief withstand the assault of sceptical attack. *No man can say that Jesus is the Lord, but by the Holy Ghost.* A firm belief in the Christian revelation, and in Him whom it reveals as God and man, is the very precious gift of the Spirit, and is often made

Jas. ii. 19.

1 Cor. xii. 3.

perfect in the exercise of personal trust. Sometimes the personal trust and the assurance of faith bring in also the full assurance of understanding as to the outward revelation: speculative or historical faith thus, through Divine grace, deepens into that spiritual faith, which in its last exercise is the gift of God.

SAVING FAITH.

II. The Faith that is the condition and instrument of salvation may be regarded as trust in the Redeemer, whose Person and Work are one as a revelation of God. This trust is both negative and positive, or passive and active. It is the act of the whole man, but under the immediate influence of the Holy Ghost.

TRUST.

1. The formal notion of all Faith, and that which makes it the appropriate condition of salvation, is trust.

(1.) This lies in the only word: πιστεύειν is equivalent to πίστιν ἔχειν; and the Hebrew is still more emphatic.

(2.) It is also seen in the fact that the faith is always connected, directly or indirectly, with a Person, and that in two senses. First, the ground of faith is the authority of God who is believed:

Rom. v. 3. Gal. iii. 6. John v. 47.

ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, *Abraham believed God*, and trusted in Him. And it is Jesus, through His testimony: *How shall ye believe My words?* Secondly, a Person is the substance of all saving faith, as being the Object to Whom it turns, on Whom it relies, and in Whom it finds its rest: according to the three prepositions

εἰς ἐπὶ ἐν

εἰς, ἐπὶ, ἐν, of each of which it may suffice to give one example.

John iii. 36.

He that believeth on the Son hath everlasting life: εἰς τὸν υἱὸν, which is opposed to the unbeliever's simple disbelief of the word of Christ, *he that believeth not the Son*, ἀπειθῶν τῷ υἱῷ. This passage represents many which make Christ the Object to whom faith stretches forward.

Rom. x. 11. Rom. iv. 5. Gal. iii. 26.

Whosoever believeth on Him, ἐπ' αὐτῷ, *shall not be ashamed.* Also with the accusative: *but believeth on Him that justifieth the ungodly*, ἐπὶ τὸν δικαιοῦντα. Here the Person is the foundation on which faith rests. *For ye are all the children of God by faith in Christ Jesus*, ἐν Χριστῷ Ἰησοῦ. Here, as in many other passages, the Person of Christ is the Object on which faith rests and lives.

IN CHRIST.

Rom. iii. 22.

(3.) This Personal object of trust is in Christian faith Jesus Christ. Hence the usual expression, *by faith of Jesus Christ*, which indicates that Jesus gives its character to faith generally. This distinguishes Christianity as the full revelation of an object of

faith which was partially hidden before. Faith in God, or Jehovah, the God of covenant salvation, was the condition and instrument of Old-Testament salvation: Jehovah was and is the Father, Son, and Holy Ghost. Christ is God manifest, and all faith is faith in Him. *Ye neither know Me nor My Father: if ye had known Me, ye should have known My Father also.* And the final testimony of St. John is: *Whosoever denieth the Son, the same hath not the Father.* Rejection of Christ was rejection of the ancient God. Faith in God apart from Christ is now a species of unbelief. Christ as the object of faith is more specifically Himself or His Person; or His blood: *through faith in His blood,* ἐν τῷ αἵματι αὐτοῦ; or on the cross: *Christ crucified;* or His death and resurrection: *If we believe on Him that raised up Jesus our Lord from the dead.* Hence it is the LIVING CHRIST in the unity of His Person and His Work. The God who delivered up Christ and raised Him is Christ Himself. The Father may say of the Son as the Son of the Father: He that seeth and believeth in the Son seeth and believeth the Father. But the specific relation of Christ's Person to justifying faith must be considered hereafter.

John viii. 19. 1 John 2. 23. Rom. iii. 25. 1 Cor. i. 23. Rom. iv. 24.

2. Faith is both passive and active: only by so viewing it, and combining the two, can we understand the general strain of the New Testament.

PASSIVE AND ACTIVE.

(1.) Passive or receptive faith is that trust or repose of the heart on the promises given in Christ, which in the New Testament is opposed to works of every kind. Assent to a moral truth, wrought in the heart by the Holy Ghost, is matter both of the understanding and of heart and of the will. Faith negative is that of the understanding affecting the heart only or chiefly: the soul rests on Christ, abstains from every act, and only waits upon His promise. *To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.*

RECEPTIVE. Rom. iv. 5.

(2.) Active faith is the assent of the understanding actuating the will more particularly. Faith goes forth as well as waits; is active as well as recipient. The act of faith is to be understood in two ways: it is the energy which gives up the soul to Christ, and that which receives Christ in return; though these are not to be separated. *As many as received Him* and those that *believe on His name* are synonymous. *He that followeth Me* is a definition of

ACTIVE. John i. 12. John viii. 12.

the believer; whose faith is a coming to Christ, and a receiving
Col. ii. 6. of Him, παρελάβετε. His Gospel is preached εἰς ὑπακοὴν πίστεως,
Rom. xvi. 26. *for the obedience of faith.* Many other expressions are used which represent saving faith as the active energy of the soul: such as its flying for refuge to Christ, seeking Him and laying aside every impediment, committing the soul to Him, and other similar phrases.

ONE FAITH. (3.) It must be remembered, however, that these two are always one. The passive waiting and the active seeking unite. *The*
Lam. iii. 25. *Lord is good unto them that wait for Him, to the soul that seeketh Him.* And both are undoubtedly the act of God's Spirit in the soul; as
Col. ii. 12. is shown in that striking passage of St. Paul: *Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God,* διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ.

BY THE SPIRIT. 3. Faith is the act of the whole man under the influence of the Holy Spirit.

(1.) It is not an assent of the understanding merely, nor a feeling merely of the sensibility, nor an act of the will, but belongs
Rom. x. 10. to the centre of human personalty, to the heart: *with the heart man believeth unto righteousness,* καρδίᾳ γὰρ πιστεύεται I BELIEVE: the man himself is the believer, goes out of himself, and appropriates Christ. As passive and receptive, faith makes the whole soul empty for the reception of Him; as active and energetic, it puts forth all its powers to embrace Him. Hence this faith characterises the regenerate soul. The Christian is a πιστός; he
2 Cor. i. 24. stands in faith, τῇ γὰρ πίστει ἑστήκατε; and that faith, working by love, becomes the spring of the new life. The act becomes the state of faith.

(2.) Such and so great being the prerogative of faith, it is obvious that no power less than Divine could inspire it. It is essentially a moral act; for unbelief is reckoned to be sin. The
John xvi. 9. Spirit's reproof of sin is *because they believe not on Me.* The only sin is rejection of Christ; and the act or state of not believing is itself sin. But if the faith that saves has this moral character it must be wrought in the soul by God the Holy Ghost. Hence our
Col. ii. 12. faith is said to be *of the operation of God;* and therefore the emphasis is laid upon the fact that our salvation is of faith without works. The faith that lays hold of Christ is the highest

moral act of a state of repentance: nothing more, but nothing less.

(3.) Hence it is plain that the faith which is saving passes insensibly while we are studying it into the state of regeneration to which it leads. As it is itself a sanctification of that original principle of belief which belongs to our nature, so itself is sanctified into the energy of the regenerate life. It becomes the law of that life, which is *faith which worketh by love;* it is the seventh *fruit of the Spirit:* and as such *is the substance of things hoped for, the evidence of things not seen.* As conscience is the consciousness of the soul as touching ethics, so faith is the consciousness of the regenerate spirit as touching all its unseen and future objects. Gal. v. 6. Gal. v. 22 Heb. xi. 1.

III. Assurance belongs to Faith only in an indirect manner, as its reflex action and its gracious result, and its abiding privilege in the regenerate life. As faith is the highest negative work of repentance and passes into the energy of regeneration, so the faith of confidence in its object, relying upon it as objective, passes into the faith of assurance. But the assurance is the fruit, and not the essence, of faith. As such it will be hereafter treated. Meanwhile, a few points may be noted. ASSURANCE.

1. Though a distinction may be made between faith and assurance, it is certain that perfect faith must be assured of its object. This objective assurance must belong to saving faith: that God *is and that He is a rewarder of them that diligently seek Him;* also that Christ is and that He is the *Saviour of all men, specially of those that believe.* That He is my Saviour, and that I believe, cannot be the object of faith direct; it is the reflex benefit and gift of the Holy Ghost. It is the *full assurance of faith,* the πληροφορία πίστεως, in which worshippers are exhorted to draw near. As faith, however, is the substance of things hoped for, its full assurance is to be expected in diligent devotion: *diligence to the full assurance of hope unto the end.* The internal assurance of faith is a privilege that all may claim and expect: seasons of darkness and depression and uncertainty are only the trial of that faith of assurance; they test it, and therefore imply its presence; or, if absent, its absence is thus declared to be the result of its own failure. OBJECTIVE. Heb. xi. 6. 1 Tim. iv. 10. SUBJECTIVE. Heb. x. 22. Heb. vi. 11.

2. Among the objects of St. Paul's prayer for us is *the full*

Col. ii. 2. *assurance of understanding, to the acknowledgment of the mystery of God and of Christ.* The confidence of saving faith is, strictly speaking, limited to the Person of the Saviour, who is revealed to the understanding, the affection, the will—that is to the penitent man—by the Holy Ghost, who at the same time opens the spiritual eye to behold Him. But the faith which is the energy of the new life is also the spiritual eye which beholds all truth, and is assured of it. As it respects the Holy Ghost this is *the unction from the Holy One*, by which we *know all things;* as it respects the believer this is the certain belief which makes faith knowledge.

1 John ii. 20.

THE RELATIONS OF REPENTANCE AND FAITH.

1. There is a faith which precedes repentance: belief in God's Word generally, and of the threatenings of His Word in particular. But this is not faith in the Gospel, nor as yet any apprehension of the mercy of God in Christ: unless indeed we may accept in this instance the distinction between implicit and explicit faith. There is a belief in God, that *He is* before a belief that *He is a rewarder of them that diligently seek him:* there is a faith in the Gospel as a general economy of grace before the personal appropriating faith.

Heb. xi. 6.

2. Repentance precedes saving faith. *Repent ye and believe the gospel:* is the command. Though the Spirit's conviction is based on the faith that Christ is, and that He is a Lord and a Saviour, into whose hands every man's destiny is committed; yet the trust which places the Saviour before the Lord must be preceded by deep sorrow in His presence. Saving faith cannot spring up save in the contrite heart: sorrow on account of the evil of sin, anxiety to be delivered, despair of delivering oneself, and a deep feeling of Christ's atoning sorrows, must coexist in the soul which is exalted to trust in the Redeemer.

Mark i. 15.

3. Repentance and faith mutually spring out of each other. The soul when touched with true penitential grief is disposed to faith. There is but a step between perfect self-renunciation and the acceptance of Christ, who fills the void of self. All repentance becomes at last sorrow for the rejection of Christ, who in that very sorrow is accepted. But that very grief arises from the

Spirit's application of Christ's dying love, which is believed though not appropriated. This faith is in some theological treatises called ILLUMINATION; and the combination is felt in such a passage as this: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Eph. v. 14.

4. Lastly, repentance and faith enter hand in hand into the new life of covenanted salvation. Legal repentance is transformed into evangelical; and the faith that comes to Christ is the faith that abides in Him and works by love. (1.) This repentance in regenerate souls is a participation of our Lord's sorrow for sin. It is the interior mortification which is the crucifixion of the flesh. Strictly speaking, it is the only perfect repentance, which feels the sinfulness of sin as never before, and more effectually than ever renounces it. (2.) This faith which unites the soul to Christ keeps the soul in Him, and is therefore the permanent condition and instrument of all grace: deriving from Christ all the treasures of His life and power.

HISTORICAL.

The theological topics which are connected with Preliminary Grace have had a very rich development in the history of opinion and controversy. Much has been anticipated in former sections; but a few points of deep interest present themselves here.

HUMAN WILL.

I. The relation of man's freedom of will to the Spirit's grace has been matter of controversy from the time of Augustine; but we have here to do with it only as affecting conversion.

ANTE-NICENE.

The ante-Nicene Church mainly treated the subject with reference to the Gnostic heresies, which anticipated the theory of Determinism. The Greek and Latin Fathers alike earnestly opposed the Manichæan notion of the necessity laid on the soul through its connection with matter. But they differed in that the Greek exaggerated the primary function of the will in originating good; whilst the Latins introduced the doctrine of Prevenient Grace. Common to the whole Church for centuries was the principle: ἐλεύθερον καὶ αὐτεξούσιον ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον: God hath made man free and master of himself. Common also was the sentiment expressed by Origen: Moral good is combined

of the first choice of the soul and of the Divine power inbreathed. Common also, though more emphatically among the Latins, that of Ambrose: Whether we think of the beginnings, or of the progress, or of the final perseverance of the faithful, there is no kind of virtue which may be regarded as without the gift of Divine grace, or without the consent of our own will. On the whole, the tendency was what afterwards was called Semi-Pelagian: grace having been regarded as influencing rather the knowledge than the will.

PELAGIANISM.

II. Prevenient Grace, interpreted broadly, was taught by all. But the laxity of the Greeks led to Pelagianism; and the emphatic assertion of a preliminary influence was developed into Augustinianism.

1. Pelagianism, as taught by Pelagius in the beginning of the fifth century, understood by prevenient grace the capacity of the soul for good; the written law; the teaching and example and illumination of Christ. Omne bonum et malum, quo vel laudabiles vel vituperabiles sumus, non nobiscum oritur, sed agitur a nobis. Capaces enim utriusque rei, non pleni nascimur, et ut sine virtute ita etiam sine vitio procreamur, atque ante actionem propriæ voluntatis id solum in homine est quod Deus condidit. Sed Deus gratiæ suæ auxilium subministrat, ut quod per liberum arbitrium jubentur homines facere, facilius possent implere per gratiam, quam nos non in lege tantummodo, sed et in Dei adjutorio, confitemur. Adjuvat enim nos Deus per doctrinam et revelationem suam. These words of Pelagius himself must be studied as containing his whole doctrine. It was his faith: Est in animis nostris naturalis quædam sanctitas; and this natural sanctity was aided by instruction. Hence whatever preliminary grace is in the system of Pelagius is simply external instruction appealing to a nature wrong only through accident and bad example.

AUGUSTINIANISM.

2. Augustine's Preliminary Grace is the perfect opposite. In his doctrine freedom of will remains, but freedom only to evil. Grace acts directly and supremely on the Will. These are his careful expressions: Gratia prævenit; voluntas comitans non ducens, pedissiqua non prævia. Operari et co-operari est a Deo. Gratia est gratis data, operans indeclinabiliter et insuperabiliter.

Pelagius was right in protesting that these last words present Fatum nomine gratiæ. The insurmountable objection to this theory is that it reduces the whole of the operation of Divine influence, through the Word and in Providence, upon the general world to a mere superfluity, which was afterwards called COMMON GRACE. This grace is in Augustinian and Calvinistic systems opposed to what is called EFFICACIOUS GRACE: being universal and not particular; being necessarily, or at least actually, inoperative for salvation and useless. This common grace is opposed also to IMMEDIATE GRACE: being given through the truth and not directly influencing the will. Hence both terms are misused. Grace is no more grace; if it does not include the saving intention of the Giver; and by being called common this grace is dishonoured. Grace is only a semblance; common means *common or unclean.* In such systems the outer court is a MASSA PERDITIONIS, in Augustine's phrase; the will of the Spirit kindles life here and there when He will; and the first spark of true grace has in it all the potentiality and effectual earnest of eternal glory. There is no doctrine of Preliminary Grace: Enlightenment, Conversion, Repentance, Faith, are all the fruits of regeneration; and regeneration is absolutely *the power of an endless life.*

COMMON GRACE.

3. The mediation between Pelagianism and Augustinianism contained the principles of the truth. These may be divided into three main tendencies: Semi-Pelagianism, Lutheran Synergism, and Arminianism. These three advanced progressively towards the clearer view of the truth.

MEDIATING THEORIES.

(1.) Semi-Pelagianism in the Latin Church, as represented by Cassian in Massilia, asserted that the power of doing what the will approved was not extinguished but rendered feeble. Prevenient Grace was found in the very contest between flesh and spirit: this being a stimulant to the pursuit of good. Moreover, it was declared to be necessary to the progress and consummation of all good in man; though the beginning of good is found in fallen human nature. In the Middle Ages the Schoolmen mostly held a modification of this theory. It was then that the distinction between two kinds of merit was introduced which has given a permanent character to the Romanist doctrine of prevenient grace. The process was thus exhibited by Thomas

SEMI-PELAGIANISM.

Aquinas: God is the Prime Mover simply. The free will cannot be converted to God, unless God Himself convert it. It is for man to prepare his mind, because he does this according to his free will; yet even this he cannot do without the help of God drawing to Himself. All things are of God originally; but whether the universal influence is used depends upon man. If he disposes himself rightly, it is congruous that man doing his best should be rewarded according to Divine goodness: this is the Meritum de congruo. The Meritum de condigno is the real merit of acts proceeding from habitual grace. The false doctrine of merit infects the Romanist theology throughout: in the department of prevenient grace it mars what would otherwise be true. Among the Canons of Trent are such sentences as these: Free will is by no means extinct, though enfeebled in its powers: Si quis dixerit liberum hominis arbitrium a Deo motum et excitatum nihil cooperari assentiendo Deo excitanti atque vocanti, quo ad obtinendam justificationis gratiam se disponat ac præparet, mereque passive se habere; anathema sit. The grades and degrees of working by which the awakened sinner prepares himself for justification are all additions to the Scriptural doctrine of prevenient grace. But the fundamental principle of the whole is sound, though the tendency is towards error. The merit of congruity takes the place of the virtue of the atonement to which all good left in man is to ascribed.

SYNERGISM.

(2.) SYNERGISM was the necessary consequence in Lutheran theology of the doctrine of universal redemption. Melanchthon wrote in 1535: Conjungi has causas, verbum, Spiritum Sanctum, et voluntatem non sane etiosam sed repugnantem infirmitatæ suæ. Deus antevertit nos, vocat, movet, adjuvat, sed nos viderimus ne repugnemus. Chrysostom inquit: ὁ δὲ ἕλκων τὸν βουλόμενον ἕλκει. Erasmus: liberum arbitrium est facultas applicandi se ad gratiam. The watchword of Synergism was this that the human will is a causa concurrens. Man is a free agent, analogous to God the Supreme Free Agent, and his modus agendi, by which he is distinguished from natural things, remains also in his conversion. The opponents of Synergism, Flacius and others, represented man as absolutely corrupted in nature by the presence of sin, which is the image of Satan in him. Hence with them prevenient grace

was the removal of some almost organic evil. The later Lutheran divines in many ways described the generale desiderium salutis. But the Lutheran teaching generally on this subject may be said to be vitiated by two errors: first, that of ascribing that good in man to which converting grace appeals to nature, not wholly debased by the fall, without laying stress on the redeeming gift of our Saviour to the world; and, secondly, that of making the preliminaries of grace depend too much on the sacramental gift imparted in baptism.

ARMINIANISM.

(3.) The Arminian mediation between the two extremes, generally, of Pelagianism and Augustinianism, has been referred to in some previous departments. As to the present topic, that of Prevenient Grace, its modern Methodist representative maintains a doctrine which is consistent throughout. It holds that there is a state of nature, as distinguished from the state of grace and the state of glory; but that state of nature is itself a state of grace, preliminary grace which, is diffused throughout the world: not merely the remains of good untouched by the fall, but those remains as the effect and gift of redemption. The special grace of enlightenment and conversion, repentance and faith, it holds to be prevenient only, as resting short of regeneration; but as flowing into the regenerate life. It therefore asserts, in a certain sense, the theory of a CONTINUITY OF GRACE in the case of those who are saved. But in its doctrine all grace is not the same grace in its issues, though all is the same in its Divine purpose.

CONTINUITY OF GRACE.

It distinguishes measures and degrees of grace, from the most universal and common benefit of the atonement in life and its advantages up to the consummation of the energy of the Holy Ghost which fits for the vision of God. It rejects the figment of a COMMON GRACE not *χάρις σωτήριος*; and refuses to believe that any influence of the Divine Spirit procured by the Atonement is imparted without reference to final salvation. The doctrine of a Continuity of Grace, flowing in some cases uninterruptedly from the grace of Christian birth, sealed in baptism, up to the fulness of sanctification, is alone consistent with Scripture.

Many points of discussion bearing on Repentance and Faith will be considered when Justification by Faith and the Roman Sacrament of Penance are before us.

SALVATION.

IV.

THE STATE OF SALVATION.

By the state of salvation is meant the circle of evangelical privileges imparted by the Holy Spirit to believers. It is the grace in which they stand, as distinguished from the preliminaries of vocation and the ethical duties of religion. They are variously described as pertaining to personal righteousness, to Christian sonship, and to the sanctification of the Spirit: each of these being both external and imputed, and internal and real. But, while thus distinguished, they are also one great covenant blessing of personal salvation: one as the common gift of grace, imparted by the Spirit's administration, in Christ Jesus, under various aspects. We must first regard them in their general unity and then study them individually as distinct.

UNITY OF BLESSINGS.

THE UNITY OF GOSPEL PRIVILEGES.

Personal salvation is one great gift: this may be shown by the terms used to describe it; by the simultaneous importation of its various blessings through the Spirit to faith; by the relation of all to union with Christ; by the completeness with which each meets the relative and real position of the believer; and by the harmony of the several privileges as the reception of the Atonement. It is important to keep this unity in mind, to obviate the error of unduly refining upon the distinctness and the order of the several component gifts of saving grace.

I. There are some general terms which are used to describe the blessings imparted under the Christian covenant as they are one in their diversity. These terms are taken from their relation to God the Giver; from the means of their impartation, and the result in those who receive them.

1. All are summed up as the *Grace of God;* as the *Gift by grace;* especially as this *Grace wherein we stand;* as the *Grace of God that bringeth salvation.* A careful examination of these passages will show that one word GRACE includes the whole compass of the blessings of the covenant in Christ. And upon this is based the distinction we make between the three estates of nature and grace and glory: the middle term expressing all that lies between the *access by faith* into an accepted state and the entrance into life eternal. Hence the circle of privileges is sometimes termed Acceptance with God: an expression founded upon the words *accepted in the Beloved,* which is, literally, graced in the Beloved. There is nothing superinduced on nature and preparatory to glory which is not found in grace. The state of nature, however, is not without grace.

GRACE. 2 Cor. viii. 1. Rom. v. 15, 16. Rom. v. 2. Tit. ii. 11. Eph. i. 6.

2. The unity of these blessings is expressed by some terms taken from the human side, or the result of their bestowment. Thus we read of the *common salvation,* where, as in very many other passages, such as *By grace ye are saved,* all the gospel promise and gift is meant: *the gospel of your salvation,* the *word of this salvation.* So the privileges of the New Covenant are summed up as one with these component elements of sanctification, remission of sins and renewal. Generally it may be said that sometimes each of the great blessings received by man stands for the whole: as sanctification in the highpriestly prayer and the Epistle to the Hebrews, righteousness and the restored sonship in St. Paul and St. John. *Life* sums up all in many passages. So also does the *kingdom of God* within us. So also does the *Earnest* of the Spirit imparted to believers. And, as will be more fully seen hereafter, the *Atonement* received is the epitome of all the blessings that flow from the *Word of Reconciliation* into the soul. All is the *Promise in Christ by the gospel* of which we are *partakers.*

Jude 3. Eph. ii. 5. Eph. i. 13. Acts xiii. 26. Heb. vii. 14—18. Acts v. 20. Rom. xiv. 17. Eph. i. 14. Rom. v. 11. 2 Cor. v. 19.

II. This Unity is further seen in the fact that the Holy Ghost administers every blessing as the direct application of the Atonement to the soul.

Eph. iii. 6. THE HOLY SPIRIT.

1. He is at once the Administrator of its external blessings, the Agent in imparting its internal, and the Witness of both. And His operations are one and simultaneous, however we may distinguish them in order of thought. The *communion of the Holy Ghost* is the common enjoyment of the grace of Christ imparted as the result of the Father's love in redemption.

2 Cor. xiii. 14.

2. To receive the atonement is to receive its various blessings, at least in their beginnings, at once. Justification is the reversal of a sentence at the bar; Adoption is at the same moment the reversal of a sentence that excluded from the house of God; but neither can be received apart from the renewal of the soul into the new life of God and its sanctification to His service.

3. All these blessings are the personal application of the atonement to the faith inwrought by the Spirit Himself. He reveals and attests the forgiveness of sins, He reveals and inwardly persuades of the adoption of sons, and he seals the believer for God: all these at one and the same moment.

4. But there is an order of thought which may be justified. The several blessings belong to distinct relations: they are not homogeneous. Justification is perfectly distinct from adoption: the former is pronounced by the Judge, the latter by the Father. Regeneration belongs to another category, the new and filial life which, though a free gift accompanying justification, is most intimately connected with adoption, *the adoption of sons*. And it seems congruous to say that the regenerate are adopted. For there is no force in the assertion that the witnessing Spirit of adoption is, by that witness, the Agent of regeneration. Though the testifying Spirit is the inworking Spirit, the two operations are distinct. The love enkindled in the soul when the Divine love is shed abroad is the firstborn *fruit of the Spirit* of life, not the instrument of it. Life is deeper even than love. And, finally, sanctification belongs to an entirely distinct order of thought from regeneration. Regeneration is not sanctification begun; nor is sanctification regeneration continued. But of this more hereafter.

al. iv. 5.

Gal. v. 22.

UNION WITH CHRIST.

III. The Gift of the Spirit leads to Union with Christ; and in this mystical union all Christian blessings are one.

1. To be IN CHRIST and to have CHRIST IN US are convertible terms; but this reciprocal indwelling is mediated by the

Spirit: we are *one Spirit* with Christ if members of His mystical body. *He that is joined unto the Lord is one spirit.* 1 Cor. vi. 17.

2. Now each of the blessings to which we have to refer is distinctly referred to our union with Christ. *In whom we have redemption through His blood, the forgiveness of sins;* we are *made the righteousness of God in Him:* this is our Justification in Christ. *If any man be in Christ, he is a new creature;* and this new creation is a filial creation. He is our life; and we are *quickened together with Christ* by God, who hath *sent forth* the Spirit of His son into our hearts, crying, Abba, Father: this is our sonship in Christ, the Firstborn among many brethren. We are also *sanctified in Christ Jesus.* And, generally, we are blessed *with all spiritual blessings in heavenly places* (*or things*) *in Christ.* Eph. i. 7. 2 Cor. v. 21. 2 Cor. v. 17. Eph. ii 5. Gal. iv. 6. Eph. i. 3.

3. Union with Christ, incorporation by His Spirit into this mystical body, makes all blessings one. And this precious doctrine, the first declaration of which our Lord Himself gave, pervades the New Testament. It has been perverted in two ways. First, by those who resolve it simply into union with the Church and fellowship of Christ by a genuine Christian profession: a style of interpretation which reduces the IN always to BY, in defiance of sound grammatical exegesis. Secondly, by those who interpret this mystical union with Christ as only the sovereign bestowment in time of a prerogative eternally decreed for the elect; as if salvation had been absolutely and unconditionally provided in Christ for those given to Him before the world was by the Father. But, rightly understood, there is no aspect of the common salvation more wholesome in its influence than that which makes it the fellowship of His death and life enjoyed by those who are regarded as crucified and risen with Him. John xv. 1—5.

4. St. Paul, though not present when the Saviour gave His disciples this word, has more than any other writer made it the signature of personal religion, especially of his own personal religion. To this note the Epistle to the Philippians is set. But it is in the Epistle to the Galatians that it has its boldest utterance. There, and there alone, it takes the form of a mystical, or, as is sometimes said, ethical or moral union with Christ's crucifixion. Thrice he speaks of crucifixion with Christ. First of the fellowship with the virtue of His death to the law: *I through the law* Gal. ii. 19. 20.

am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Here is Union with Christ's death and with His life as both were his own. Secondly, of fellow-
Gal. v. 24. ship with the virtue of His death to sin: *They that are Christ's have crucified the flesh with the affections and lusts.* Here the union is the continuous mortification and death of the old man in the believer. Thirdly, of fellowship with the virtue of His death to
Gal. vi. 14. the world and all in it that keeps the soul from God: *By whom the world is crucified unto me, and I unto the world.* It were easy to show that justification, regeneration, and entire sanctification are not indistinctly bound up with the union of the soul by faith with
Phil. iii. 9. the dying and the risen Saviour. To be *found in Him* is the Apostle's utmost aspiration.

TERMINOLOGY. IV. The unity of the blessings of the Christian covenant may be illustrated by the completeness with which each meets the two-fold position in which sin has placed all men: every sinner has a relation to God as displeased, and a character in himself causing that displeasure. Now each of the main privileges of Christianity perfectly responds to the sinner's need in both respects. His righteousness is a justification which does not impute sin; and it is an infused grace through which the righteousness of the law is fulfilled in Him. His sonship is the adoption which places him in the relation of a child, and the new birth which makes him such. His sanctification is the external sprinkling which takes away the hindrance to his acceptance on the altar, and the internal purification which cleanses him from all sin. These points will be hereafter dwelt on. Meanwhile, it is expedient to consider some of the theological terms that denote this distinction, and the proprieties of their several application.

ABSOLUTE AND RELATIVE. 1. We speak of ABSOLUTE and RELATIVE blessings: these being true counterparts, rather than Relative and Real, though these two latter may be intelligently used. The believer's privileges are all of them absolute gifts while all of them are relative: they do now and will for ever affect his relation in the sight of God, while they are now and will hereafter more fully be the absolute
Cor. ii. 12. possession of those who receive them: they are *freely* given, but

they are freely *given to us of God*. The same truth is expressed by the three other pairs of counterparts: EXTERNAL and INTERNAL, DECLARATORY and IMPARTED, IMPUTED and INWROUGHT.

FORENSIC AND MORAL.

2. It is obvious that FORENSIC and MORAL, as counterparts, have not so wide an application. The former belongs to the judicial court or forum, where only the absolution from guilt is received: it has not to do with sanctification, nor with adoption, unless the term adoption is supposed to be derived from the usage of Roman law. There is a forensic justification alone; and that only in the present life; for, while the justification of the saint will be through eternity a matter of imputation—his past sin being an everlasting fact—the court in which it is pronounced is not within the gate of heaven. It may be added that the term Imputed is conventionally limited to justification, and the term Declaratory to adoption: we speak with more propriety of an imputed righteousness than of an imputed adoption; and our sonship is the gracious declaration of the Father. And, further, however true it is that sanctification is external as well as inherent, theological language generally limits the term to the internal process.

IDEAL AND ACTUAL.

3. Some others may be noted, not so obvious in their meaning. The blessings of the covenant are IDEAL as they are exhibited in all their perfection in the charter; REALISED or ACTUAL as they are the general experience: so with reference to St. John's sinless regeneration, and St. Paul's sitting in heavenly places. They are UNCONDITIONAL and CONTINGENT at once: the former to the Church of the elect as foreknown in Christ, the latter to its militant members in probation. It will be hereafter seen that these several terms also have their uses; and that the peculiarities of Romanism and Calvinism have much to do with the perversion of them. Meanwhile, the fitness with which each blessing surrounds the whole estate and conditions of the believer's life shows that the covenant blessing is but one in its diversity.

DIVERSITY.

V. We have no better illustration of the unity which reigns in the diversity than is to be found in the diversity itself.

1. There are no blessings conferred in the Christian covenant which are not connected with one or other of the three terms: Righteousness, Sonship, Sanctification. There are very many synonyms of each and correlative terms; but these are the

governing ideas. And they are no less distinct than they seem to be: belonging respectively to the Court, the Household, and the Temple of Christianity.

RIGHTEOUSNESS. (1.) RIGHTEOUSNESS presides over the blessings imparted in the Mediatorial Court of the Gospel. There God is the Righteous Judge; Christ is the Mediator of a covenant of reconciliation, having offered an atonement in which the idea of satisfaction is prominent, and in virtue of which He, as the Righteous One, is an Advocate. In that court the ungodly and the sinner appear as those who are condemned by the law. Repentance there is simply conviction of sin and confession. There the sentence of forgiveness, or remission of penalty, and justification, or acceptance as righteous for Christ's sake, is pronounced. And the witness of the Spirit is the declaration to the conscience of pardon: giving the absolved sinner to feel that there is no condemnation. All that the New Testament says concerning righteousness is consistent. This word, with its entire family of lesser terms, belongs to the Gospel Court of judgment. He who presides is only a Judge: He does not pardon as a Sovereign and justify as a Judge; there is no sovereign act apart from the judicial.

SONSHIP. (2.) SONSHIP is the centre of the Christian privileges which belong to the filial relation of believers to the Father in Christ. The people of God are a family, in a House where the Redeemer is the Elder Brother, the Firstborn among many brethren. The sinner is admitted as a prodigal: his regeneration is the new life given by the Spirit of Christ, and his adoption is his reinstatement in all the privileges of the household of God. The Holy Ghost is the Spirit of adoption: His testimony being internal, not so much spoken to us as spoken in us, witnessing together with our spirits and enabling us to call God Father.

SANCTIFICATION. (3.) SANCTIFICATION is the blessing imparted to believers as they are admitted into the presence and service of the God of holiness in His temple. The sinner seeks entrance as defiled and inwardly corrupt. In the Christian temple the Saviour is the High Priest. The sprinkling of His blood removes the bar to acceptance on the altar, and the witnessing Spirit impresses the silent seal of consecration, which is His own personal indwelling in the unity of the Father and the Son. This blessing is the

deliverance of the soul from all that is contrary to the pure and perfect service of God in His temple.

UNITY IN DIVERSITY.

2. Now it needs no proof that all these blessings are really one under different aspects. The sinner absolved in the Court is by the same act received in the House and consecrated in the Temple. The Judge, the Father, and the God are One. The Advocate, the Son, the High Priest are One. The penitent who stands at the bar, who is met as a prodigal at the door, who approaches the altar of consecration with only defilement in the soul which he would give back to God, is one and the same penitent. The Spirit who witnesses TO the conscience, WITH the spirit, and as a seal ON the soul, is One Spirit.

RIGHTEOUSNESS.

RIGHTEOUSNESS.

This word is the centre of a number of terms which refer to the Spirit's administration of the atoning work as affecting the believer's relation to the Law of God. It may be viewed objectively; and in this sense the term is used to describe the Divine method of restoring man to a state of conformity with His law: the Righteousness of God, as the originating principle of that method; and exhibited in the work of Christ, the meritorious ground of the sinner's acceptance, or in Christ our Righteousness. Viewed subjectively, it is the righteousness of the believer in Christ, under two aspects: first, it is Justification by faith, or the declaratory imputation of righteousness without works; and then it is Justification by faith as working through love and fulfilling the law; these however constituting one and the same righteousness of faith as the free gift of grace in Christ.

I. THE RIGHTEOUSNESS OF GOD.

THE RIGHTEOUSNESS OF GOD.

The Gospel is a revelation of God's righteous method of constituting sinners righteous through the atonement of Christ by faith: hence it is termed the Righteousness of

God. Viewed in relation to the propitiatory sacrifice, it is a manifestation of God's essential righteousness in the remission of sins; viewed in relation to faith in man, it is the Divine method of justifying the ungodly. Generally, it defines the application of the Gospel in the mediatorial court of law.

IN CHRIST.

I. The mediatorial propitiation of Christ is a revelation of the essential righteousness of God; or, in other words, this method of justification is proved to be in harmony with the Divine perfections. The Gospel method of righteousness rests upon the plenary satisfaction of the Divine justice in the death of man's Representative; it is the righteous honour put upon the merit of the redeeming work; and, uniting these, it is the promulgation of a righteous economy of gracious government over mankind. The doctrine of the Atonement has exhibited this threefold truth, which needs now only a brief re-statement.

VINDICATION OF JUSTICE.

1. The only instance in which our justification is immediately connected with the death of Christ is the classical passage in the Romans where St. Paul expressly declares the harmony between righteousness as a Divine attribute and righteousness as proclaimed freely for man in the gospel. So close is the connection that it is hard to determine to which thought the Apostle gave prominence; to the declaration of his method of making sinners righteous, or to the vindication of his own righteousness. Emphasis is laid upon the words: *to declare His righteousness.* The substitutionary expiation of Christ as the representative Man at once exhibits the justice of God in His dealing with human sin and His righteousness in imparting forgiveness to the sinner: *that He might be Just, and the Justifier.*

Rom. iii. 21—26.

MERIT OF CHRIST.

2. The perfect obedience of Christ constitutes what in theology is called MERIT, and this is regarded under various aspects in the New Testament. It is rewarded in that Christ is *highly exalted;* on the ground of it the Father has perfect complacency in His Son and all who are His; and in consequence of it God is *faithful and just to forgive us our sins.* This is the truth with which we here have to do. God is faithful to the Atonement which has

Phil. ii. 8, 9.

1 John i.

been faithfully offered to Him. He is righteous TO Christ as well as IN Christ. All forms of Christian theology agree with Scripture in assigning to the work of Christ an unlimited desert or merit.

FOR MAN. II. But the term Righteousness when specifically connected with faith refers to its exhibition as imparting the grace of a declaratory and imputed righteousness, and at the same time the power of an internal and inherent righteousness.

THE DIVINE METHOD. 1. The phrase is fully developed in St. Paul's writings. But the Lord Jesus gave the word when He said above: *Seek ye first the kingdom of God, and His righteousness.* Here both the kingdom and the righteousness are terms to be afterwards explained. St. Paul gives the text of his epistle when he says to the Romans: *I am not ashamed of the gospel of Christ* . . . for therein is *the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith:* a righteousness of faith offered to faith. And again: *But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ.* The essential rectoral justice is manifested in the new method of administering righteousness: *to declare at this time His righteousness, that He might be just, and the justifier of him that believeth in Jesus.* It is opposed to man's method: *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* So the righteousness *of the law* is opposed to that which is *of God by faith.* All this signifies a new relation of righteousness, which is ἐκ θεοῦ as it is ἐκ πίστεως εἰς πίστιν. It is the righteousness which God provides, on the one hand, and which, on the other, avails before God: both in one. As such it must not be limited to the establishment of a righteous relation through the imputation of righteousness: it includes God's method of making men righteous also. It is the Gospel grace generally, with all its effects, specifically viewed as bringing men to δικαιοσύνη, or conformity with law. But throughout, from beginning to end, it is absolutely of grace, without any merit on the part of man.

Matt. vi. 33. Rom. i. 16, 17. Rom. iii. 21, 22. Rom. x. 3. Phil. iii. 9.

BIBLICAL DEVELOPMENT. 2. Though this Method of righteousness is as it were new, it is also the same which was from the beginning. Abel *obtained*

Heb. xi. 4, 7. *witness that he was righteous* only by faith. Noah also *became heir of the righteousness which is by faith.* But Abraham was the great exemplar. His faith was *counted unto him for righteousness:* it was faith in a promise, not given *through the law, but through the righteousness of faith;* and therefore a righteousness which was not reckoned because of the virtue of the faith in itself, or as the substitute of works. The faith rested on the early promise of the righteousness of faith through a Saviour. The LAW intervening did not affect the unity of this one great revelation of the only righteousness. It is the *righteousness of God without the law,* in one sense; but, in another, *witnessed by the law and the prophets.* It was and is without the law, inasmuch as it is for ever independent of perfect obedience. But it was witnessed by the law; which was a perpetual remembrancer of the impossibility of that obedience, which silently promised the Redeemer by the very fact that shortcomings were not visited, which made faith in the Covenant God and love to Him supreme, and indeed summed up all disobedience as unbelief. *It shall be our righteousness if we observe to do all these commandments:* but none ever attained to that righteousness; OUR righteousness and MINE OWN righteousness were ever inapplicable words, save on the ground of the deeper foundation of the unrevealed righteousness of faith in Christ. The Psalms and Prophets proclaim this divine method more fully. God's righteousness pervades both; and sometimes in terms which anticipate the New Testament. *My righteousness is near! My salvation is gone forth, and My righteousness shall not be abolished. Righteousness and peace have kissed each other.* THE JUST SHALL LIVE BY HIS FAITH. As the full revelation of Christ and of His kingdom waited for the New Testament, so also the full revelation of the mediatorial method of constituting men righteous. *Though it tarry, wait for it.*

Rom. iv. 3, 13.

Rom. iii. 21.

Heb. iii. 19. Deut. vi. 25. Phil. iii. 9.

Isa. li. 5, 6. Ps. lxxxv. 10. Hab. ii. 3, 4.

II. RIGHTEOUSNESS APPLIED TO MAN.

The Divine method of conferring righteousness is, when viewed in relation to man who receives it, a manifestation of pure mercy,—continuing and applying the mercy of Christ's atonement,—which reckons to the believer through all the stages of his religious life, in time and in eternity,

a righteousness which he could never lay claim to as his own.

JUSTIFICATION BY FAITH.

Justification is the Divine judicial act which applies to the sinner, believing in Christ, the benefit of the atonement, delivering him from the condemnation of his sin, introducing him into a state of favour, and treating him as a righteous person. Justification is either the act of God or the state of man.

GOD THE JUSTIFIER.

I. The act of God is that of God the Judge. Generally it is δικαίωσις, the word which pronounces the sinner absolved from the condemning sentence of the law; and it refers always and only to the sins that are past. Whether regarded as the first act of mercy, or as the permanent will of God's grace towards the believer in Christ, or as the final sentence in the Judgment, it is the Divine sentence which discharges the sinner as such from the condemnation of his sin. *It is God that justifieth:* God in Christ; for all judgment is committed to the Son, who both now and ever pronounces as mediator the absolving word, declaring it in this life to the conscience by His Spirit. It is the act of God the Judge in the mediatorial court, where the Redeemer is the Advocate, pleading His own propitiatory sacrifice, and the promise of the Gospel declared to the penitence and faith of the sinner whose cause He pleads. Rom. viii. 33.

MAN AS JUSTIFIED.

II. As the state unto which man is introduced it is variously described according to man's various relations to God and to the Mediator and to the law. As an individual sinner he is forgiven: his justification is PARDON OR THE REMISSION OF SINS; that is the punishment is remitted. As a person ungodly, he is regarded as righteous, RIGHTEOUSNESS IS IMPUTED to him; or his SIN IS NOT IMPUTED to him. His sin is remitted, his person is justified. As a believer in Jesus, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS. All these phrases describe one and the selfsame blessing of the New Covenant, as constituting the state of grace into which the believer has entered, and in which as a believer he abides.

This is attested by passages running through the Gospels, the Acts, and the Epistles; passages which only confirm the promises of the Old Testament. Our Lord's forerunner was foreannounced

Luke i. 77. *to give knowledge of salvation unto His people by the remission of their sins.* The Saviour's word was, *Man, thy sins are forgiven thee;* but

Luke v. 20. He spoke of the publican as praying *God be merciful to me a*

Luke xviii. 13, 14. *sinner,* and as going down to his house *justified:* his prayer was ἱλάσθητί μοι, and his blessing that he was δεδικαιωμένος: both for

Luke xxiv. 47. future service. He left the commission that *remission of sins should be preached in His name.* St. Peter preached that *remission of sins*

Acts ii. 38; iii. 19. on the day of Pentecost, and afterwards that they *may be blotted out:* counterparts in meaning. But St. Paul takes up the Saviour's

Acts xiii. 38, 39. own words and unites them: *through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things.* And in his general epistle he adds all the other terms,

Rom. iv. 4—8. and unites the whole in one charter of privileges: *But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin.* In this classical passage all the phrases are united without exception; and they are represented both as the act of God and the state of man, the one and various blessing of habitual experience. To sum up: the state of δικαιοσύνη is that of conformity to law, which, however, is always regarded as such only through the gracious imputation of God.

THE WORD JUSTIFY. III. Whether the act or the state is signified the phraseology of justification is throughout Scripture faithful to the idea of imputation.

1. The Hebrew word is almost always translated by the Septuagint in the sense of making righteous through a judicial

Is. v. 23. sentence. One verse may stand for a multitude: *Which justify the wicked for reward,* οἱ δικαιοῦντες τὸν ἀσεβῆ. The general strain is only confirmed by two passages which include the internal

Is. liii. 11. righteousness: *By His knowledge shall my righteous servant justify*

Dan. xii. 3. *many. And they that turn many to righteousness as the stars for ever and ever.*

2. In the New Testament there is no exception. A few specimens will be sufficient, especially as they are taken from the Gospels as well as the Epistles. *By thy words thou shalt be justified,* δικαιωθήσῃ, *and by thy words thou shalt be condemned,* καταδικασθήσῃ. Matt. xii. 37. *And the publicans justified God,* ἐδικαίωσαν. Compare also κατάκριμα and δικαίωσις ζωῆς, *judgment* and *justification of life.* Luke vii. 29. *It is God that justifieth,* Θεὸς ὁ δικαιῶν; *who is he that condemneth,* τίς ὁ κατακρίνων; Rom. v. 18. the passages in St. James, to be considered hereafter, are consistent with this. They speak of a declaratory justification, and not of the making righteous: of a justification pronounced on the evidence of works. Even those who suppose that St. James teaches a righteousness of works must admit that his use of δικαιοῦν is quite consistent with a declaratory meaning. He is writing only of the evidences of righteousness, precisely in harmony with the Sermon on the Mount. He appeals to the very language of imputation: ἐλογίσθη εἰς. The Divine judgment pronounced in Genesis xv. was confirmed in the later act of evidence in Genesis xvii. In the former Abraham was justified, in the latter his justification or righteousness was acknowledged. The seeming exception in Revelation xxii. 11, is removed by the right reading, *let him work righteousness: let him be* δικαιωθήτω, *righteous still,* but not δικαιοσύνην ποιησάτω. Rom. viii. 33, 34. James ii. 23. Rev. xxii. 11.

JUSTIFYING FAITH.

The faith which is the condition and instrument of justification is the trust of the soul in Christ as the only propitiation for human sin. It is a personal act of the penitent sinner under the influence of the Holy Spirit, who reveals the atonement to the mind, infuses desire into the heart, and thus persuades the will to embrace the Saviour. This faith, as receptive, renounces self in every form, obtains forgiveness and is reckoned for righteousness: these being one blessing under two aspects. As an active principle it appropriates the promise or the virtue of Christ's atonement; and, working by love, belongs not to the entrance into justification, but to the justified state.

Its genuineness is approved by evangelical works of righteousness, without which therefore the state of justification cannot be retained. Hence there is a justification by faith without the merit of works, and a justification by faith on the evidence of works; but in both cases the justification is declaratory and altogether of grace.

FAITH WITHOUT WORKS.

I. Faith, without works, is both the instrument and the condition of justification: as the condition, it renounces every other dependence than the Atonement; as the instrument, it embraces Christ, or appropriates the promise in Him, or rests upon His atoning work.

THE CONDITION.

1. The righteousness which is of God by faith is opposed to man's own righteousness, which is of the law.

RENOUNCES.

(1.) Faith acknowledges that the legal, proper, primitive sense of the term justify is for ever out of the question. First, as to the law: it has been broken and its condemnation is acknowledged; it demands an obedience that never can by self be rendered. Then as to man himself, faith renounces all trust in human ability. It utterly abjures the thought of a righteousness springing from self. It acknowledges past sin; and present impotence; and the impossibility of any future obedience of itself cancelling the past. *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.* Hence it disclaims creaturely righteousness as such.

Gal. ii. 16.

FAITH COUNTED FOR RIGHTEOUSNESS.

(2.) Hence the specific evangelical phrase that *faith is counted for righteousness.* This implies the absence of personal righteousness, and the reckoning of a principle, not righteousness, in its stead. In its stead: not as rendering good works needless, but displacing them for ever as the ground of acceptance. Therefore faith does not justify as containing the germ of all good works: as fides formata charitate. Not justifying through any merit in itself, it justifies as the condition on which is suspended the merciful application of the merits of Christ: κατὰ χάριν. Faith is not righteousness, as justifying: it is *counted for* righteousness.

Rom. iv. 5.

Rom. iv. 4.

Hence it is also said, inversely, that righteousness—not, however, Christ's—is imputed to the believer: not to faith, as if God regarded the goodness wrapped up in faith. *The man, unto whom God imputeth righteousness without works . . . it was imputed to him for righteousness . . . for us also, to whom it shall be imputed.* Rom. iv. 6, 22, 24.

IMPUTATION.

(3.) Imputation or reckoning—λογίζεσθαι, ἐλλογεῖν—has two meanings: the ascribing to one his own and the reckoning to him what is not his own. The latter sense predominates in the three imputations: that of the sin of Adam to the race, that of the sin of the race to Christ, and that of the benefit of Christ's righteousness to the believer.

(4.) This faith, therefore, is of the operation of the Holy Ghost. He enables the soul negatively to renounce every other trust. He convinces the mind of guilt and impotence; awakens in the heart the feeling of emptiness and longing desire; and so moves the will to reject every other confidence than Christ. But, though the influence of the Spirit produces it, it is so far only negative: a preparation for good rather than itself good.

INSTRUMENT.

2. Faith is the active instrument as well as the passive condition of justification. As such it apprehends Christ; justifies because of the virtue of its object as it unites the soul with Him; is blessed with the privilege of an attendant assurance; and all under the influence of the Holy Spirit.

CAUSE.

(1.) Faith is the instrumental cause of justification. The originating cause is the love of God; the meritorious, Christ's atoning obedience; the efficient cause, the Holy Ghost, working faith through word and sacrament as the secondary instruments of justification or its means.

OBJECT.

(2.) The object of justifying faith is God in Christ. In this as in all *I and My Father are one.* Yet the specific object of justifying faith is not God absolutely, nor Christ and His revelation generally, but Christ as the mediatorial representative of sinners, and God as accepting the atonement for man. *Believe on the Lord Jesus Christ, and thou shalt be saved. We have believed in Jesus Christ, that we might be justified by the faith of Christ.* In two ways St. Paul to the Romans describes God as the object. *But believeth on Him that justifieth the ungodly:* this implies what was preached, *the justifier of Him that believeth in Jesus and through faith in His* John x. 30. Acts xvi. 31. Gal. ii. 16. Rom. iv. 5. Rom. iii. 25, 26.

blood, or the DEATH of Christ. And, in relation to His RESURRECTION: *If we believe on Him that raised up the Lord.*

Rom. iv. 24.

VIRTUE OF CHRIST.

(3.) It is never said that we are justified διὰ πίστιν, on account of faith, but διὰ πίστεως or ἐκ πίστεως. Faith as the act of the soul by which it unites itself with Christ, makes the virtue of Christ's merit its own. It apprehends Christ and His atonement: ascribing all to Him, it receives all from Him. This is its transcendent privilege, surpassing all recorded in the eleventh of Hebrews, or rather underlying all.

ASSURANCE.

(4.) Faith is not assurance; but assurance is its reflex act. The same Spirit who inspires the faith—which is alone, and without assurance, the instrument of salvation—ordinarily and always, sooner or later, enables the believer to say: He *loved me and gave Himself for me.*

Gal. ii. 20.

THE SPIRIT.

(5.) Faith, whether receptive or active, is the exercise of the human heart under the influence of the Holy Spirit: not merely His general agency by which all preliminary grace is wrought, but His actual revelation of Christ to the soul, the eyes of which are at the same moment opened.

WITH WORKS.

II. Faith, with works, justifies the person believing: inasmuch as its works give evidence of the genuineness of the faith as a permanent living principle. It retains the soul in a state of justification, and is the power of a Divine life by which the righteousness of the law is fulfilled.

1. The works of faith declare the life and reality of the faith that justifies. Those works did not declare its genuineness at first, when forgiveness was received: *God imputeth righteousness without works, through the righteousness of faith.* But afterwards, and to retain that justification, its works must absolutely be produced. *I will shew thee my faith by my works.* In the whole sequel after receiving Christ, *by works a man is justified and not by faith only.* Abraham *believed in the Lord, and he counted it to Him for righteousness.* Afterwards *by faith Abraham, when he was tried, offered up Isaac*, and therefore *was not Abraham our father justified by works?* Faith and Works may be used interchangeably as to abiding state: they are together and one. St. Paul and St. James agree that the state of Justification is one in which faith *worketh by love.* St. John mediates: *he that doeth righteousness is righteous.*

Rom. iv. 6, 13.

Jas. ii. 18, 21, 24.

Gen. xv. 6.

Heb. xi. 17.

Gen. xxii. 15—19.

Gal. v. 6.

1 John iii. 7.

2. The justification of faith itself in and through its works forms the Scriptural transition to internal and finished righteousness, which however is generally viewed as entire sanctification. *That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit* : here righteousness fulfilled is not the claim of justice satisfied in punishment but its requirements satisfied in love. If, in any sense whatever, RIGHTEOUSNESS IS FULFILLED in us, that must be by our being MADE RIGHTEOUS while reckoned such. Rom. viii. 4.

3. But, always, whether at the outset when works are excluded, or in the Christian life when they are required, whether in earth or in heaven, justification will still and ever be the IMPUTATION OF RIGHTEOUSNESS TO FAITH. The works which follow and give evidence will only declare that the faith in Christ was genuine which alone can secure eternal life to those who, though as holy as their Lord Himself and as blessed as His joy can make them, will be in themselves and in the record of the past sinners still. *Of whom I am chief!* was St. Paul's word when ready to be offered ; and he and all true believers will look for *the mercy of our Lord Jesus Christ unto eternal life.* 1 Tim. i. 15. Jude 21.

HISTORICAL.

The doctrine of the Divine Righteousness for man and in man, as the Apostle Paul first systematically taught it, was not unfolded in the dogma of the church until the Reformation. But it was never absent. Though the distinction between the righteousness imputed and the righteousness infused was too much lost sight of, the great righteousness itself as provided for man through the atonement was faithfully maintained.

I. The early Fathers never make the distinction. Clemens Romanus, the first of them, represents all. He says : "We are not justified through ourselves, but through faith ; by which the Almighty hath justified all from the beginning." And also : "that our sins might be forgiven as through love." He uses διὰ τῆς πίστεως and δι' ἀγάπης, a striking variation from the exact words of the Apostle : not by *faith which worketh by love* but *by love.* It is remarkable that the East was more faithful than the West to EARLY FATHERS. Gal. v. 6.

Pauline phraseology. Origen, Theodoret, and Chrysostom explain δικαιοῦν as δίκαιον ἀποφαίνειν, and also as meaning the forgiveness of sins; but Augustine makes justification equivalent to justum facere. His words are: Gratia Dei justificamur, h. e. justi efficimur. Justificat impium Deus non solum dimittendo quæ mala fecit, sed etiam donando caritatem, ut declinet a malo et faciat bonum per Spiritum sanctum.

It might be said that this was no more than the due proportion between the external and the internal righteousness. But there was in such language the germ of great errors, which may be traced in various directions. Good works were very early, even by the earliest Fathers, incautiously represented as co-ordinate with faith in the matter of justification. Satisfaction—including penance, good works, intercession of martyrs—was inculcated as necessary in order to the forgiveness of sins after baptism. Augustine uses such language as this: nisi etiam de his, quæ facta sunt, satisfiat Deo per pœnitentiæ dolorem, &c.

THE MIDDLE AGES. JUSTIFICATION OBSCURED.

II. The Mediæval doctors took two directions, the majority tending towards the later Tridentine theology.

1. The doctrine of justification was obscured in many ways.

(1.) The dogma of Merit, as already seen, had its effect, especially on the preparations for justifying grace. The Meritum de congruo, resulting from right behaviour towards prevenient grace, almost demanded from God the indwelling grace of justification by virtue of which Meritum de condigno, desert of salvation, is acquired. This could not fail to mar the freeness and pure grace of the Divine act.

(2.) Justifying Faith was made—as it has continued in the dogma of Rome—an actus intellectus, receiving its meritorious virtue through love. There are two kinds of faith: Fides informis, which simply believes the articles of the creed, touching God and Divine things, by an explicit faith where these articles are known, and by an implicit faith if not clearly apprehended; and Fides formata charitate, which then, as shown in love, is VIRTUE.

(3.) Hence justification has nothing forensic in it, but is an actio Dei physica: righteousness infused makes a man just instead of unjust. Therefore it is never a settled and fixed act, and never matter of certain assurance. Justification in this system, con-

firmed at Trent, is a transmutation in the process of which good works are wrought: opera meritoria proportionata vita æternæ.

(4.) Among the Mystics, not only of that age but of all ages,—and also in modern Roman theologians,—the indwelling of Christ was regarded as the formal cause of justification.

(5.) The Council of Trent taught, and Rome still teaches, this Mediæval doctrine, in which two errors are to be noted: first, the present and eternal acceptance of the sinner for the sake of Christ alone is—though not rejected absolutely—denied by implication; and, secondly, the distinction between justification and sanctification is abolished. Sanctification does indeed make the sinner a saint and meet for heaven; but as the LAW will for ever have its charge against him—as apart from Christ,—he must for ever be JUSTIFIED BY GRACE THROUGH FAITH.

MAINTAINED ALWAYS.

2. But there was also throughout the mediæval period a sound practical confession, silently protesting against the theories of the schools. Anselm, who did so much to establish the foundations of the atonement as a doctrine, could hardly fail to be sound as to its application. Among many evidences of this may be quoted his counsel to a dying sinner: Huic morti te totum committe, hac morte te totum contege eique te totum involve. . . . Si dixerit, quod merueris damnationem, dic: mortem domini nostri Jesu Christi objicio inter me et mala merita mea, ipsiusque dignissimæ passionis meritum affero pro merito, quod habere debuissem et heu non habeo, etc. So Bernard: sufficit ad meritum scire quod non sufficiant merita. And these are but specimens of many that might be adduced to show that in every age—not only before the Council of Trent but since—the sole ground and meritorious cause of justification before God has been acknowledged to be the righteousness of Christ, and the good works of man before justification to be of no value.

TRIDENTINE.

3. The Tridentine doctrine, therefore, has its sound and its unsound aspect.

UNSOUND.

(1.) On the accomplishment of the preparations justification follows: quæ non est sola peccatorum remissio, sed et sanctificatio interioris hominis per voluntariam susceptionem gratiæ et donorum unde homo ex injusto fit justus. Non modo reputamur, sed vere justi nominari et sumus, justitiam in nobis recipientes . . . Conc. Trid. vi. 8.

secundum propriam cujusque dispositionem et cooperationem . . . caritas Dei diffunditur in cordibus. Hence the Tridentine justification is the making righteous; it is of grace through Christ; but it is not the imputation of righteousness, and justification and regeneration and sanctification are confounded and made one. Hence also the condemnation of the doctrine of the acceptance of the sinner through grace: Si quis dixerit homines justificari vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia et charitate, aut etiam gratiam qua justificamur esse tantum favorem Dei, anathema sit. This expressly opposes Scripture; it denies that there is a distinction between the acceptance for Christ's sake and the acceptance of the inward work of holiness wrought by His Spirit. The Scriptures teach, what common sense should accept, that the present, constant, and final acceptance of a sinner must be a sentence of righteousness pronounced for Christ's sake independent of the merit of works. This justification admits, moreover, of increase. Sic ergo justificati et amici Dei ac domestici facti, euntes de virtute in virtutem, renovantur . . . per observationem mandatorum Dei et ecclesiæ in ipsa justitia per Christi gratiam accepta, cooperante fide bonis operibus, crescunt atque magis justificantur. And it has been shown what the relation of faith to this justification is in Tridentine theology. It is the assent to the doctrine of God as taught in the Catholic church: quod a Deo traditum esse sanctissimæ matris ecclesiæ autoritas comprobavit. In its form it is assent; in its matter it is EXPLICIT assent to the main doctrines, and it is the IMPLICIT assent of goodwill to whatever the church commends to faith. Generally, this faith is humanæ salutis initium, fundamentum et radix omnis justificationis. At a later stage comes the fides formata, or faith filled with the germs of all good; and this faith, instinct with holiness, is justifying.

Conc. Trid. Can. 11 (cf. 9. 12. 14.)

Conc. Trid. vi 10.

Conc. Trid. vi. 8.

SOUND. (2.) The truths underlying this are obvious. Though human satisfaction is superadded, the merit of Christ lies at the basis of all. Faith is distinguished from a blind confidence in the atonement, on the one hand, and from personal assurance of salvation on the other; though, in the attempt to avoid these errors, it is reduced as the instrument of salvation to mere assent. The faith quickened and informed with charity is no other than the life of

regeneration. Antinomianism is obviated, but only by a fatal opposite extreme: the denial in theory that the SOLE ground of acceptance is the virtue of Christ, and the practical traffic in good works flowing from that denial. The truth of an advancement in holiness is maintained; with its consequent, the increase of the Divine complacency. But this is in that theology a justificationis incrementum, whereas in Scripture it is not the justification but the sanctification that increases. Rome, once more, rightly taught a second justification after the loss of the first, the lapsi reparatio; but only as connected with personal satisfaction according to the sacrament of penance. The necessity of good works to salvation was soundly enforced; but condemnation was pronounced upon the doctrine that these good works are only the fructus et signa justificationis; and moreover these good works were made meritorious, enhancing the justification and the rewards of the justified.

PROTESTANTISM.

III. The doctrine of the Reformation on this subject may be thus subdivided: first, the protest against ancient error; secondly, the difference between the Lutherans and the Reformed; the Remonstrant or Arminian mediation between these.

1. The first Reformers regarded justification by faith as the central doctrine; and made it the starting point of all controversy. Si in unum conferantur omnia scandala, tamen unus articulus de remissione peccatorum, quod propter Christum gratis consequamur remissionem peccatorum per fidem, tantum affert boni ut omnia incommoda obruat. Hence in the Smalkald Articles all the individual errors of Romanism are measured by it; and its restoration is regarded as the pledge of universal amendment. The great points were: that the righteousness of Christ is the sole ground of our acceptance, and not any past, present, or future works of our own, emphasis being laid on the future; that justification is the forgiveness of sins, which must precede love to God, being therefore forensic and not physical, an act of God for man and not an act of God in man; that faith does not itself justify, having no virtue of its own, but that it is the instrument of appropriating the merit of Christ. The following clauses from the Form. Conc. (1581) express the common doctrine of the Reformers; and at the same time condemn certain errors that had

Apol. 28, 23.

crept in among themselves: such as that of Osiander, who taught that Christ in His Divine nature is our Righteousness, He dwelling in us and His indwelling Divine righteousness being imputed to us as our own; and that of Stancarus, who regarded Christ as mediator only in His human nature, the righteousness of which is imputed to us; and that of others who began to dwell too much on the imputation of Christ's obedience. "Our righteousness is the whole Christ according to both natures in His sole obedience. . . . This is before God our righteousness that He remits our sins of mere grace, without any respect to past, present, or future works. . . . He imputes to us the righteousness of the obedience of Christ; on account of that righteousness we are received by God into favour and reputed just. . . . The word Justification in this article signifies the same as being absolved from sins. . . . Although antecedent contrition and subsequent new obedience do not belong to the article of Justification before God, justifying faith must not be imagined to be capable of consisting with any evil purpose, such as that of continuing in sin."

LUTHERANISM AND REFORMED. CALVIN.

2. By degrees the difference between the Lutheran divines and the Reformed began to appear.

(1.) The Predestinarianism of Calvin and his followers tended to make justification only the expression in time of an eternal decree. The distinction between justification and sanctification was maintained; but both were made to spring together from regeneration, or the bestowment of the gift of faith. Hence justification became an eternal and unchangeable act, the investiture of the regenerate, in virtue of their union with Christ, with His righteousness active and passive: passive, for the removal of the sentence of death; active, for their reinstatement in the privileges of righteousness. Justification was at once an external act (actus forensis) and the imputation of another's righteousness (imputatio justitiæ Christi).

LUTHERAN.

(2.) The Lutheran Divines at first tended the same way. Hollaz, for instance: Actus gratiæ, quo Deus, judex justissimus et misericordissimus, homini peccatori, culpæ et pœnæ reo sed converso et renato, ex mera misericordia propter satisfactionem et meritum Christi, vera fide apprehensum, peccata remittit et justitiam Christi imputat, ut in filium Dei adoptatus, hæres sit

vitæ æternæ. Here there is the same priority of regeneration. By degrees the two sides of justification were adopted instead: negative, in the non-imputation of guilt, corresponding with the passive obedience of Christ; positive, in the imputation of Christ's righteousness, corresponding with His active obedience. But these were distinguished non secundum rem sed secundum rationem. Others made justification the remission of sins on the ground of a previous imputation of Christ's righteousness. But, rejecting the doctrine of election, and holding a higher theory of sacramental efficacy, Lutheranism gradually departed further from Calvinism. It admitted that justification might be lost and found again and finally lost. It gave a more important function to good works. Denying, against the Romanists, that there can be any opera supererogationis, or merits acquired by obeying the counsels of perfection, it also denied, against the Calvinists, or rather the Antinomians, that good works are not regarded in the sinner's acceptance. But, holding the doctrine of the imputation of Christ's righteousness, active and passive, the Lutheran formularies and dogmatic divines were never able to give a good account of the relation of good works to salvation. There was much fluctuation on this subject. Antinomianism was an outgrowth of Lutheranism, and the Form. Conc. condemned Agricola's doctrine by establishing a triple use of the law: pædagogicus, for conversion; politicus, for society; didacticus, for the believer. And it laid down that good works are necessary, not in the sense of being enforced, but as testimonies of the presence of the Spirit.

ARMINIAN.

3. The Remonstrant or Arminian doctrine laid, more than is generally allowed, the basis of a reconciliation of these opposite doctrines. But it had its own specific errors.

(1.) It held that Christ's obedience is the sole ground of justification, the only meritorious cause; that faith is the sole instrumental cause; that good works can never have any kind of merit: all this in common with the other Reformers.

(2.) It differed from them in denying altogether the imputation of Christ's righteousness; in holding that the faith which justifies is regarded by God as a fides obsequiosa or assensus fiducialis, a faith which includes obedience. The Conf. Remonst. xi. 1: In ipsum Christum ad salutem a Deo nobis ex pura gratia datum

toti recumbimus. Itaque ad fidem veram et salvificam non sufficit sola notitia, neque assensus, sed requiritur omnino firmus et solidus voluntatisque deliberatæ imperio roboratus, denique fiducialis et obsequiosus assensus, qui et fiducia dicitur.

(3.) This doctrine seems to unite the best of the Roman, Lutheran, and Calvinistic points. But the following words of Limborch reveal its weakness: Sed fides est conditio in nobis et a nobis requisita, ut justificationem consequamur. Est itaque actus, qui licet in se spectatus perfectus nequaquam sit, sed in multis deficiens, tamen a Deo gratiosa et liberrima voluntate pro pleno et perfecto acceptatur et propter quem Deus homini gratiose remissionem peccatorum et vitæ æternæ præmium conferre vult. All this is only partially true. God requires faith, but it is also His gift. He does, for Christ's sake, pardon the imperfection of the good work wrought by faith, which is faith itself; but he does not repute it as perfect so far as concerns our justification. That is the imputation of righteousness to the believer himself: not to the work of faith. The faith of the ungodly is reckoned for righteousness even before it can produce its first act. The truth of this doctrine belongs rather to entire sanctification than to justification. Propter quem, in this extract, cannot be true.

Theol. Chr. vi. 4, 22.

MODERN TENDENCIES.

IV. Modern tendencies are very various.

1. Socinianism taught that forgiveness of sins is simply the remission of penalty on condition of faith which is viewed as obedience. Rationalism maintains that view still, whether it accepts or rejects a Divine revelation. God will save those who strive to reform. All the terms used in Scripture are pared down to suit that signification.

2. Mysticism in all communities, from the Quietists in Romanism to the Quakers, tends to make the ground of justification the Indwelling Christ. Thus the ancient error constantly reappears which confounds sanctification through the indwelling Spirit of Christ with the act in God pronounced for man on account of Christ without us. Schleiermacher has made this view prevalent in Germany. But there is a strong reaction in favour of the old doctrine of the Reformation, as was shown by the general condemnation with which Hengstenberg's theory of a progressive justification based upon the indwelling of love was encountered.

3. The Methodist doctrine is not an echo of any already mentioned. It holds fast the words of the English Article: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings." It declares that justification is pardon; but more than pardon, the imputation of righteousness: not, however, Christian righteousness, but the benefit of it. It holds that faith is reckoned for righteousness, not as being a work regarded as perfect, but as the self-renouncing reliance on the righteousness of Another who is yet not Another. It believes that this faith is not assurance, but is followed by it; that it proves its life and truth by good works, which belong to faith not as primarily justifying, but as retaining a justified state. More on this subject generally will be found in subsequent sections.

SONSHIP.

The Christian privilege is that of filial life restored in Christ. This blessing, connecting the Mediatorial Trinity, as the Father, the Son, and the Holy Spirit, in a special manner with the new relations of the believer, may be distinguished as the internal Regeneration and the external Adoption. But, however distinct, these two are to be united when we consider the peculiar prerogatives of the children of God viewed as His children.

REGENERATION AND ADOPTION.

1. No terms are more strictly correlative than Regeneration and Adoption. They describe the same blessing under two aspects: the former referring to the filial character, the latter to the filial privilege. But they are not thus closely connected as cause and effect: they are co-ordinate. The assurance of filial adoption does not produce the regenerate life; nor does the infusion of the perfect life of regeneration itself invest with the special prerogatives of heirship. These blessings are as distinct from others in the economy of grace as they are united in themselves. The justified state does not involve of necessity the special privileges of adoption; nor does regeneration as such imply the specific relation to God which sanctification signifies.

CONNECTED WITH TRINITY.

2. Christian Sonship connects the Holy Trinity in a peculiar manner with the administration of grace. If such a distinction may be allowed, it has a more direct connection than others with the Son Incarnate. It is in relation to justification and sanctification what the Son is in relation to the Father and the Holy Ghost. *I ascend unto My Father and your Father,* of whom *all paternity in heaven and earth is named.* He who is the Logos to the creation generally is the Son towards the filial creation. But this extends to both aspects of sonship. We are adopted into the relation which the Son occupies eternally: hence it is *υἱοθεσία,* where the *υἱὸς* is preserved as the solitary word that signifies the Son's relation to the Father. We are regenerated by the life of Christ imparted by the Spirit: hence it is *παλιγγενεσία,* and we are *τέκνα,* both terms reproducing in time the eternal generation.

John xx. 17.

Eph. iii. 15.

UNITED.

3. There are some passages in the New Testament which unite the two; and these may be introduced as the general preface to what follows. *But as many as received Him, to them gave He power to become sons of God: ἐξουσίαν τέκνα Θεοῦ γενέσθαι,* authority or privilege to be made into children, because they believe on the name of the Son. This is adoption. *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God:* this is regeneration. The two ideas run through the eighth chapter of the Romans; though both there, and in the Galatians, it is the adoption that is prevalent. In St. Peter we have both. *Which according to His abundant mercy hath begotten us again:* this is regeneration. *To an inheritance incorruptible:* this is, according to the usage of the New Testament, adoption. But in this, as in all, our Lord gave the first words: *If the Son, therefore, shall make you free, ye shall be free indeed. . . . If God were your Father, ye would love Me:* here are both adoption and regeneration.

John i. 12, 13.

1 Pet. i. 3, 4.

John viii. 36, 42.

I. REGENERATION.

Regeneration is the great change wrought in the moral nature of man when the perfect principle of spiritual life in Christ Jesus is imparted by the Holy Ghost. A great variety of descriptions of this fundamental change are

given in Scripture: showing its relations to the several Persons of the Trinity, to the penitent faith of the recipient, to the means employed in effecting it. The best method of acquiring a clear view of the teaching of the word of God on this subject is simply to arrange and classify these descriptions.

DIVINE.

I. The Divine Agent in regeneration is the Holy Trinity, whose agency is that of generation and creation: each of these terms being respectively the centre of a circle of phrases.

1. The Several Persons of the Sacred Trinity are agents.

THE TRINITY.

(1.) The Father: *Of His own will begat He us with the word of truth. You hath He quickened.* So God, generally, or God and the Father; *Blessed be the God and Father of our Lord Jesus Christ . . . Who hath begotten us again!*

Jas. i. 18
Eph. ii. 1.
1 Pet. i. 3.

(2.) *The Son quickeneth whom He will. I am come that they might have life, and that they might have it more abundantly:* the higher, deeper, fuller life which is Christian regeneration.

John v. 21.
John x. 10.

(3.) But the Holy Ghost is the specific agent: as Christ's agent He is *a quickening Spirit. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*

1 Cor. xv. 45.
John iii. 6.

2. The Divine operation divides into three general classes.

GENERATION.

(1.) Many refer to generation. The simplest is that of begetting: *every one that loveth Him that begat, loveth him also that is begotten of Him,* τὸν γεννήσαντα. The idea is modified in St. Peter's *begotten us again,* ἀναγεννήσας. In one passage the mother's function is used in the original, though disguised in the translation: *Of His own will begat He us:* ἀπεκύησεν, as before in ver. 15, *bringeth forth death.* These are united in the general word quickening: *the Son quickeneth whom He will,* ζωοποιεῖ. This is modified again: *quickened us together with Christ.* St. John's is a remarkable variation on the thought: *Whosoever is born of God doth not commit sin; for His seed remaineth in him.* All these descriptions are very impressive as adopting and applying to Christians the sacred language first used of the ONLY BEGOTTEN.

1 John v. 1.
1 Pet. 1. 3.
James i. 15, 18.
John v. 21.
Eph. ii. 5.
1 John iii. 9.

CREATION.

(2.) Many others refer to creation. St. James unites this idea with the former: *begat He us . . . that we should be a kind of first-*

James i. 18.

fruits of His creatures. It is both creation, absolutely new creation,
2 Cor. v. 17. and renewal. *If any man be in Christ he is a new creature:* κτίσις,
Eph. ii. 10. creation or creature. He is *created in Christ Jesus unto good works.*
It is however a secondary creation, or renewal of the soul out of
Tit. iii. 5. its chaos: by the *renewing of the Holy Ghost,* ἀνακαινώσις. Just as
the sleeper is dead and the dead is only asleep, so the creation is
only a renewal, and the renewal is no less than a creation. The
Col. iii. 10. two sometimes are united. *And have put on the new man,* τὸν νέον,
Eph. iv. 23, 24. *which is renewed,* τὸν ἀνακαινούμενον. *And be renewed in the spirit of your mind,* ἀνανεοῦσθαι; *and that ye put on the new man, which after God is created in righteousness and true holiness.* In these passages the creating act of God is regarded as a process issuing in the new character; as a process in which He uses the co-operation of man. But in another passage the creating idea is used
Eph. ii. 10. rather of a definite act: *For we are His workmanship,* ποίημα, *created in Christ Jesus unto good works.* We are saved apart from our own works, through a new work of God, which prepares us for works which then are good.

WROUGHT IN MAN. II. As wrought in man, regeneration is described in many ways: there is indeed a greater variety of indirect definitions of this blessing than of any other.

1. The expressions indicating the spiritual birth take the lead.
1 John iii. 9, 10. Christians use *born of God,* ἐκ τοῦ Θεοῦ; they are *children of God;* they are *born again,* ἄνωθεν, and not only *from above.* This term
John iii. 3, 7. distinguishes the regenerate life from *that which is born of the flesh;* it is a παλιγγενεσία, and indicates that it is a new life according to the original idea of man in the Divine mind.

2. It is a resurrection from a state of death; from death, and not merely a rising up generally from sin: *as those that are alive*
Rom. vi. 13. *from the dead.* It is therefore the same man who was *dead in*
Eph. ii. 1. *trespasses and sins;* hence it is the renewal of the nature. Sometimes the idea seems to be that the new man is raised up within the old: to be nourished and grow while the latter dies.

3. It is the being introduced into a new world. This follows
Rom. vi. 4 from the former: Christians are quickened or raised into *newness of life.* They have new tastes, appetites, dispositions, senses
2 Cor. v. 17. adapted to a new state of things. *If any man be in Christ he is a new creature, old things are passed away; behold all things are become*

new. Of this change our Lord spoke when He said: *except a man be born of water and of the Spirit he cannot enter into the kingdom of God.* Christians are in a new world; they sit in *heavenly places;* they are required therefore to set their *affections on things above.* This aspect of the new birth connects it with Illumination. It is *Let there be light!* in the soul. *For God who commanded the light to shine out of darkness hath shined in our hearts.* John iii. 5. Eph. i. 20. Col. iii. 2. Gen. i. 3. 2 Cor. iv. 6.

4. It is sharing the life of Christ. Our Lord at the outset spoke of *that which is born of the Spirit:* at the close He represented regeneration as being union with Himself: *I am the vine, ye are the branches. Because I live ye shall live also.* And, between these, He spoke of Himself, received by faith, as the life of the soul. *Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.* This is sometimes said to be *Christ in you,* and Christ *formed in* the soul. It is also a mystical fellowship in the death and life of Christ; *Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* John iii. 6. John xv. 5. John xiv. 19. John vi. 53. Col. i. 27. Gal. iv. 19. Rom. vi. 4.

5. It is a new law established in the heart. According to the terms of the evangelical covenant: *I will put my laws into their hearts, and in their minds will I write them.* The law set up within is a definition of regeneration which connects it with justification: *that the righteousness of the law might be fulfilled in us.* And with sanctification: *Love is the fulfilling of the law.* Heb. x. 16. Rom. viii. 3, 4. Rom. xiii. 10.

III. Regeneration is described with reference to the means employed by the Divine Agent. The Divine act is always represented in connection with instrumentality. God begets by the word of truth; our Lord gives His life—and not only sustains it—in the eating and drinking of Himself; the Holy Spirit regenerates by these instrumentalities and baptism. THE MEANS.

1. The word of God is the instrument of regeneration. THE WORD.

(1.) Not as the absolute authoritative voice which calls into new life, but as the truth which is applied to the understanding and to the feelings, and through them to the will. It is the word of conviction or reproof in the preliminary process: the reproof in the understanding which enforces on the sinner the Lord's word *Ye must be born again,* which excites in the feeling a profound sense of need and desire for the true life of the soul, and thus prepares the as yet unregenerate spirit for the full life of John iii. 7.

regeneration. This influence of the truth is sometimes regarded as a fruit of regeneration: it is really a preparation for it.

(2.) It is the instrument, further, as it presents the Saviour Himself, the Truth, the object of faith: He, embraced by the faith which is at once the last act of the unregenerate and the first act of the regenerate soul, becomes the Life as well as the Truth. Of the word which presents the Lord it is said by St. Peter that it is the *incorruptible* seed, and by St. John that it is *the seed* of God that *abideth in* the soul. In St. James it is the *engrafted word.*

1 Pet. i. 23.
1 John ii. 6.
James i. 21.

(3.) But, more generally still, it is the Word of God which is the instrument of every Divine operation in the human heart: *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* The Word is God's sovereign and gracious will.

Matt. iv. 4.

BAPTISM.

2. Baptism, also, as the sacrament of regeneration, or rather of the soul's entrance into Christ, gives regeneration its character. The baptism *with the Holy Ghost* is one of its definitions. The rite is *the washing of regeneration*, λούτρον, the bath. It is the symbol of the putting away of sin. It is the pledge of the gift of regeneration, abiding in the church; and seals it to the believer, whether as already given, as given in connection with the rite, or to be fully given hereafter.

Matt. iii. 11.
Titus iii. 5.

II. ADOPTION.

Adoption is the term occasionally used to signify the Divine act by which those who are accepted in Christ are reinstated in the privileges of forfeited sonship for the sake of the Incarnate Son.

THE TERM.

I. The term is used only by St. Paul. (1.) It was perhaps taken into the Christian vocabulary from the Roman law. Cum in alienam familiam inque liberorum locum extranei sumuntur, aut per prætorem fit, aut per populum. Quod per prætorem fit ADOPTIO dicitur; quod per populum ARROGATIO. If received from under the authority of a natural parent it was Adoption; if one who was his own master was adopted it was Arrogation. (2.) The Greek term, υἱοθεσία, is explained by Hesychius: οὗ

Aul. Gell. x. 19.

φύσει ἀλλὰ θέσει. St. Paul uses it with three applications. First, of the Israelites, *to whom pertaineth the adoption*, that is, the special election among the nations. Secondly, of the children of God by faith in Christ Jesus: *That we might receive the adoption of sons* unto which we were *predestinated*. Finally, of the full manifestation of the children of God in all these privileges: *waiting for the adoption*. And this corresponds with the final *regeneration when the Son of Man shall sit on the throne of His glory*.

Rom. ix. 4.
Gal. iv. 5. Eph. i. 5.
Rom. viii. 23.
Matt. xix. 28.

II. As to the thing signified it may be regarded first as the act of God, and then as conferred on man.

THE THING.

1. Adoption is connected with the Triune God. (1.) It is the Father who adopts into His family: *Of whom the whole family*—or *all paternity—in heaven and earth is named*. (2.) But it has special reference to the Son: it is in union with Him, the Son, that we become sons; we are adopted into the house by Christ, the *Son over his own house*, who imparts his own prerogative: *If the Son therefore shall make you free, ye shall be free indeed*. (3.) It is administered and attested by the Holy Ghost: *the Spirit of adoption*.

Eph. iii. 15.
Heb. iii. 6.
John viii. 36.
Rom. viii. 15.

2. As received by man, adoption marks out the peculiarity of the filial relation as a sonship restored.

(1.) It is not the sonship of creation which is signified. The angels are *the sons of God;* as also those who bear authority among men: *I have said, Ye are gods; and all of you are children of the Most High*. The human race in its origin received this designation: *Adam, which was the son of God*. Hence the prodigal son is still a son. Even after the moral image departed the natural image remained; so the original prerogative can never be taken away. *For this my son was dead and is alive again*.

Job i. 6.
Ps. lxxxii. 6.
Luke iii. 38.
Luke xv. 24.

(2.) Nor is it the sonship of likeness: in the Hebrew idiom we read of the children of light and of darkness, and of the wicked our Lord said in that sense only: *ye are of your father, the devil*.

John viii. 44.

(3.) But it is the restoration of sinners to the household of God, and may be regarded in two lights: first, it is a simple reinstatement in the original position of children of the creating Father; and, secondly, it is altogether a new prerogative, being an investiture with the special prerogatives of brethren of Jesus, the Firstborn among many brethren. This distinction, however, is not often to be observed.

III. THE PRIVILEGES OF CHRISTIAN SONSHIP.

The privileges of entrance into the family of God by adoption—which as privileges are connected rather with adoption than regeneration—are distinctly exhibited in the New Testament. They are Filial Access in the confidence of devotion; Freedom from all kinds of bondage; the advantages of the Election; and the enjoyment, first in earnest, and then finally of the Christian Inheritance. These all of course have relation to the other blessings of the Christian Covenant as they are one; but they are specially connected with the Christian Sonship.

CONFIDENCE IN DEVOTION.

Rom. viii. 15. 2 Cor. vi. 16, 18. Matt. vi. 9.

I. Access to God in filial confidence is the first privilege. *Ye have received the Spirit of adoption whereby we cry, Abba, Father.* This is the secret of all Christian devotion and worship. The temple is always the house of God. After declaring *I will be their God,* He adds, *and will be a Father unto you. Our Father!* is the new invocation. This gives its character to worship, public and private; and to all the communion of the soul with God. Christian fellowship with God is filial.

FREEDOM.

John viii. 32. Gal. iv. 5. James i. 25. Rom. vi. 14. Rom. viii. 23.

II. All that belongs to Liberty or Freedom is linked with sonship. The Saviour said, *the truth shall make you free;* and then declared that the sons in the house, made free by the Son, are *free indeed,* ὄντως ἐλεύθεροι. We are redeemed from *under the law, that we might receive the adoption of sons.* Between sonship and bondage there is no affinity. The law has become a *law of liberty.* It is written in the heart, and obedience must spring from filial love. The Christian privilege is thus contrasted with that of the Jews, who were under the law and knew not the great redemption. In itself it is emancipation from every yoke: we are *not under the law but under grace.* But, as compared with the great future, it is still a bondage to corruption, so far as the body is concerned and its infirmities. *Waiting for the adoption, to wit, the redemption of the body:* the resurrection will bring in perfected freedom.

ELECTION.

III. All the privileges of the Election of God belong to the

filial relation which is sealed in adoption. Israel was the Election, *to whom pertaineth the adoption.* But in Christianity the election is always personal, and is synonymous with adoption. God has *predestinated us to the adoption of children*, which is, being interpreted elsewhere, *to be conformed to the image of His Son.* God's children as such are chosen out of the world; they are *chosen of God and precious*, and are unspeakably dear to their Father, who orders all things for their welfare.

Rom. ix. 4.
Eph. i. 5.
Rom. viii. 29.
1 Pet. ii. 4.

IV. The inheritance to which Christians are called is the last privilege of their adoption. Of God's ancient children-people it was said: *I loved him, and called My son out of Egypt;* that is, from the land of bondage. Moreover: *Saying, unto thee will I give the land of Canaan, the lot of your inheritance.* And they were types: in their redemption from Egypt and in their journey to Canaan.

HEIRSHIP.
Hosea xi. 1.
Ps. cv. 11.

1. The Christian inheritance belongs to the children of God in a twofold sense. *And if children, then heirs: heirs of God, and joint-heirs with Christ.* (1.) Sin condemned and disinherited man: justification removes the condemnation, and adoption restores the inheritance. That inheritance is the abundance of the privileges of the covenant; but especially it is God Himself. (2.) Hence, that most sacred and eternal inheritance which the Son hath in the Father is in some wonderful sense shared by us.

Rom. viii. 17.

2. They enter into that inheritance as an earnest. The inheritance of Christians is in its deepest meaning reserved in the heavens. Under whatever aspect it is viewed the Christian heritage is enjoyed only in its first fruits. This is declared by St. Paul: *Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.* When Christ shall claim us as His inheritance we shall claim Him as ours. Yet these words are preceded by another view: *In whom also we have obtained an inheritance.*

Eph. i. 13, 14.

3. The adoption is waited for as it is the final establishment of God's children in their inheritance. The death of the Testator hath procured us in this life only a portion of our goods; but all analogies end at the last. We shall be eternally sons of a Father who dieth not, who will say to every individual of the multitudes united to His incarnate Son, the supreme Elder Brother: *All that I have is thine.*

Luke xv. 11.

HISTORICAL.

The variations in opinion on the subject of regeneration may be classed under these heads: sacramental theories; the degree of human co-operation; its place in the Ordo Salutis, or plan of salvation; its value as a gift in relation to the state of grace.

SACRAMENTAL REGENERATION.

I. The doctrine of the Sacraments will introduce the first in its more appropriate place.

(1.) A certain theory of baptismal regeneration has been held more or less from the beginning. A Jewish proselyte was said to be born again, and the early Christian church understood the new birth to be an initiation into the Christian privileges: in fact, as equivalent to adoption. In this sense baptismal regeneration is understood by very many advocates of infant baptism. They use the term with a broader meaning than it generally bears: as the external estate out of which the new birth grows. Baptismal regeneration accordingly is, in the case of children, baptismal adoption: as baptism undeniably seals to the children of Christian parents their place in the family of God. It is also a seal or pledge of a regenerating grace awaiting all Christian children duly baptized; the pledge being the preliminary grace that rests upon them and prompts to personal dedication in due time when that pledge can be redeemed.

(2.) In a stricter sense the doctrine of baptismal regeneration is held by the larger part of Christendom: that, namely, which holds the sacraments to be means of grace. The Roman Catholic, Oriental, Lutheran, and Anglican communions, though in varying language, hold that regeneration is generally connected with baptism as its instrument. The Aug. Conf. says: De baptismo docent, quod sit necessarius ad salutem. Luther's Cat. Min.: Baptismus operatur remissionem peccatorum, liberat a morte. The English Article xxvii.: "But it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church: the promises of forgiveness of sins, and of our adoption to be the sons of God, are visibly signed and sealed." The Westminster Confession declares the same; with both a needful and a needless qualification: "Although it be a great sin to contemn or neglect this ordinance,

yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time."

(3.) By many the regeneration of the soul is regarded as pledged and promised in virtue of the general grace bestowed upon mankind in redemption. Baptism is therefore a sign of the blessing into which preliminary grace is to mature; and the seal of the bestowment if that preliminary grace is used aright. It should be remembered that regeneration stands for all the blessings of the Christian covenant, as in the sentences quoted above. Baptism is not more intimately connected with the new birth than with remission of sins and sanctification to God. There is, according to the Nicene Confession, "one baptism for the remission of sins," that is, one baptism unto pardon, regeneration, sanctification, and all the benefits of our Lord's passion. Children baptized are externally pardoned, adopted, and made holy: the internal reality corresponding to these is sealed to them by the preliminary grace that belongs to the family of redeemed man, and especially to the children of the household of faith. Regeneration in the infant becomes new birth in the adult.

(4.) The strict systematic theory of the sacraments which makes baptism the sacrament of birth, and the eucharist the sacrament of nourishment, may have some measure of truth in it. But it must not be forgotten that our Lord speaks of the sacramental eating and drinking of Himself as connected with regeneration. If the words of St. John's Gospel are referred to the Lord's Supper then we have a eucharistic regeneration as well as a baptismal: *Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.* John vi. 53.

II. The measure of human co-operation has been much contested. HUMAN AGENCY.

1. Extreme Calvinism holds that the life of regeneration is given by an act of as absolute sovereign power as that which

gave physical life : therefore, as there are some stirrings of spiritual life in penitents, regeneration is placed before all other blessings of the Spirit. Man is purely passive. This doctrine effaces preliminary grace, and forgets that wherever the human will is a factor, there can be no pure passivity.

2. Pelagianism, at the opposite extreme, reduced the great change to an act of the human will : as it is always in man's power to choose, and act accordingly, he really may regenerate himself. Semi-Pelagianism admitted that the first conversion required Divine power. But this theory in every form lowers grace to external teaching and inducements : nature itself is in a sense grace. Synergism in the Lutheran church differed but little from the latter ; but its theory of the sacramental blessing of baptism gives Divine grace its honour as to the baptized. Arminianism carries back the Synergism to the nature behind and before baptism, in its doctrine of universal prevenient grace. In some American schemes, which represent regeneration as the right ultimate choice of the soul, there are some errors to be noted : (1.) This choice is a conviction and desire before regeneration, and is conversion ; or, in its higher form, is a fruit of regeneration. It cannot be regeneration itself. (2.) The soul is more than merely its present will and act or exercise : it has a disposition or character with which regeneration has most to do. (3.) Therefore, in common with almost all errors touching regeneration, they imply generally a failure to distinguish between the preliminary grace of life and the life of regeneration.

ORDO SALUTIS.

III. In many theories regeneration takes the lead among the blessings of the Christian covenant : the Hesperus of the host. This notion is perhaps the most prevalent of all, being held in various forms by parties fundamentally differing as to the nature of the blessing itself.

1. All advocates of sacramental regeneration ex opere operato hold this opinion, at least in the case of infants baptized. Generally, a distinction is found to be necessary, between the regeneration which confers at the outset a germ of spiritual life and the renewal which goes on, with varying and sometimes very irregular processes, to the end. Conversion, on that theory, very commonly is found necessary after regeneration.

2. All Latitudinarians who believe in the regeneration of mankind in Christ, and no necessary subsequent regeneration, of course hold this view. By some it is so far modified as to admit a difference, so to speak, between the regeneration that imparts to all the first germ of life, and the new birth, or the full consummation of that life. The error of this system, in its best forms, is simply its effacing the distinction between the universal grace which is unto life and life itself.

3. This doctrine is quite essential to Calvinism, which allows of no life in the soul of man other than regenerate life, and makes regeneration the mother of conviction, repentance, faith, and conversion. The first spark of sovereign grace decides all.

4. Calvinism and Sacramentarianism and Latitudinarianism strangely agree, therefore, in denying the repetition of regeneration. It is certainly true that the New Testament speaks of one washing of the man who *needeth not save to wash his feet;* also that it declares the impossibility in some cases of renewal *unto repentance,* though not of renewal generally; also that it describes the extinction of the Spirit's life as very difficult. But the renewal of regenerate life is never absolutely denied.

John xiii. 10.

Heb. vi. 6.

IV. It is important to notice the many views which are held by philosophic theologians as to the relation of the new birth to the constitution of human nature. This is literally an illimitable subject in itself, though limited in regard to the present question.

HUMAN NATURE.

1. The true principles are simple. (1.) That regeneration is the full life of the whole nature of man: it is a new heart, the heart being the soul or self: the mind, the affections and the will. These three are one in human nature, and in regeneration. (2.) It is not a change in the substance of the soul, nor in its individual acts; but in the bias towards evil which is the character. That bias, however, is not destroyed but arrested and made subordinate. In perfect regeneration, which is equivalent in another region of thought to entire sanctification, that bias is destroyed utterly. (3.) Hence there is in regeneration no distinction between the spirit and the soul, between the πνεῦμα and the ψυχή. The regenerate is spiritual, inasmuch as the Holy Ghost reigns in his spirit: not because by the impartation of the Holy Ghost he has acquired a spirit, or even attained to the

supremacy of the spirit in his nature. Both these are true in the popular and figurative speech of Scripture.

VALUE OF REGENERATION.

V. Lastly, theories of the value of regeneration have been more or less anticipated.

1. The lowest degree is that assigned by those who regard it as birth into a condition or constitution of things. Against this let one verse be heard : *If any man be in Christ he is a new creature.*

2 Cor. v. 17.

2. Next to that is the doctrine of those who make it the mere infusion of a germ, so slight that (1) it can scarcely be distinguished from the universal life that is the gift of redemption, and (2) it is utterly inconsistent with the high views of the ascendency of the regenerate life which Scripture gives. The lowest doctrine it sanctions includes freedom from the law of sin and death.

3. Some descriptions of regeneration pitch it in so high a strain as to be utterly inconsistent with facts. St. John and St. Paul must be reconciled in the true doctrine of regeneration, even as St. Paul and St. James in the true doctrine of justification. The ideal and perfect new birth, or being *born of God*, is inconsistent with sin, that is, with conscious deliberate sin. But neither of the Apostles denies that a child of God may need forgiveness.

1 John iii. 9.

SANCTIFICATION.

A very extensive class of terms—perhaps the most extensive—exhibit the Christian estate as one of consecration to God: they have been transferred from the ancient temple service to the use of the Christian temple. But the term Sanctification is here viewed as a privilege bestowed freely under the covenant of grace; and we must therefore to some extent, though not altogether, omit its ethical relations. As a privilege of the covenant, its principle is twofold: purification from sin, consecration to God; holiness being the state resulting from these. As a gift of grace, it is declared to be perfect in the design of the Spirit; full provision is made for the Entire Sancti-

fication of the believer in the present state, even as full provision is made for his finished righteousness and perfect sonship.

The terms which belong to this department are abundant: they constitute the largest class of homogeneous terms in the New Testament; including almost every word pertaining to the Levitical economy. They may be distributed, however, into two groups: first, those which signify the process of sanctification, as it is negative and positive, purification from sin and consecration to God; and, secondly, those which define the state of holiness, as it is imperfect and perfect, partial and entire sanctification. But, in considering these, it must be carefully remembered that we have not yet to do with ethical sanctification, but with the imparted blessing of the covenant of grace: man's efforts and attainments being subordinate.

I. SANCTIFICATION IN PRINCIPLE AND PROCESS.

Sanctification, negatively considered, is purification from sin; considered positively, it is the consecration of love to God: both being the operation of the Holy Ghost.

PURIFICATION.

I. Purification or cleansing from sin has throughout the Bible, but especially in the New Testament, two meanings: that of a removal of the guilt which prevents the Divine acceptance on His altar, and of the defilement which renders the offering unfit. The two meanings are in fact scarcely ever disjoined.

Heb. ix. 14.

1. Christians are sanctified from guilt. *How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works?* Here the term καθαρίζειν is equivalent in the temple to St. Paul's δικαιοῦν in the forum of the gospel: to be purified is to have *our hearts sprinkled from an evil conscience.*

Heb. x. 22.

1 Cor. vi. 11.

2. They are sanctified also by the purification from the defilement of indwelling sin. *But ye are washed, but ye are sanctified, but ye are justified:* here the middle term seems to unite the two

others in itself. The Old-Testament illustration of this was the
Heb. ix. 13. *purifying of the flesh*, which was the outward symbol of deliverance not from guilt but from impurity. In fact the word washing is one of the widest terms of the class: it includes all processes for the putting away of sin whether in its guilt or in its defilement.

3. These two are sometimes combined and shown to correspond, in the temple service of Christianity, to the blessings of justification and regeneration in the court mediatorial and the
Heb. x. 14—18. household of faith. Mark the following striking passage: *For by one offering He hath perfected for ever them that are sanctified:* made provision for their perfect pardon and holiness. *Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* In these words we have justification, regeneration, and sanctification united: remission of sins, the new law in the heart, and those introduced to illustrate the Spirit's perfect sanctification. So in
Acts xv. 9. regard to the first Gentiles: *purifying their hearts by faith*, which must include the whole work of the Gospel on them and in them. Though the distinction must not be pressed, it may be said that the purification from guilt is effected by sprinkling. We read in
1 Pet. i. 2. St. Peter: *Elect . . . through sanctification of the Spirit*, which is divided into two branches: *unto obedience and sprinkling of the blood of Jesus Christ.* From the defilement and internal corrup-
Eph. v. 26. tion of sin Christians are cleansed or washed: *that He might sanctify and cleanse it with the washing of water by the word.* The
Rev. i. 5. washing sometimes must include both: *Unto Him that loved us and washed us from our sins in His own blood:* here the reading λούσαντι is in some texts significantly changed into λύσαντι. Both ideas are found in some of the synonyms employed, such as the
Heb. x. 4, 11. *putting away* or *taking away* of sin. Sanctification has the double meaning in another passage: *Jesus also, that He might sanctify the*
Heb. xiii. 12. *people with His own blood.* As also in such as speak of Christians
1 Cor. i. 2. as *sanctified in Christ Jesus, called to be saints.*

CONSECRATION. II. The positive element of sanctification is the Holy Spirit's consecration to God of what is dedicated to God by man. In the

New Testament this is the principle of love shed abroad by the Holy Ghost.

1. There is a lower, wider, and, as it were, improper sense of the term throughout the Scriptures. (1.) What is already holy is sanctified. *Hallowed be Thy name. Sanctify the Lord God in your hearts. Let him be holy still.* The idea here is that of absolute separation from all unholiness; and the term is always ἁγιάζειν: the recognition of an existing sanctity. (2.) What is common, and in that sense unsanctified, is made holy: the opposite of κοινὸν ἡγεῖσθαι. *The temple that sanctifieth the gold. It is sanctified by the word of God and prayer.* (3.) The word here refers to things; but everywhere else in the New Testament it is of persons, and this personal consecration may be said to absorb into itself all other meanings. THINGS. Matt. vi. 9. 1 Pet. iii. 15. Rev. xxii. 11. Matt. xxiii. 17. 1 Tim. iv. 5.

2. Consecration proper of persons is to be viewed as twofold: it is to God's possession and to God's service. PERSONS.

(1.) The leading, or at least the most important, idea is that of possession. All men belong to God by creation; but the application of the virtue of redemption makes them His in a special sense, and if they are His then all that they have becomes His: consecration in detail follows from and is a part of the general consecration. The believer is supposed to DEDICATE himself, and the Spirit SANCTIFIES him to God: CONSECRATION is a term in English synonymous with both, and common to the believer and the Spirit. *That He might sanctify and cleanse it . . . that He might present it to Himself a glorious church.* Here we have the sanctification following on the purification, ἁγιάσῃ καθαρίσας, and the word dedicate or present used of Christ Himself, even as St. Paul limits it to the believer: *that ye present your bodies; yield yourselves unto God.* Both ideas are also in the words, *and purify unto Himself a peculiar people:* teaching also that the consecration is to Christ and God. The possession, however, is the same as union and fellowship. The souls that are dedicated and consecrated to God are not merely His; they have also the most intimate fellowship with Him. *Truly our fellowship is with the Father and with His Son Jesus Christ:* a fellowship of sanctification dependent on our being cleansed from all sin. POSSESSION AND FELLOWSHIP. Eph. v. 26, 27. Rom. xii. 1. Rom. vi. 13. Titus ii. 13. 1 John i. 3, 7.

(2.) Then follows consecration to the Divine service. The SERVICE.

Divine temple and the Divine service are correlative terms. The whole life of the Christian is spent in a temple. The people are the house of God: *ye are the temple of the living God;* their life is their worship: *to offer up spiritual sacrifices;* and God Himself is the temple in which they live, and move, and have their being: *he that dwelleth in love dwelleth in God.* Hence the spirit of consecration is that of entire devotion to the Divine service. Christians are vessels *unto honour, sanctified and meet for the Master's use.*

2 Cor. vi. 16. 1 Pet. ii. 5. Acts xvii. 28. 1 John iv. 16. 2 Tim. ii. 21.

(3.) The Holy Ghost is the seal and the power of this consecration; and these as it were in one, yet with a distinction: He is the SEAL of God's possession, and the POWER of dedication to God's service. *After that ye believed*—or *on believing* πιστεύσαντες—ἐσφραγίσθητε, *ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession:* here God's possession is sealed till He finally redeems it; and the seal that sets apart His people is the beginning of their own possession of religion. The mere contact with the altar sanctified the gold, but the spirit of man is sanctified by no less than the indwelling Spirit. The consciousness of the Holy Ghost within is the silent testimony to the Christian that he is sanctified to God: as to his pardon and adoption the Spirit speaketh expressly; but as to his sanctification it is silently declared by the very presence of the Spirit. So much for the former; as to the latter, the Holy Ghost is the energy of the soul's consecration to the will and service of God. The faith that worketh by love is the faith which is one of the fruits of the Spirit. It is the strength of all obedience, and resignation, and devotion. The Spirit whose indwelling assures of acceptance is the power of a final consecration of every faculty to God: entire sanctification—to anticipate—is this, and only this.

Eph. i. 13, 14.

HOLINESS. III. The unity of these is HOLINESS. Those who are purged, or sprinkled from sin, which is separation from God, and consecrated to Him, are holy or saints, ἅγιοι. Christ is their ἁγιασμός: the ground or principle or source of their sanctification as in process, in every sense negativing their sin. The state in which they live is that of ἁγιωσύνη, or holiness.

RELATIVE. 1. It is relative: not of course forensic, but corresponding to the imputation of righteousness. As there is a holy day, a holy

church, a holy city; and as *whatsoever toucheth the altar shall be holy*, accounted holy, so Christians are *an holy nation*. *The holy city* was most impure when so called; and the congregation of Corinth was addressed as *saints in Christ Jesus*. Ex. xxxix. 37. 1 Pet. ii. 9 Matt. xxvii. 53 1 Cor. i. 2.

2. But this last quotation indicates that it is also an internal holiness: not only *called saints* but *called to be saints*. The Corinthians termed holy are exhorted to attain moral sanctity: *Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, ἐπιτελοῦντες ἁγιωσύνην*. (1.) As the soul is one and indivisible, its leading principle of consecration to God gives it its character, though that is not yet perfect. (2.) The daily, habitual washing *cleanseth us from all sin, καθαρίζει*, as a fountain continually sending its streams over the soul. INTERNAL. 2 Cor. vii, 1. 1 John i. 7.

3. The external and internal holiness are always combined in the purpose of God. (1.) No sanctity possible to man, even at the foot of the throne, is perfect without imputation. The past sin is regarded as for ever sprinkled away: a fact, but a cancelled fact. (2.) But no imputation of sanctity as belonging to the church will avail without the reality. In the state of Christian rfe pection the external and the internal are one. COMBINED.

4. Many other terms are used to denote the state of holiness under each of the two aspects of purification and consecration. (1.) The state is described rather with reference to the Divine act in ἁγιασμός, SANCTIFICATION. Christ is *made unto us sanctification; The will of God, even our sanctification; Chosen unto sanctification of the Spirit:* thus referring to each person of the Trinity. (2.) Purification results in PURITY: besides the more limited ἁγνεία the term ἁγνότης, *pureness*, is used. *He that hath this hope in him purifieth himself, even as He is pure.* Καθαρισμός includes deliverance both from guilt and from pollution: objectively, *when He had by Himself purged our sins;* subjectively, *hath forgotten that he was purged from his old sins.* (3.) Though the distinction is not absolute, positive consecration to God is generally expressed by the word sanctification itself. Our Lord first spoke of His own as *sanctified through the truth:* this, following *I sanctify Myself*, must refer to a positive consecration to God. There is no other term which in the Greek Testament expresses the positive side of dedication to God. But the consecrated state is variously viewed. TERMINOLOGY. 1 Cor. i. 30. 1 Thess. iv. 7. 1 Pet. i. 2. 2 Cor. vi. 6. Heb. i. 3. 2 Pet. i. 9. John xvii. 19.

Rom. viii. 27, 28. *He maketh intercession for the saints:* the word saints here refers to the high ideal character of those who *love God,* and of whom the
1 Cor. i. 2. whole process of salvation is affirmed. *Sanctified in Christ Jesus:* Christ is the scene, and sphere, and region, the temple, and shrine, and holiest, in which believers are consecrated and set apart.
Heb. x. 10, 14. *By the which will we are sanctified through the offering of the body of Jesus Christ once for all:* here the term is ἡγιασμένοι, ideally and completely sanctified in virtue of the one perfect offering. *For by one offering He hath perfected for ever them that are sanctified:* here the word is ἁγιαζομένους, in course of process of sanctification, and ideally perfected or rendered independent of any other sacrifice. In the purpose of redemption they are the Lord's for ever.

THE WHOLE MAN. (4.) It is worthy of remark that consecration to God as a state is predicated of man's nature in all its constituent elements. *And the very God of peace sanctify you wholly; and I pray God your whole*
1 Thess. v. 23. *spirit and soul and body be preserved blameless.* Hence it is said,
1 Cor. vi. 19. *Your body is the temple of the Holy Ghost;* and the exhortation is:
Rom. xii. 1. *present your bodies,* that the Spirit may consecrate and sanctify them to God. This is the characteristic distinction of sanctification: it is of the whole man viewed in all the constituents of his nature. This cannot be said of justification; nor, as yet, of adoption, which includes the whole man only at the resurrection.

II. SANCTIFICATION PROGRESSIVE AND PERFECT.

While there is a sense in which sanctification is an unchangeable principle, it is also a process which reaches its consummation, according to the provisions of the New Covenant and the testimony of the Spirit, in the present life.

UNCHANGEABLE. 1. It is obvious that wherever the term is used to signify that in the temple which justification means in the lawcourt of Christianity it admits of no change. *The worshippers, once purged, should*
Heb. x. 2. *have had no more conscience of sins.* The term *purged* is afterwards
Heb. x. 10. *sanctified,* κεκαθαρμένους becomes ἡγιασμένοι: *by the which will we are sanctified through the offering of the body of Jesus Christ once for all.* Like justification this sanctification is once for all.

2. The positive consecration also knows no change as a principle. Whatever is on the altar *that sanctifieth the gift* is, in virtue of that fact, the Lord's: nothing can be at once sanctified and not sanctified. The Holy Spirit—who is the Lord and Giver of holiness as well as of life, these two being the same—is once bestowed, and once for all, on believers who *were sealed . . . until the redemption of the purchased possession.* All who are born of God are firstborn: *sanctify unto Me all the firstborn.* Matt. xxiii. 19. Eph. i. 13, 14. Ex. xiii. 2.

3. Holiness as a state is also in the usage of Scripture unchangeable. The New Testament speaks of that state as ideal, and as virtually perfected in all who belong to Christ. In this sense also, *He that sanctifieth and they who are sanctified are all of one.* They are seen by anticipation, which to God is not anticipation, as *sanctified in Christ Jesus.* In the backward perspective of St. Paul, they are already *conformed to the image of His Son,* which is sanctification in terms borrowed from Christian sonship. Heb. ii. 11. 1 Cor. i. 2 Rom. viii. 29.

PROGRESSIVE SANCTIFICATION.

In His administration of sanctifying grace the Holy Spirit proceeds by degrees. Terms of progress are applied to each department of that work in the saint; or, in other words, the goal of entire sanctification is represented as the end of a process in which the Spirit requires the co-operation of the believer.

I. The negative side of sanctification is described as a process; and in a variety of ways. GRADUAL PURIFICATION.

1. The most familiar is that which represents the sinning nature as under the doom of death. *Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin:* crucifixion is a gradual death, disqualifying the body from serving any master, and as such certainly tending to death. So in the parallel to the Galatians: *They that are Christ's have crucified the flesh with the affections and lusts.* And elsewhere they are said to *put off the old man* and *put on the new man.* Moreover, in the last passage the Apostle speaks of the mortifying, Rom. vi. 6. Gal. v. 24. Col. iii. 5, 9, 10.

or killing, or weakening down to death of every individual tendency or disposition to evil. Not only is the old man to be destroyed by the doom of crucifixion, but every specific member of his sin is to be surrendered to atrophy: *Make not provision for the flesh, to fulfil the lusts thereof.* Crucifixion of the whole body: mortification of each member.

Rom. xiii. 14.

2. From this we may deduce two principles. First, the general bias, or character of the soul, becomes positively more and more alienated from sin and set upon good; and, proportionally, the susceptibility to temptation or the affinity with sin becomes, negatively, less and less evident in the soul's consciousness. There is in the healthy progress of the Christian a constant confirmation of the will in its ultimate choice, and a constant increase of its power to do what it wills: the vanishing point of perfection in the will is to be entirely merged in the will of God. There is also a perpetual weakening of the susceptibility to temptation: what was at first a hard contest gradually advances to the sublime triumph of the Saviour, *Get thee hence, Satan!* Every active and every passive grace steadily advances: and sin fades out of the nature. Every habit of evil is unwound from the life; until at length the Christian can say, like his Master, *The prince of this world cometh and hath nothing in me.* This gradual and sure depression of the sinful principle down to its zero or limit of nonentity is progressive sanctification. *He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:* by a beautiful confusion of figures the obliquity remaining in the soul is a defilement which is entirely cleansed away. This refers to particular sins: more generally, *the blood of Jesus Christ His Son cleanseth us from all sin.*

Matt. iv. 10.

John xiv. 20.

1 John i. 9.

1 John i. 7.

GRADUAL CONSECRATION.

II. The positive side—that of consecration by the Spirit of love—is also a process.

1. The Spirit Himself is given *by measure* to us, though not to the incarnate Son for us. Of this great gift it holds good: *unto every one that hath shall be given.* The exhortation is to *be filled with the Spirit.* Of the first Pentecostal Christians it is said that they were *filled with the Holy Ghost;* but we afterwards find variations of gift and fluctuations in attainment and faithful use down to the lowest point of declension: *sensual, having not the Spirit.*

John iii. 34. Luke xix. 26. Eph. iv. 18. Acts ii. 4. Jude 19.

2. Hence the shedding abroad of the love of God by the Holy Ghost admits of increase. It is enough to cite the Apostle's prayer: *that your love may abound yet more and more.* This, in harmony with the uniform tenour of Scripture, refers to the growth of love towards God and man. It is more important to show that the love of God towards us, or, as St. John calls it *love with us*,—where the love of God to us and our love to Him *because He first loved us*, are the same—is a progressive and ever-strengthening principle. The first epistle of St. John proves this. Once he uses an expression which indicates that the love of God attains a perfect operation in us. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν: *herein is our love*—or *love with us—made perfect.* St. Paul says, *the love of Christ constraineth us:* meaning that love in us which constraineth Christ Himself: *How am I straitened till it be accomplished!* The term συνέχει points to a gradual pressure. And of that same love the Ephesian prayer asks: *that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge.*

Phil. i. 9.

1 John iv. 17, 19.

1 John iv. 17.
2 Cor. v. 14.
Luke xii. 50.
Eph. iii. 18, 19.

III. Holiness as an estate is also described as progressive: first, as a goal to be attained; to be attained, secondly, through human effort; but, lastly, only as the bestowment of the Holy Ghost.

PROGRESSIVE HOLINESS.

1. Once we have the expression *perfecting holiness*, ἐπιτελοῦντες, where the word indicates an end to which effort is ever converging, whether fully attained or not: in any case it is a progress. Again, St. Paul prays, *The very God of peace sanctify you wholly*, where the gradual perfecting of body soul and spirit is obviously referred to. Again, a still higher prayer, *Sanctify them through Thy truth: Thy word is truth:* truth, however, which the Lord always speaks of as gradually imparted, *He will guide you into all truth;* and of which He says, *If ye continue in this word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.* But the clearest evidence is in the tenour of the language used on the subject, of which this is a specimen: *For both He that sanctifieth and they who are sanctified are all of one.* The brethren, whom the High Priest gradually succours and saves, are οἱ ἁγιαζομένοι those who are *in process of sanctification:* parallel with τοὺς σωζομένους, such as were *in process of salvation.*

2 Cor. vii. 1.

1 Thess. v. 17.

John xvii. 17.

John xvi. 13.

John viii. 31, 32.

Heb. ii. 11.

Acts ii. 47.

CONDITIONAL.

2. The sanctification administered, effected, imparted as the free gift of the Holy Ghost is also conditional on the effort of man. Here the blessing of the Christian covenant enters into the ethical region. It is exceedingly difficult to keep the two apart. Reserving for Christian Ethics the consideration of much that belongs to the subject, we note that the process of sanctification keep space with the fulfilment of certain conditions. A few illustrations, referring to each department, will be enough.

2 Cor. vii. 1. (1.) We are exhorted as Christians to *cleanse ourselves from all filthiness of the flesh and spirit:* this is remarkable as being one of the few passages in which the levitical cleansing of the Holy Ghost is actually made a human work, καθαρίσωμεν. St. James says: καθαρίσατε, *cleanse your hands,* and ἁγνίσατε, *purify your hearts.* And St. Paul uses the strong word *mortify therefore your members:* νεκρώσατε, which is the special office of the Holy Ghost, who alone in this sense can say, *I kill and I make alive.* Christians are said to *put off the old man* and to *put on the new man.*

James iii. 8. Col. iii. 5, 9, 10. Deut. xxxii. 39.

(2.) Nothing is more constantly declared than that the effusion of the Spirit of consecration keeps pace with the co-operation of the believer. Whether we regard love as of God to us, or the response in us to Him, St. John inculcates the need of our compliance with conditions. *But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.* Not by the sovereign and arbitrary despotism of grace, but as the blessing resting on earnest and universal obedience, which itself is of God. Again: *If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit.* The spirit of our union with God is a spirit of consecration perfectly sanctifying those who abound in self-sacrificing devotion to others. Once more: *God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.* Here, though the perfect imitation of Christ is not exactly a condition, it is a close concomitant, of the perfect effusion of the consecrating Spirit. In all three cases the indwelling of God by the Spirit is the cause, while obedience, love, imitation of Christ are the three-one condition. We have here, however, to do

1 John ii. 5.

1 John iv. 12, 13.

1 John iv. 16, 17.

simply with the evidence afforded, that the consecration of love is a conditional process. The spirit of devotion to God becomes stronger in proportion as these conditions are kept in dependence on the same Spirit.

(3.) As to the state of holiness it is a goal to which Christian men are habitually required to bend their effort. It is their own aspiration. This is universally true: *perfecting holiness.* Here we may combine holiness with righteousness and sonship: the three are one in the perfection which they require the Christian to keep in view. As to righteousness: *that the righteousness of the law may be fulfilled in us,* in whom *love is the fulfilling of the law.* As to sonship: *He did predestinate to be conformed to the image of His Son . . . changed into the same image from glory to glory.* As to holiness: *Be ye holy; for I am holy.* To all these the Saviour refers in the benedictions of the Sermon. *Blessed are they which do hunger and thirst after righteousness, for they shall be filled:* this is the blessing of the evangelical law. *Blessed are the pure in heart, for they shall see God:* this is the blessing of entire consecration. *Blessed are the peacemakers, for they shall be called the children of God:* this is the blessing of the household, one in perfect love and in the diffusion of its peace. But these and all other blessings are promised to those who by patient continuance in well-doing seek them. Christian perfection is the exceeding great reward of perseverance in the renunciation of all things for God; in the exercise of love to God, as shown in passive submission and active devotion, and in the strenuous obedience of all His commandments. Christians are led and not rapt into *the land of uprightness:* there is no such suspension of the law which governs all the Divine dealings with man. As there is a preliminary grace which leads to the perfect life of regeneration, so there is a preliminary regenerate grace which leads to the perfection of consecration to God.

2 Cor. vii. 1.
Rom. viii. 3.
Rom. xiii. 10.
Rom. viii. 29.
2 Cor. iii. 18.
1 Pet. i. 16.
Matt. v. 6.
Matt. v. 8.
Matt. v. 9.
Ps. cxliii. 10.

3. Is then the process of sanctification ended by an attainment which rewards human endeavour simply? Assuredly not: the Holy Spirit finishes the work in His own time, and in His own way, as His own act, and in the absolute supremacy of His own gracious power.

ALL OF THE SPIRIT.

(1.) Every act and every habit of holiness is of the Spirit.

Gal. v. 24, 25. Though those who are Christ's are said themselves to *have crucified the flesh with the affections and lusts*, this is a union with Christ which only the Spirit can effect: hence it immediately follows, *If we live in the Spirit, let us also walk in the Spirit.* Whatever is done by man in the mortification of his sin is really done by the Holy Ghost in him. The highest term for consecration is reserved for the Spirit: while all but the highest are given to the believer.

2 Tim. ii. 21. *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified:* ἐκκαθάρῃ ἑαυτὸν, his own work; ἡγιασμένον, the Spirit's. While the Christian keeps his evil nature impaled on the interior cross, it is the sword of the Spirit from on high that takes its life away.

(2.) There is a consummation of the Christian life which may be said to introduce perfection, when the Spirit cries, *It is finished*, in the believer. The moment when sin expires, known only to God, is the Spirit's victory over sin in the soul: it is His office alone. The moment when love becomes supreme in its ascendency, known only to God, is the Spirit's triumph in the soul's consecration: this is entirely His work. And whenever that maturity of Christian experience and life is reached which the Apostle prays for so often, it is solely through the operation of the Spirit.

Eph. iii. 16—19. It is the being *filled with all the fulness of God*, and that through being *strengthened with might by His Spirit in the inner man.*

(3.) While, therefore, the tenour of the New Testament represents entire sanctification as the result of a process, it is also ascribed to the result of the constant effusion of the Holy Ghost, crowned in one last and consummating act of His power.

(4.) But, lastly, it must be remembered that this final and decisive act of the Spirit is the seal set upon a previous and continuous work. The processes may be hastened and condensed into a short space; they must be passed through. There is no new dispensation of the Spirit: the Spirit of entire sanctification is the Spirit of regeneration exerting an ampler power. Never do we read of a HIGHER LIFE that is other than the intensification of the lower; never of a SECOND BLESSING that is more than the unrestrained outpouring of the same Spirit who gave the first.

Acts xix. 4. *Have ye received the Holy Ghost since ye believed?* means, Did you receive the Holy Ghost on believing? εἰλάβετε πιστεύσαντες. And

this was said to a portion—though an ignorant portion—of the same Ephesian congregation to whom St. Paul wrote: *After that ye believed, ye were sealed with that Holy Spirit of promise*, πιστεύσαντες ἐσφραγίσθητε, believing ye were sealed. There is no restraint of time with the Holy Ghost. The preparations for an entire consecration to God may be long continued or they may be hastened. Whenever the seal of perfection is set on the work—whether in death or in life—it must be a critical and instantaneous act; possibly known to God alone; or, if revealed in the trembling consciousness of the believer, a secret that he knows not how to utter. Eph. i. 13.

ENTIRE SANCTIFICATION.

Provision is made in the Christian covenant for the completeness of the Saviour's work as the perfect application of His atonement to the believer. This may be viewed as the complete destruction of sin, as the entireness of consecration to God, and as the state of consummate holiness to which the character of the saint may be formed in the present life. These privileges may be regarded respectively as Entire Sanctification, Perfect Love, and Evangelical Perfection.

It is not meant that these three are distinct branches of Christian privilege. Each implies the other; and neither can be treated without involving the rest. Nor are the terms exact as indicating each its particular department: for instance, Sanctification is as much positive consecration as negative purifying. But the distinction is convenient as giving opportunity for a methodical view of all sides of this most important subject. Controversy will be excluded, or rather reserved for the Historical Review.

I. PURIFICATION FROM SIN OR ENTIRE SANCTIFICATION.

ENTIRE SANCTIFICATION.

The virtue of the atonement, administered by the Holy Spirit, is set forth in Scripture as effecting the entire destruction of sin. This is everywhere declared to be the

design of redemption; and it is promised to the believer as his necessary preparation for the future life. The entire removal of sin from the nature is nowhere connected with any other means than the word of God received in faith and proved in experience.

ABOLITION OF SIN.

I. The work of Christ has for its end the removal of sin from the nature of man: from man in this present life.

1 John iii. 8.

1. Generally viewed, this is uncontested. *For this purpose the Son of God was manifested, that He might destroy the works of the devil:* words which refer to sin in Christian individuals. He

Heb. ix. 26.

appeared *to put away sin by the sacrifice of Himself:* ἀθετῆσαι, to abolish, a term which goes beyond the sacrificial terminology of

John i. 29.

the epistle, like that of the Baptist: *Behold the Lamb of God,*

Titus ii. 14.

which taketh away the sin of the world. Our Lord *gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works:* here is every term of sanctification applied to the design of Christ's death as it regards those who, being capable of good works, must be living upon earth.

1 John i. 7.

Hence St. John says that *the blood of Jesus Christ His Son cleanseth from all sin:* both in the Levitical and in the moral sense, FROM

Rom. vi. 6.

ALL SIN. And St. Paul states the design *that the body of sin might be destroyed.* Therefore, finally, both these apostles exhort Christians to regard themselves as altogether delivered from the

1 John ii. 1.

law of sin. St. John: *these things write I unto you, that ye sin not.*

Rom. vi. 11.

St. Paul, yet more comprehensively, *reckon ye also yourselves to be dead indeed unto sin:* a moral imputation in ourselves answering to God's forensic imputation. These passages in their combination establish generally the whole doctrine of a provided purification for all sin.

DESTRUCTION OF ORIGINAL SIN.

2. More particularly, we have to do with original sin. This has two meanings here: it is the individual portion of the common heritage, and it is the common sin that infests the race of man during the whole evolution of its history in time.

(1.) As to the latter, it is not to be doubted that original sin, or sin as generic and belonging to the race in its federal constitu-

Rev. xxi. 5.

tion on earth, is not abolished till *all things* are made *new:* as

something of the penalty remains untaken away, so also something of the peculiar concupiscence or liability to temptation or affinity with evil that besets man in this world remains. Hence it is not usual to speak of original sin, absolutely, as done away in Christ. The race has its *sin that doth so easily beset,* its εὐπερίστατον ἁμαρτίαν; and we must cease to belong to the lineage of Adam before that specific relation to temptation is removed. Heb. xii. 1.

(2.) But original sin in its quality as abominable in the sight of God, as the *sin that dwelleth in* the soul, as the principle in man that has affinity with transgression, as the source *and law of sin in my members,* as the animating soul of *the body of this death,* and, finally, as unfitting for the presence of God, is abolished by the Spirit of holiness indwelling in the Christian. Rom. vii. 20, 23, 24.

ON EARTH.

3. And certainly the scene of our Saviour's atoning sacrifice is always set forth as the scene of His redeeming power. There is one redemption which is reserved for His second coming: *the redemption of the body.* But there is no other. The argument scarcely needs corroboration of Scripture. The counteraction of sin is entire and complete in man and upon earth: the other world is the sphere of fruition and judgment. There is no hint given in the Scriptural history of redemption that the finished triumph of the Deliverer from sin is never to be known in this world. Rom. viii. 23.

SINLESSNESS. REQUIRED.

II. Full deliverance from sin is both required and promised as the preparation for the presence of God.

1. *Without holiness no man shall see the Lord:* a declaration with which may be connected the command, having relation to the day of Him who *judgeth according to every man's work,* which quotes from the Old Testament, *be ye holy for I am holy.* But both had been anticipated by the promise: *Blessed are the pure in heart, for they shall see God.* Heb. xii. 14. 1 Pet. i. 16, 17. Matt. v. 8.

PROMISED.

2. Prayer—especially that of our Lord and His servant Paul—is used as the vehicle of teaching this. *Sanctify them through Thy truth! . . . that they all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us.* The unity in one mystical body, and that one mystical body united to God in Christ as the Persons of the Trinity are internally united, is simply and only the perfection of Christian sanctification: in this John xvii 17, 21

world, for men are thence to believe *that Thou hast sent me.* Higher than this language cannot go, but St. Paul's Prayer does not fall below. He has in every epistle save one a prayer for the entire sanctification of those to whom he writes, and sometimes with an express reference to the presentation of this sanctity to Christ at His coming. The first of them says: *to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.* And this follows a prayer for their abundance of brotherly love and universal charity. The prayers found in the epistles to the Ephesians and to the Colossians disdain or leave far beneath them any interpretation lower than that of the attainment of perfect sanctity. Purification from all sin, entire consecration to God, and a state of holiness leaving no room for imperfection, are all found in the central and supreme prayer of St. Paul: *and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.* Its doxology makes this sure: *Now unto Him that is able to do exceeding abundantly above all that we ask or think.* It also shows why the doctrine is so much misapprehended: neither the ASKING nor the THINKING of the Church—especially the latter—has kept up to the high standard of Gospel privilege.

1 Thess. iii. 12, 13.

Eph. iii. 14—21.

ATTAINED.

3. Scripture presents a sinless state as actually attained in this life. *Perfect love casteth out fear:* mark ἡ τελεία ἀγάπη, which is certainly love in the Christian; the casting out of fear, which is the casting out of sin, the only cause of fear; and the whole context. There is nothing plainer in the Bible than this its last testimony concerning the privilege of Christian experience. *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:* here St. Paul with the profoundest humility declares the suppression of the self of sin. Though in the contest *the flesh lusteth against the Spirit, and the Spirit against the flesh,* it is only *that ye might not do the things that ye would.* The victory is complete in the final echo of the words: *by whom the world is crucified unto me, and I unto the world.*

1 John iv. 18.

Gal. ii. 20.

Gal. v. 17.

Gal. vi. 14.

BY THE GOSPEL DURING LIFE. NO OTHER MEANS.

III. No instrumentality is ever referred to but the Gospel and its agencies consciously received.

1. The discipline of affliction is among the instrumentalities of the Gospel, which transforms all the sorrows of the believer in

Christ into *the fellowship of His sufferings*, the *being made conformable unto His death*. But this is conscious discipline. Physical dying is not so: that death is not the putting off of the old man or the body of sin. The notion that we are finally separated from sin only when separated from the body is a subtle relic of Gnosticism. The only body of sin in Scripture is, first, the physical body as the instrument of the sinning soul, and, secondly, the figurative old man regarded as living simultaneously with the new, though only as a doomed and superfluous thing. There is no virus, no substance of evil, no added element infused by sin which requires the disintegration of death for its removal. Sin is in one sense only a negation: it is the disorder of the soul which the restoration of the will to its unity with the Divine will perfectly repairs. Nor is there any trace of a Purgatorial purification after death. Phil. iii. 10.

2. The only outer court of preparation is the present life. The Scripture speaks of no waterpots set for purifying, no final baptism, at the gate of heaven. We read of the final gratification of all unsatisfied hope: save that of deliverance from sin. We hear beforehand the rejoicings of Paradise: they do not exult over sin as at length destroyed. Among the prophecies concerning the final blessedness we find that *there shall be no more curse*—the penalty of sin—but not that there shall be no more sin. Christ will come at His final appearing *without sin, unto salvation:* without provision for its removal, for He hath already *put away sin, by the sacrifice of Himself* at His first appearing. As to His visible Church His second coming will put away its indwelling sin by casting out whatsoever offends. It will not be so as to His individual saints. Rev. xxii. 3. Heb. ix. 26—28.

II. ENTIRE CONSECRATION OR PERFECT LOVE.

ENTIRE CONSECRATION.

The Spirit is imparted in His fulness for the perfect consecration of the soul to the Triune God: this is called the love of God perfected in us. The commandment requires from us in return the perfect love of the soul to God and man; and this perfection, promised to faith working by love, is abundantly attested as the possible and attained experience of Christians.

PERFECT LOVE COMMANDED.

I. The commandment of the entire Scriptures, from beginning to end, is that of perfect love to God.

1. The love of God is the same in the Old Testament and in the New. It is not a sentiment of the mind, nor an affection of the sensibility, nor an energy of the will; but it is the devotion of the man, in the integrity of all these, to God as the one Object and Rest and Centre and Life of the soul. *What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?* Here perfect love is perfect fear and perfect service. Our Lord has not even changed the words. He has not said of this: *a new commandment I give unto you.* It is *the old commandment which ye had from the beginning:* the universal law of all intelligent creatures: to make God their only Object, the neighbour and all other things being objects only in Him, *hid with Christ in God.*

Deut. x. 12.

John xiii. 34.

1 John ii. 7.

Col. iii. 3.

WHAT IS PERFECT LOVE.

2. Its perfection is simply its soleness and supremacy. Not in the measure of its intensity, which never ceases to increase throughout eternity until it reaches the maximum, if such there be, of creaturely strength, but in the quality of its rivalless and unique and sovereign ascendency, it has the crisis of perfection set before it as attainable.

3. No law of the Bible is more absolute than this of the perfect love of God. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* Omitting the last, *with all thy mind,* this was the ancient law, concerning which the promise was: *The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God.*

Luke x. 27.

Deut. vi. 5.

Deut. xxx. 6.

THE SPIRIT OF LOVE.

II. The Spirit of God, as the Spirit of perfect consecration, is poured out upon the Christian Church. And He discharges His sanctifying office as an indwelling Spirit: perfectly filling the soul with love, and awakening a perfect love in return.

1. The last document of the New Testament gives clear expression to the former. *We love Him because He first loved us.* The Divine love to man in redemption is revealed to the soul for its conversion; and it is shed abroad in the regenerate soul as the mightiest argument of its gratitude. *We have known and believed the love that God hath to us.* St. John, again and again, speaks of

1 John iv. 19.

1 John iv. 16.

this love as *perfected in us*: that is, as accomplishing its perfect triumph over the sin and selfishness of our nature, and its separation from God, which is the secret of all sin and self. *In him verily is the love of God perfected*: this ensures its being individual. 1 John iv. 12. 1 John ii. 5.

2. He also speaks most expressly of the love to God in us as perfected. This expression occurs but once in the Scripture in so absolutely incontestable a form. Whereas in the previous instances there is high probability that the Apostle meant the love of God perfected in us by making our love perfect, in the instance now quoted his words can have no other meaning. *Perfect love casteth out fear. He that feareth is not made perfect in love.* As St. John is the only writer who says that *God is love*, so he is the only one who speaks of a Christian's *perfect love*. This solitary text, however, gives its meaning to a multitude. 1 John iv. 18.

3. The Holy Ghost uses the love of God as His instrument in effecting an entire consecration. This is that *unction from the Holy One* which makes us all partakers of the Saviour's consecration. There is no limitation of the Spirit's office. On the morning of Pentecost His elect symbol was fire. First, the Shekinah-glory, without a veil, on the whole Church, and resting *upon each*. Then, as fire, it entered all hearts, and *they were all filled with the Holy Ghost*. Lastly, as a tongue, the symbol signified the sanctification of the outward life of devotion to God and service to man. There is no limit to the Spirit's consecrating grace. *I sanctify Myself that they also might be sanctified!* This is the Saviour's example where it is perfectly imitable. *Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.* We receive unto perfection the glory which we reflect. 1 John ii. 20. Acts ii. 4, 5. John xvii. 19. 2 Cor. iii. 18.

III. All this may be said to be the high ideal of Christianity, which has never been realised. But the tone and tenour of the New Testament forbids this theory in every form. An unbroken, perfect, uninterrupted concentration of all the faculties on God is possible in itself, and it is possible on earth. REALISED.

1. The honour of the Spirit's office requires this. His dispensation is for man in this world; when Christ returns it ceases; and if His perfect work is accomplished it is in the present life.

2. The prayers of St. Paul invariably supplicate this for Chris-

tians in the present state. The Ephesian Prayer, for instance, contains every element of the doctrine. The Spirit's strength in the inner man gives victory over all sin, the indwelling of Christ introduces perfect consecration, the fulness of God is perfect holiness. The Apostle always prays as for an attainable blessing.

3. The nature of man confirms this, and illustrates its possibility. The constitution of the human mind is made for unity, and unity is perfection. But that unity is love: that is, the supreme aim or pursuit of the soul. *Unite my heart to fear Thy name!* is a prayer for perfection. *Thou art God alone!* The only God feared and loved alone!

Ps. lxxxvi. 10, 11.

4. The example of our Lord is so presented as to assure us of the possibility of a perfect love to God and man. In the exercise of that twofold love—one in Him as in no other—He accomplished our redemption. And of this He said: *I have given you an example that ye should do as I have done to you.* The only time our love is spoken of as literally perfect, it is connected with this: *because as He is, so are we in this world.*

John xiii. 15. 1 John iv. 17.

5. The aspiration of the regenerate soul is confirmatory evidence. The argument from aspiration generally is one of the strongest that can influence us. In this case it is especially strong. As *newborn babes desire the sincere milk of the word,* so they desire to love God supremely. And that not in the future world but in this. Some of those who most unlovingly oppose this doctrine have in their hearts the secret rebuke of their opposition.

1 Pet. ii. 2.

6. The honour put upon faith is such as to warrant the utmost expectation and sanction the highest doctrine. Thrice did our Lord speak of the unlimited power of faith as a principle within like the life of the mustard-seed. As to the uprooting of sin *it should obey you!* As to the performance of supernatural duty, *nothing shall be impossible to you.* Both are united in the last instance, and something is added: *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Luke xvii. 6. Matt. xvii. 20. Matt. xxi. 21, 22.

7. The recorded experience and character of the saints: their experience, not their testimony, which in the nature of things is

not to be expected. (1.) As to Scripture the express references are few. Not biography, nor delineation of character—save that of One—is there; but men are described only in their relation to the kingdom of God. But in every dispensation some names are found to whom the Searcher of hearts bears testimony that they pleased Him. (2.) In the judgment of the Christian Church many in almost every community and every age have been saints made perfect in holiness, and self-renunciation, and charity, whose record is with God.

III. CHRISTIAN OR EVANGELICAL PERFECTION.

The maturity of the Christian privilege is set before believers as the goal of all evangelical aspiration. This perfection, as evangelical, is estimated according to a gracious interpretation of the law fulfilled in love; moreover, it is limited, and in all respects accommodated to a probationary condition; while it is universal, as extending, under these conditions, to the entire relations of Christian man.

I. That Perfection is the goal of a possible state is undeniable. AN ATTAINABLE GOAL.

1. It is too common, however, to represent the Spirit as setting before Christians an ideal unattainable in the present life. Of this more hereafter.

2. It is common, also, to point to many passages in which the word has a less intense meaning. Doubtless there are some which are incorrectly adapted: referring rather to the perfection with which Christianity begins than to that with which it ends: *let us, therefore, as many as be perfect, be thus minded. We speak wisdom among them that are perfect.* These, and many others, refer to the perfect beginning or initiation of the soul into Christian mystery, in contrast with the preliminary knowledge of babes: *leaving the principles of the doctrine of Christ, let us go on unto perfection.* They do not touch our point: that perfection is a promised goal. Similarly *Be perfect!* καταρτίζεσθε, may refer to ecclesiastical integrity. And of this ambiguous nature are some other applications of the term in the English translation especially: for instance, *He hath perfected for ever them that are sanctified.*

Phil. iii. 15. 1 Cor. ii. 6. Heb. vi. 1. 2 Cor. xiii. 11. Heb. x. 14.

3. Injunctions to seek perfection and corresponding promises are few but very distinct. Were there no other our Lord's would be enough: *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Matt. v. 48.

CHRISTIAN OR EVANGELICAL.

II. This perfection is evangelical: that is, it is distinguished from every kind of perfection that is not of pure grace; and it bears, like everything pertaining to man's estate, the impress of the condescension and lovingkindness of God. It is, however much the thought may be disapproved of men, a perfection accommodated to fallen man: not lowered but accommodated.

1. It is not absolute perfection; nor the perfection of Adam's estate, who had not fallen; nor the perfection of sinlessness, which can never be predicated of those who will bear in them the consequences of sin until the end.

2. It is the perfection of that estate to which men are called by the Gospel of glad tidings: glad tidings, not only as to the remission of past sins, but also as to the acceptance of future service. Applying this to the threefold division of that estate, we may note: (1.) The righteousness of God, which He accepts, is regarded as a fulfilment of the law, which is fulfilled in love: *love is the fulfilling of the law;* (2.) we are *children of God and conformed to the image of His Son*, though many infirmities are in us which could not be in Him; (3.) we are described, in the prayer of the Apostle, as sanctified *wholly* throughout spirit, and soul, and body, and *preserved blameless;* though the spirit is still beclouded with ignorance and weakness, the soul is under the influence of sensible things, and the body is on the way to dissolution. Such a threefold perfection may be traced elsewhere.

Rom. xiii. 10.
Rom. viii. 29.
1 Thess. v. 23.

PERFECTIONISM.

3. This being understood, the doctrine is not disparaged by the use of the term. The word PERFECTIONISM is sometimes applied satirically: they who bear it bear in it the reproach of Christ. The word Perfection, being alone, should not be used; but with its guardian adjectives CHRISTIAN or EVANGELICAL it is unimpeachable. It is the vanishing point of every doctrine, exhortation, promise, and prophecy in the New Testament.

RELATIVE.

III. Christian perfection is relative and probationary, and therefore limited.

1. This may be viewed with reference to the final consumma-

tion. In the hope of that last τετέλεσται all Christians unite: when Holiness to the Lord shall be the eternal law of the glorified man in his integrity. Now, *the body is dead because of sin:* it not only perisheth itself, but it keepeth down the incorruptible spirit. Christian perfection is the estate of a soul every whit whole, but still in a body the infirmity of which is the main part of its probation. Each has its own order. With regard to physical resurrection St. Paul says: *That was not first which is spiritual, but that which is natural.* This order is inverted as to the resurrection of the soul: first *that which is spiritual.* But when the perfection of the soul is reached, the body has to submit to the dust. Perfection therefore is relative.

Rom. viii. 10.

1 Cor. xv. 46.

2. Christian perfection at the best is that of a probationary estate. It may therefore be lost, utterly lost.

3. It is that of the person whose relation to the race remains. Though individually in Christ, and altogether in Christ, during probation he is still under the generic doom of original sin, and can propagate only his sinful species as under that law of probation. Hence he is also a sinner among sinful men to the end of his continuance in the flesh. He never altogether loses his connection with the line of sinful humanity. We never read of an entire severance from the first Adam as the prerogative of those who are found in the Second.

4. Once more, it is a probationary perfection inasmuch as it is always under the ethical law. Christianity is the perfect law of liberty: it is law. It is a state to be guarded by watchfulness, which is subjected to an infinite variety of tests, and must be maintained by the habitual and, by Divine grace, perfect exercise of all the virtues active and passive. On the one hand it is a state of rest: filled with the Spirit the Christian can say, *I can do all things through Christ which strengtheneth me.* On the other it is one in which the soul is safe only in the highest exercise of the severest virtue. In this respect it is very different from the perfection of heaven or even of paradise.

Phil. iv 13.

5. Hence this perfection needs constantly the mediatorial work of Christ: to preserve as a state what is imparted as a gift. The mediatory intercession is never so urgently needed as for those who have so priceless a treasure in earthen vessels: the higher

the grace and the more finished the sanctity the more alien it is from the surrounding world, the more hateful to the tempter, and the more grace does it require for its guard. Our Lord's rehearsal of His abiding intercession tells us this: *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.*

John xvii. 15.

6. With all these conditions and limitations the word perfection—τελείοτης, integrity—extends to all the blessings of the covenant of grace as they are provided for man in probation. In other words these several blessings are perfect in their imperfection. (1.) In the judicial court of the Gospel the believer is or may be perfect in his relation to the law. *By one offering He hath perfected for ever them that are sanctified:* absolution from guilt is as complete as it could be in heaven: FOR EVER. And so is *the righteousness of the law fulfilled* that believers may have *boldness in the day of judgment.* (2.) As children of God their state lacks nothing: though waiting for the adoption as to its final declaration and prerogative, *Now are we the sons of God;* and they are *conformed to the image of His Son,* being *blameless and harmless, the sons of God without rebuke.* (3.) And in the temple of God, of which it is said that *holiness becometh thine house, O Lord,* the perfection of Christianity requires and reaches such a purity and simplicity as can endure the scrutiny of the Searcher of hearts. *Thou hast tried me, and shalt find nothing.* This is the sixth benediction, *Blessed are the pure in heart, for they shall see God.* This vision of God belongs to the consummate sanctity of the temple, whether on earth or in heaven; and the Saviour makes no distinction.

Heb. x. 14.
Rom. viii. 4.
1 John iv. 17.
1 John iii. 1.
Rom. viii. 29.
Phil. ii. 15.
Ps. xciii. 5.
Ps. xvii. 3.
Matt. v. 8.

HISTORICAL.

Though the specific doctrine thus laid down is very generally condemned among the churches, some kind of Christian Perfection has been held in every age: held not only among the orthodox, but also among most heretics also. The diverse principles which have contributed to mould opinion may be very profitably studied: indeed it may be said that it is one of the most searching tests which can be applied to the various systems. Every great theological tendency the Christian world has known has had its

own peculiar exhibition of it. As there is no consecutive history of the dogma—it has indeed no place in Histories of Doctrine generally—it may be well to adopt a method not chronological in this brief review, considering the theories of Christian Perfection which may be distinguished as the Ascetic, the Fanatical, the Pelagian, the Mystical, the Romanist, the Imputationist, and the Arminian. These, however, will be given merely in outline, and with the proviso that Christian Ethics is the more appropriate place for some of them.

ASCETIC PERFECTION.

I. Asceticism is a development of the religious tendency in man which has been almost universal.

1 Tim. iv. 7.

1. Its definition is given by St. Paul, in words which at once recommend it and guard it and promise success. *Exercise thyself rather unto godliness.* (1.) Timothy is exhorted to make his religion matter of personal thought, care, discipline: γύμναζε δὲ σεαυτὸν. Therefore the soul must not be surrendered to Divine influence with a passive quietism. (2.) Asceticism is guarded and protected from every error: πρὸς εὐσεβείαν, *unto godliness. Bodily exercise profiteth little:* there are advantages in the rules of religious life; but they must be such as tend to godliness, which is the total suppression of pride, vainglory, personal sense of meritoriousness, exultation in external religion, morbid self-anatomy. Godliness is the reward of this discipline.

2. What may be called ascetical theories of Perfection are altogether opposed to the spirit of the New Testament. They err in three ways: (1.) They lay too much stress on the human effort, which always tends either to Pelagianism or Pharisaism. (2.) They dishonour the supremacy of the Holy Ghost, who carries on His work without the instrumentality too often adopted by asceticism. (3.) They distinguish between common and elect Christians by adopting the Saviour's so-called COUNSELS OF PERFECTION as the guide to a higher life interdicted to those who do not receive these counsels. CHASTITY, POVERTY, and OBEDIENCE are the three estates of perfection, as exemplified by our Lord Himself. But He did not summon some to a perfection denied to others, though He did summon some to a duty not required of others. To all His injunction was, in another trio: forsaking of all, denying self, and following Him.

II. Fanatical theories of Christian Perfection are among the saddest developments of Christian error. Corruptio optimi pessima.

1. Montanism in the second century was an attempt to restore the extraordinary charismata or gifts of the Holy Ghost, and thus to raise not so much individuals as the Church to a higher perfection. Its fanaticism therefore does not directly touch our doctrine. But its fundamental principle, that the Spirit may be expected to descend for a fuller and deeper baptism than on the day of Pentecost has from time to time reappeared in theories of the perfection of Christianity.

2. During the earlier times, fanaticism was mingled with asceticism in its corruption of the Christian theory of holiness. In the Middle Ages, fanaticism went so far as to take the very name PERFECTI. Manichæism reappeared among the populations of southern Europe; and sects known as Albigenses, Cathari, Paulicians, distinguished between the Perfect or Elect and the Auditors or Believers. They were called, and called themselves, Consolati and Boni Homines.

3. Antinomian fanaticism has found expression in many sects which have ascribed to themselves the perfection of a state to which God applies no law, in which morality has no meaning, where responsibility ceases: all done away in Christ.

4. There is a fanaticism of pious ignorance, which has in every age led enthusiasts to mistake transient effusions of Divine influence for a finished work of holiness. This error, venial in one sense but very hurtful in another, is common in the present day. It is too often forgotten that the present posture of the soul is a very different thing from its abiding character.

PELAGIAN. III. The most radical error of ancient times in relation to grace was Pelagianism.

1. What Arianism was to Christ's Person, Pelagianism was to His work. No tenet was more logically necessary to that system than that of a possible perfection: the strongest argument was that no reason existed to the contrary. Human nature might be educated, and had been educated in many instances, up to the highest pitch of conformity with the highest law. But the highest law was low in a theory which made forgiveness possible

without expiation; and sin merely the temporary posture of the mind which a strong exercise of will could at any time correct.

2. Semi-Pelagianism, the main error of which seems to have been the ascribing to human nature, notwithstanding the fall, the power of seeking God and thus claiming Divine help by a kind of meritum de congruo, did not teach a subsequent Christian perfection attainable without special grace.

3. Synergism, in the earlier Lutheran doctrine, can hardly be distinguished from the truth concerning human cooperation held in common by the Eastern and Western theologies, Lutheranism, Arminianism, and Methodism, and has contributed a certain tone to much teaching as to Christian Perfection which will be referred to under other heads.

IV. The Mystical theory of Christian Perfection is a species with several varieties.

1. In its best form Mysticism has in every age moulded an interior circle of Christianity, where doctrine and ethics are most attractive in their unity. It has had three fundamental principles, superinduced on the Gospel scheme; sometimes, however, obscuring that scheme, though rather in appearance than reality: first, the way of PURIFICATION; secondly, the way of ILLUMINATION; thirdly, the way of UNION. These answer respectively to the Purification from sin, the Consecration of the Spirit, and the state of perfect Holiness in abstraction from self and the creature and Union with God. A careful study of St. John's First Epistle will show that it laid the sure and deep foundations of this better Mysticism. Here are the three terms. *The blood of Jesus Christ His Son cleanseth us from all sin:* this is the mystical Purgation. *Ye have an unction from the Holy One, and ye know all things,* for the practical life; this is the mystical Illumination. *He that dwelleth in love dwelleth in God, and God in him:* this is the perfect Union. A true Mysticism has been found in every community; and, wherever found, has taught directly or indirectly the Perfection to which the Spirit of God raises the spirit of man blending in its pursuit contemplation and action.

1 John i. 7
1 John ii. 20.
1 John iv. 16.

2. False or impure Mysticism, which came from the East through Neo-Platonism and ran into the Middle Ages, with its semi-Pantheism taught the perfection of what resembled the

Buddhist Nirvana, an absorption into the Nothing of God. Hence the semi-Pantheism of one branch, the Quietism of another, the Antinomian Illuminism of a third. The end of perfection is such oneness with God as excludes or suppresses the consciousness of individuality and of a phenomenal universe. The means are abstraction and contemplation to the exclusion of most of the processes of the Christian life.

ROMANIST THEORIES.

V. The Roman Catholic doctrine of Christian Perfection—or, rather, varieties of doctrine—is a combination of the results of most of the principles already referred to.

1. It holds that men in a justified state may keep the commandments, since God does not require what is impossible; that they may offer a sinless obedience, since what is properly original sin is taken away in baptism. Sin is only in the consent of the will to what is condemned. The gracious estimate of God does not regard natural concupiscence as sin; and venial sins, or sins of infirmity which do not forfeit grace, are not a deduction from perfection what is at best a qualified and accommodated state.

2. But Romanism exaggerates the doctrine it soundly holds, by its dogma of works of supererogation. Love is more than the fulfilling of the law: it keeps the Counsels of Perfection, and may not only attain the standard common to all, but accumulate special merits. It makes Christian perfection, in its highest sense, the prerogative hardly earned of a certain class, whose extraordinary merit is honoured by BEATIFICATION and CANONISATION. This false notion takes away the evangelical character of godliness, which remains indebted for ever to grace, and looks only for *the mercy of our Lord Jesus Christ unto eternal life.* Jude 21.

3. In another point of view the Romanist doctrine lowers the conception of the Christian attainment. Moreover it does not provide for the destruction of the bias towards sin in man: this remains but is not reckoned sin. Again, the moral law in this theology is the law relaxed in the grace of God to meet the present fallen estate of man, and it is the law PRO HUJUS VITÆ STATU that we may fulfil. In these respects, however, apart from the notion of merit, there is much affinity between the Tridentine and the Arminian theology.

IMPUTED SANCTIFICATION.

VI. 1. By the theory of Imputation is meant the doctrine of

Christian Perfection as taught in modern Calvinism. It is the Christian's entire sanctification as well as complete justification in Christ. *Ye are complete in Him. By one offering He hath perfected for ever them that are sanctified. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* These passages are not absolutely misunderstood, but they are very partially applied. Our Lord is not in the same sense our sanctification, with the meaning of moral perfection, as that in which He is our righteousness. It has been seen that He is our sanctification without any cooperation of ours, so far as sanctification is the cleansing from guilt. But sin itself cannot be done away by imputation of righteousness or non-imputation of guilt. Hence the Calvinist doctrine denies that it is done away. It insists that *the flesh lusteth against the Spirit, and the Spirit against the flesh* to the end, so that *ye* CANNOT *do the things that ye would.* But the words mean *that ye* MIGHT NOT *do the things that ye would.* And that flesh is *crucified* once for all, *with the affections and lusts.*

Col. ii. 10. Heb. x. 14. 1 Cor. i. 30.

Gal. xv. 17, 24.

2. This doctrine tends to three issues in three different classes.

(1.) In some it leads to Antinomianism. The pursuit of an independent perfection, one which shall crown the individual's own character, is regarded as a superfluity, not indeed of naughtiness but of goodness. It is thought to be the glory of Christ to defy, in the name of His own, both the condemnation and the demands of the law. For this, however, neither Augustinianism nor Calvinism is responsible: it is *sui generis*, a heresy apart, Antinomianism proper; and, as such, has already been noticed.

(2.) But even in orthodox systems which make Christ too absolutely the Substitute of the believer, the thought of a perfection already belonging to His people, ready to be revealed, must needs in some measure tend to check the ardour of desire for such a personal holiness as shall be found perfect.

(3.) It is in its noblest representatives a most mighty stimulant to the pursuit of personal perfection. Union with Christ is the soul of their doctrine, and of their ethics, and of their hopes; and where union with Christ has its full unhindered influence on the soul it excites an unbounded horror of sin, and thirst for holiness. It is the more Christian form of that union with God which was the goal of perfection to ancient mysticism.

ARMINIAN. VII. The Arminian doctrine of sanctification was not by the early Remonstrants much elaborated.

1. They were led by their theological convictions to the truth that such holiness as God reputes perfect may be attained. They dwelt upon a first perfection of the beginning of Christianity; a second perfection of the unimpeded progress; and a third perfection of an established maturity of grace. They did not speak very positively about the attainment of this. Episcopius says: "This perfection includes two things: 1. A perfection proportioned to the powers of each individual; 2. A pursuit of always higher perfection." Limborch: "Perfect as being correspondent to the Divine covenant. . . . It has three degrees: not sinless or an absolutely perfect obedience, but such as consists in a sincere love of piety." It may be doubted whether the Arminians, as a body, did more than lay down the principles on which the true doctrine may be established. They never pursued it into its deep relation to sin, and to love, and to evangelical perfection.

METHODIST DOCTRINE. 2. If there is a Methodist modification of this, it consists in the following points:—(1.) The Methodist doctrine does not dwell so much on conformity to the law, even the evangelical law, as on entire consecration to God in perfect love. And, as love is the fulfilling of the law, the same end is gained. This is only meet homage to the GOSPEL OF LOVE. (2.) It does not rest in the subduing of sinful habits, and taking delight in the habit of virtue, but makes strongly emphatic the extinction of sin, or all affinity with sin, in the soul. (3.) It dwells more on the importance of making every effort to reach this state, as it is the privilege and duty of all. This has been the highest distinction of Methodism. (4.) Hence, in some Methodist statements of the doctrine, the evidence that attests it to the soul is exhibited as an object to be desired, if not sought as essential. As there is no express Scriptural warrant for this, it cannot be made an article of faith; but it is perfectly in harmony with the spirit of the Gospel that the believer should strive to attain a knowledge of his Saviour's perfect victory over his sin. (5.) While asserting that the eternal law of morals is abolished as a condition of acceptance, it holds, more strongly than the old Arminians, that it is still the rule of life. But it maintains that this has become THE LAW OF CHRIST,

and that the falling short of the highest standard of obedience is not reckoned as sin to him who is filled with love, and never violates that royal law. As faith is reckoned for righteousness, so love is reckoned for obedience. But on this topic more must be said in Christian Ethics.

3. Some more modern tendencies may be alluded to which more or less belong to the Arminian school.

(1.) The Oberlin doctrine knows nothing of a gracious relaxation of law. Christian perfection is "a full and perfect discharge of our entire duty, of all existing obligations to God, and all other beings. It is perfect obedience to the moral law." Hence that moral law is relaxed—for relaxed it must be on every and any theory—in sheer justice. We cannot love God as we should have loved Him had not sin entered the world and diminished our power. But God expects from every man the best he can do. It is obvious that on this theory Christian perfection is too much a subjective matter, and varies with every individual. Moreover, its view of original sin is one that does not permit the thought of an innate bias to evil which must be eradicated. Its active principle of perfection is that of perfect disinterested benevolence, or the ultimate choice of the welfare of all being. This, perfect at any moment, makes the man perfect. But the character profoundly impressed on the soul is not taken enough into account.

(2.) There is a tendency among some divines of this school, as in England also, to make Christian perfection the entrance into a new order of life, one namely of higher consecration under the influence of the Holy Ghost. That this higher life is the secret of entire consecration there can be no doubt. But there is no warrant in Scripture for making it a new dispensation of the Spirit. *Have ye received the Holy Ghost since ye believed?* means *Did ye receive the Holy Ghost when ye believed?* In other words entire consecration is the stronger energy of a Spirit already in the regenerate, not a Spirit to be sent down from on high. This kingdom of God is already within, if we would let it come in its perfection. Neither the SINCE in this passage, nor the AFTER in *after that ye believed,* has anything corresponding in the original Greek. The theory tends to diminish the value of regeneration, which is itself a life *hid with Christ in God.*

Acts xix. 2.

Eph. i. 13.

Col. iii. 3.

V.

THE TENURE OF COVENANT BLESSINGS.

As the Administrator of Redemption the Holy Spirit confers its blessings absolutely as the free gift of God in Christ, but not unconditionally and irreversibly. There is no fixed decree which has guaranteed all the concurrences of Providence, all the operations of grace, and the abundant entrance into heaven. The Christian covenant places man in new PROBATION, gives ample ground of personal ASSURANCE, which as the assurance of faith and hope encourages to PERSEVERANCE. The presentsubject, therefore, requires a consideration of these three terms in their mutual relations.

There is no doctrine of Final Perseverance, which is only a conventional term that is used to signify one aspect of the covenant of grace: the irreversible bestowment of its blessings on those for whom Christ died. According to the view of truth already given, perseverance is an ethical duty, and not a specific gift of the covenant. So far as provision is made for it in that covenant, it belongs to the doctrine of Assurance, which occupies a large place in the New Testament. These three watchwords are so correlated that they cannot well be separated. Perseverance is only the constant preservation of the Assurance of faith which is the conditional assurance given to a soul in Probation. The believer in Christ begins a new life in a new probation; goes on his way with an habitual Assurance; and thus is animated to persevere to the end. This is the New-Testament scheme of the Christian life.

I. PROBATION.

Probation is the moral trial of a free spirit, continuing for a season under conditions appointed by God, and

issuing in the confirmation of an abiding and unchangeable state. The Christian scheme, as administered by the Holy Ghost, has not abolished probation, but has invested it with a new and peculiar character.

ORIGINAL PROBATION.

I. Probation has not ceased in the economy of Redemption. The Scripture which says, *Ye are not under the law but under grace*, does not say, Ye are not under probation but predestinated to life. It is true that when man fell his first probation ended; and, according to the analogy of the doom of evil spirits, his destiny was then settled. But the Divine condition of human probation included the prospect of a new and different test. Man's independent probation ceased for ever; and began again through a Mediator. Probation did not cease, but its conditions changed. Redemption has not interfered with the absolute law of probationary decision for every created intelligence. Generally, every covenant of God with man implies probation. Though διαθήκη is not precisely συνθήκη—it is rather Disposition or Arrangement than Covenant—it is commandment with promise and condition. And that must needs be probation. Strictly speaking, covenant only began with the Fall: being the arrangement for salvation through a Mediator. The Scripture never speaks of covenant save through the mediatorial sacrifice. Rom. vi. 14.

PROBATION IN THE GOSPEL COVENANT.

II. Probation runs through the new covenant as individual.

1. Generally, the entire economy is filled with the ideas and terms of probation. The short history of Paradise is entirely governed by this principle. The Covenant of Grace—before the Law, under the Law, in the Gospel, these three being one—is similarly subject to this rule. On God's part: covenanting, testing or temptation, striving, trial, discipline, forbearance, hardening or melting the heart, judgment, present and future, reprobation, are terms which imply the Divine appointment or institute of probation. Similarly, on man's part: submission, rebellion, choosing good or evil, tempting God, yielding to or vexing or grieving or quenching His Spirit, conscience, and self-judgment.

INDIVIDUAL PROBATION.

2. This may, particularly, be viewed with reference to the three main elements of man's probation: its beginning, and its processes, and its end.

AT THE OUTSET.

(1.) The doctrine of Vocation has shown that the beginning of the Gospel in any man's heart is a test of his moral nature, as the Fall has left it. *Everyone that is of the truth heareth My voice:* this must refer to the very commencement of a probationary test; the first word of God to the soul is a test. *Compel them to come in!* means simply the vehement appeal that through the mind and heart persuades the will. The cross attracts: *I, if I be lifted up from the earth, will draw all men unto Me:* ἑλκύσω. *No man can come to Me, except the Father which hath sent Me draw him:* ἑλκύσῃ. The general and the individual attraction alike detect the character and confirm it. The result is always referred to as the sustaining or failing under a test. The preaching of the Gospel is a *savour of life unto life,* and *of death unto death.* God's coworkers beseech us to *receive not the grace of God in vain.* The cross is a new testing tree of knowledge of good and evil: man, however, is commanded not to abstain but to take. The probation is now outside of Paradise. *And Jesus said, For judgment I am come into this world:* this answers at the close to those words of the beginning, *This child is set for the fall and rising again of many . . . that the thoughts of many hearts may be revealed.*

John xviii. 37.
Luke xiv. 23.
John vi. 44.
2 Cor. ii. 16.
2 Cor. vi. 1.
John ix. 39.
Luke ii. 34, 35.

CONTINUANCE.

(2.) The processes of the Christian life are all probationary. The Scriptures never address Christians as saved prospectively, only as saved retrospectively: as τοὺς σωζομένους, *such as should be saved,* in process of salvation. *The manifestation of the Spirit is given to every man to profit withal:* this does not refer only to special endowments. The whole design of grace is disciplinary. *The grace of God that bringeth salvation to all men hath appeared, teaching us:* παιδεύει. It is to enable us to make our *calling and election sure;* that in its strength we may *be able to withstand in the evil day, and, having done all, to stand.* On the one hand the injunction is, *prove your own selves:* this is one of the few texts in which the term probation is used. Another is, *that ye may prove what is that good, and acceptable, and perfect, will of God.* Reprobation is never mentioned save in regard to the Christian's failure under test: *know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates,* ἀδόκιμοι. There is no worse self-deception than to regard personal religion as the working out a final decree, and to it we may apply St. Paul's words: *Be no*

Acts ii. 47.
1 Cor. xii. 7.
Titus ii. 11.
2 Pet. i. 10.
Eph. vi. 13.
2 Cor. xiii. 5.
Rom. xii. 2.
2 Cor. xiii. 5.
Gal. vi. 7.

deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. The probation is not only decisive as to the degree of our salvation, but decisive of our salvation itself. Gal. vi. 7.

END. (3.) The end of all is not that the Judge will *separate them one from another* only, but it will be *as a shepherd divideth his sheep from the goats:* as the context shows, these words describe their several characters. And this declaration winds up a series of parables all of which make the eternal issues depend on watchfulness and fidelity: *Well done, thou good and faithful servant.* The final judgment is the revelation of the result of a probationary course. There is a book of life which is the record of the *called and chosen* AND FAITHFUL: *the book of life of the Lamb slain from the foundation of the world.* But the names were not indelibly written in it from the foundation of the world: to him *that overcometh* the promise is, *I will not blot out his name out of the book of life.* Matt. xxv. 32. Matt. xxv. 21. Rev. xvii. 14. Rev. xiii. 8. Rev. iii. 5.

CHRISTIAN PROBATION. III. Christian Probation has a specific character of grace. It is not to be viewed as a hard and rigorous doctrine, calmly leaving man to the arbitrement of his own destiny. The ceasing of the first probation has introduced another presided over by grace; still in all essential characters a probation.

THE WORLD. 1. As it regards the world all men are under a constitution of mercy. *The kindness and love of God our Saviour toward* MAN *appeared* in the Gospel; but the same PHILANTHROPY has governed the world from the beginning. The probation of the race is a profound mystery, but a mystery of mercy. Grace, like the Gospel which is its proclamation, was in the world before Christ came; and the nations of men will be dealt with by the righteousness of Him of whom it was said in the beginning of history, *Shall not the Judge of all the earth do right?* The probation of the world is twofold. (1.) Nationally, bodies and communities of men have their probation in the present life with regard to every advantage, including the revelation of God's will. Probation is one of the laws by which God governs families, communities, nations, and more or less the race at large. But with this we have not now more to do. (2.) The probation of all men individually is one of grace. We can hardly tell how to reconcile this with some of the sayings of Scripture; but the duty of theology is to reconcile those sayings with this truth. Not an individual of all the Titus iii. 4. Gen. xviii. 25.

countless hosts of the descendants of Adam will be dealt with save on the basis of a trial that was appointed for him.

2. As it regards those who receive the Gospel grace yet more obviously directs probation. All things are ordered to enlist the free will on the side of God. The condemnation of original sin is removed; and its bias to evil is controlled by strong influences of grace. The power of the Holy Spirit is greater than that of evil can be. It is present to every man behind and in concurrence with the earliest movements of evil.

THE REGENERATE.

3. In the case of the regenerate probation is peculiarly rich in grace. (1.) Every Christian is the object of personal care and most tender solicitude to the Holy Ghost. A comparison is sometimes made between the probation of Paradise and that of the Christian: such a comparison can hardly be instituted to any good purpose. Whatever disadvantages sin has entailed on us are more than made up by an indwelling Spirit, the Spirit of a new and higher life. (2.) And all events are so ordered that the difficulties of the Christian experience tend to invigorate the character. Blessings temperately enjoyed increase love. Afflictions endured with resignation invigorate the soul. Through the secret control of the Holy Ghost, not an event in life but contributes to test the character; and under His rule every test sustained leaves the soul the stronger.

4. But, after all, the Christian covenant leaves men to a probation that is exceedingly solemn. Every one is taught by the Scripture to regard himself as deciding his lot for eternity. There is very much against him, very much for him; two worlds, of good and evil, enter into his being and contend for his soul. Under other conditions, and with differences that almost forbid the analogy, we all are undergoing the ordeal of the Garden again. The ordinary speech of mankind is true to this most affecting and impressive principle: this is the world of our probation. We are still in a garden of trial; but the object is to win back the Paradise lost through the grace of Him whose justice cast us out. Youth is a season of probation. In another sense every critical period of life is such: especially the evil day of affliction. But time, every man's portion of it, is his probationary term. *Whatever a man soweth that shall he also reap!* is the warning exhortation.

That ye may be able to withstand in the evil day, and having done all, to stand: this is the encouragement. The result closes the Bible: *he that is unjust, let him be unjust still! and he that is holy, let him be holy still!* Eph. vi. 13. Rev. xxii. 11.

HISTORICAL.

This doctrine of probation and test is itself the test of ecclesiastical systems. The history of dogma on this subject has already been considered. It is needful now only to make a few specific allusions.

FATALISM.

I. All systems of Fatalistic Predestinarianism are condemned by it: whether the ancient Fatalism which renounced the idea of one supreme personal God, bringing its Pantheon under the sway of Destiny as the final authority; or the modern Fatalism which makes all things the necessary manifestation—material or spiritual—of one substance, God or nature. If God is for ever evolving Himself in humanity, there can be no probation. The good and evil—good OR evil is interdicted language—are alike God: choice, decision, probation are excluded. The tranquil confidence of many Pantheists in ancient and modern times is pure resignation to the inevitable. The triumph of Christianity is that it gives a still more perfect resignation to one who at the same time knows that every passing hour is pregnant with his eternal interest.

PREDESTINARIANISM.

II. The dogma of Absolute Sovereignty in God and His government, and the decree of eternal election flowing from it, are to a great extent inconsistent with human probation. This may be looked at from several points of view.

1. The idea of a predestination to salvation and perdition cannot combine with probation. Probation may indeed exhibit the fact and bring out the decree; it may also tend to decide the varieties of Christian character. But the Christian idea of a moral probation is lost.

FEDERAL THEOLOGY.

2. The more modern Federal Theology which has been grafted on Calvinism shows this still more strikingly. According to this scheme the history of Redemption is distributed under three covenants: first, the Covenant of Redemption between the Father and the Son; secondly, the Covenant of Works made with Adam, including his posterity; and, thirdly, the Covenant of Grace: subdivided again into the Covenant before the Law, under the Law,

and under the Gospel. (1.) With regard to the first, it really places Christ Himself under a special probation : if not in words yet in reality. But of such a covenant for the partition of mankind the Scripture says nothing. (2.) As to the second, there is no such covenant of Works in the record ; if it is asserted as coming after that first eternal covenant, it thereby loses its character as a covenant : the race was regarded as necessarily fallen : sin is made dangerously to rival the atonement,—predestined before the foundation of the world. (3.) As to the third, it cannot retain the character of a covenant, supposing probation to be excluded. It is asserted that the covenant of probation ceased when it really began in Christ. To say that God took the elect out of their own hands, and saved them through a Substitute who left nothing to their own will and to contingency, is to contradict the tenour of Scripture, however much it may seem to honour the Divine sovereignty.

3. The imputation of Christ's active righteousness secures the final and certain appearance of the believer without spot and blameless : there is no probation as to his ultimate state. The growth of a new character under the Redeemer's perfect garment has nothing probationary in it : the Christian will not appear in the garment woven of his own righteousness save for the regulation of his reward, and even that is inconsistent with the essential theory that Christ virtually takes the place of the saint and the saint appears as Christ.

4. The exaggeration of the Divine sovereignty gives this dogma the character of Fatalism : a Christianised Pantheistic Fatalism. Not unknown Fate or Destiny or μοῖρα, but the God and Father of all absolutely disposes of the souls of men.

UNIVERSALISM.

III. There are theories of Universalism which deal with this subject, and must be tested by our principle.

1. That of Universal Destruction of evil teaches that there is room enough in the universe, and time enough in the bosom of eternity, for the gradual and sure destruction of evil out of every nature. It holds probation in its own way : all who fail to sustain the test in this life, and the succeeding æons, will be suppressed. This is Probation without one of its alternatives of confirmation, the fixed continuance in evil ; and with a new condition, the

determination of Divine Omnipotence. It holds the Calvinistic Sovereignty in its own way.

2. Universal Restoration does the same, but for a different issue. It has the dogma of Predestination, without Election. The tremendous history of human sin is an interlude that will be forgotten, or only drawn out of the recesses of oblivion as a precedent. This is not probation: the Creator indeed experiments with the principle of probation and fails, finally withdrawing His creatures from the law of test and responsibility, and constraining them to sanctity.

HIERARCHICAL THEORIES.

IV. Hierarchical and Sacramentarian theories, and theories of Merit in their extreme forms seriously affect this doctrine. (1.) The conveyance of grace through sacraments in the hand of a human mediator tends to undermine the sanctity of human probation: if not exactly in theory certainly in practice. (2.) The doctrine that the Counsels of Perfection test the character of Christians, and stimulate them to a higher attainment, is an unscriptural one, as introducing a new theory of probation. (3.) Hence the doctrine and practice of Romanism in two ways interfere with the reality of probation: first, by taking away to some extent the probationary responsibility of the believer, and, secondly, by applying a superfluous and limited test. Probation is in Christianity the same for all.

II. ASSURANCE.

The assured confidence of salvation, which the Divine Spirit works in the believer, is best studied under two aspects. First, there is objective and external ground of assurance provided in the work of redemption and the means of grace. Secondly, there is the individual assurance of faith and of hope and of understanding based upon or flowing from the former through the operation of the Holy Ghost. Having considered these, we must then review the several points in which Christian Confessions vary on these points.

As to the internal assurance, much has already been said in relation to the Spirit's evidence of the several blessings in the Christian covenant; and as to the external something will be added under the doctrine of the sacraments. But a general view of the ground and nature of assurance is necessary here, as belonging to the theology of Probation.

OBJECTIVE.

OBJECTIVE ASSURANCE.

The external and everlasting ground of certainty to the Christian Church that the covenant of grace is sure is the resurrection of its Surety, which is declared historically and confirmed by the Holy Ghost. This confirmation, however, is connected with certain appointed means of grace, which are standing pledges of the Divine fidelity.

THE RESURRECTION.

I. The resurrection of our Lord as the abiding ground of Christian confidence is set forth throughout the New Testament, but especially by St. Paul, who knew the Redeemer only as risen.

1 Cor. xv. 14.

In his Epistle to the Corinthians, he writes: *If Christ be not risen, then is our preaching vain, and your faith is also vain.* Preaching in Antioch his first recorded sermon, he marks very emphatically the pledge given in Christ's resurrection. The Father receives the Son: *Thou art My Son, this day have I begotten Thee!* begotten Thee perfectly in human nature as the accomplished Mediator, Priest, and Prophet, and King. Turning to us He says: *I will give you the sure mercies of David*, as the pledge of the accomplishment of all the *promise which was made unto the Fathers.* To those who doubt the resurrection of Christ there is not only no assurance as to Christianity, but there is no assurance of anything but the doubts of the doubter, and the present existence of him who doubts. This has been exhibited under the Mediatorial Work. It is needful only to sum up:

Acts xiii. 32, 33, 34.

1. In the resurrection of Christ, the body of believers are certified that sin is abolished as a condemnation and a power. *By one offering He hath perfected for ever them that are sanctified:* perfected their ground of assurance, whence their *boldness to enter*

Heb. x. 14, 19.

into the holiest. The Church says, with St. Paul: *I am crucified with Christ!* and all that follows. Gal. ii. 20.

2. His resurrection is the pledge of a living Omnipotent Saviour in heaven: *He is Lord of all,* said St. Peter in his grand parenthesis, whom *God raised up the third day and showed Him openly.* As the Living Lord who died He Himself gives assurance in His last and most glorious manifestation on earth: *Fear not; I am the First and the last; I am He that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.* The interjected AMEN is common to Christ and the Church. This is the living pledge or Sacrament in heaven. *Him the heavens must receive until the times of restitution of all things:* the rendering given by Lutheran theology, *Who must receive the heavens*—that is, for us—is true theology though unsound interpretation. Christ is, however, in heaven, and the true *Tree of life which is in the midst of the paradise of God.* Of this assurance the Church might say, It is enough: let this be instead of all other pledges and sacraments. Acts x. 36, 40. Rev. i. 17, 18. Acts iii. 21. Rev. ii. 7.

II. But it is not enough. What the presence of Christ in heaven is as an undying pledge the means of grace are on earth. MEANS OF GRACE.

1. Generally, all means of grace are also seals of grace: the Word or Bible, Prayer, the House of God, the Assembly, the Christian Sabbath, are all standing ordinances which guarantee the certitude of grace. THEY ARE SEALS.

2. Specifically, such are the Sacraments: silent pledges and seals as well as instruments of grace. Baptism at the threshold and the Eucharist within: but both seals of the grace of justification, regeneration, and sanctification. Baptism for ever pledges the first and the constant washing away of sin. The Eucharist pledges the first and the constant partaking of Christ: the latter is, in this view, the continuation of the former.

3. These are all external or objective pledges for assurance. The very existence of an institute of worship, the everflowing water of baptism, and the table always spread, are silent assurances that salvation is with us: we *see heaven open and the angels of God ascending and descending* on *the Son of Man.* These ordinances are midway between us and the living eternal Sacrament in heaven: they are sealing ordinances in the Church. We approach them OBJECTIVE ONLY. John i. 51.

as outward and visible pledges, VERBA VISIBILIA, which cry on earth as the resurrection of Christ does in heaven: *Be it known unto you that through this Man is preached unto you the forgiveness of sins.* But the external becomes the internal pledge: the seal without becomes the seal within.

Acts xiii. 38.

SUBJECTIVE.

SUBJECTIVE ASSURANCE.

The blessing of personal assurance is the gift of the Holy Ghost, whose office is to bear His witness TO the conscience of justification, of adoption WITH the spirit, and IN the soul of sanctification. The assurance is the assurance of faith for the present, of hope for the future, and of understanding as underlying all. As this internal assurance is not independent of the external seals and pledges, so it is itself verified by the testimony of the fruits of faith in the life.

THE WITNESS OF THE SPIRIT.

I. The Holy Spirit discharges, as has been seen, two classes of office on behalf of the Redeemer. He testifies to the soul the virtue of the things of Christ, and He works within the soul the formation of Christ Himself. We now consider His witness.

TO PARDON.

1. He is not expressly said to assure of pardon. That is rather implied and involved than stated. The Saviour declared personal forgiveness in His own name, that men might know that *the Son of Man hath power on earth to forgive sins.* He was exalted by God to give repentance and *forgiveness of sins,* of which there are two witnesses: first, the preachers of the Gospel, *We are witnesses of these things;* secondly, *the Holy Ghost whom God hath given to them that obey Him.* It is through *the Spirit of life in Christ Jesus* that we know that *there is no condemnation to them which are in Christ Jesus.*

Matt. ix. 6.

Acts v. 31, 32.

Rom. viii. 1, 2.

TO ADOPTION.

2. One of His names is the *Spirit of adoption.* Though it is our own spirit regenerate that as it were naturally says *Abba Father,* it is the Holy Spirit in our spirit: the distinction between the regenerate spirit and the Holy Spirit is nearly lost in the New Testament. *The Spirit itself beareth witness with our spirit:*

Gal. iv. 6.

Rom. viii. 16.

συμμαρτυρεῖ τῷ πνεύματι ἡμῶν. He mingles His life and breath with ours: we cry Father, yet not we but the Spirit in us and with us.

3. In the temple of Christian privilege, the Spirit is a silent seal of consecration: *ye were sealed with that Holy Spirit of promise.* This is the personal Spirit of witness, WHO is the earnest, ὅς, and concerning whom we are exhorted, *grieve not the Holy Spirit of God.* Mark that it is the temple-epistle which alludes to the sealing, and mentions no other witness of the Spirit. TO SANCTITY. Eph. i. 13; iv. 30.

II. Certainty as in the believer is constantly referred to by two terms: πληροφορία and παῤῥησία. These may be considered first as corresponding to each other, and then as united: the former being the confidence of the inner man, the latter the expression of it in the outer life.

1. The instances wherein the former, πληροφορία, is used are three: FULL ASSURANCE. OF FAITH.

(1.) St. Paul, in his first epistle, speaks of the Gospel having come to the Thessalonians *in much assurance:* explained afterwards as *the word of God, which effectually worketh also in you that believe.* This is the internal assurance of which he speaks as the being *sealed with that Holy Spirit of promise,* ἐσφραγίσθητε, *after that ye believed,* πιστεύσαντες, on their believing. Believers are assured of the word of *truth* of the Gospel of *salvation* on their *believing.* They retain this assurance, and always draw near *in full assurance of faith,* having their *hearts sprinkled from an evil conscience.* This is wrought by the Spirit; it is not faith but its highest prerogative; it is the general privilege of believers. 1 Thess. i. 5; ii. 13. Eph. i. 13. Heb. x. 22.

(2.) As it respects the future faith is hope: its confidence somewhat changes its character. Absolute confidence as to the present, it may increase as it regards the future. *And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:* πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους. More and more full as the *work and labour of love* increases, it never outgrows hope. It becomes the full assurance of hope: a subtle and most beautiful expression that experience only can comprehend. OF HOPE. Heb. vi. 10, 11.

(3.) Once only is the *full assurance of understanding* spoken of: St. Paul prays on behalf of the Colossians that they might add OF UNDERSTANDING.

to the two other kinds of assurance an abounding and undimmed
Col. ii. 2. confidence of the understanding, συνεσέως, in all the truths that belong to the mystery of God, which is Christ.

BOLDNESS. 2. The latter occurs in remarkable correspondence with the former.

OF FAITH. (1.) There is in the New Testament a παῤῥησία for each πληροφορία, the external profession of that internal assurance. We are
Heb. iv. 14, 16. exhorted to *come boldly unto the throne of grace, that we may obtain mercy:* the mercy and seasonable help we still and always need. This is equivalent to the outward expression of inward confidence in our sympathising High Priest: *let us hold fast our profession.* The inward and outward assurance go together, or are
Eph. iii. 12. united at the foot of the throne. We have *boldness and access with confidence by the faith of Him*: a forcible expression in which faith, its assurance, and its confident speech to God are delicately
1 John v. 14. distinguished. *And this is the confidence that we have in Him*, πρὸς αὐτὸν: this πρὸς has a very wide meaning.

OF HOPE. (2.) *Cast not away therefore your confidence*, τὴν παῤῥησίαν ὑμῶν: this is the confidence of hope, *for ye have need of patience;* of that
Heb. x. 35, 36. Heb. xi. 1. hope wherein *faith is the substance of things hoped for.* Again:
1 John ii. 18. *And now, little children, abide in Him, that, when He shall appear, we may have confidence*, παῤῥησίαν: may not have lost it, *not be ashamed before Him at His coming.* Faith is certain now, as hope it is conditionally certain, and must persevere if it is not to be made ashamed.

OF UNDERSTANDING. (3.) Lastly, the confidence and boldness of confession answers
1 Tim. ii. 13. to the full assurance of understanding. *They that have used the office of a deacon well purchase to themselves a good degree and great boldness*, παῤῥησίαν πολλὴν, *in the faith of Christ Jesus.* The deacon's reward of fidelity is the priceless blessing of an unfaltering confidence in the truth of what he preaches. When the
2 Cor. iii. 12. Apostle says, *Seeing then that we have such hope, we use great plainness of speech*, παῤῥησίᾳ, he means that steadfast and tranquil proclamation which the sight of the unveiled Christ inspires. As the boldness of hope increases so also the confidence of the understanding. The transcendent blessing of faith and hope and understanding is one in this boldness of confession which believes and does not tremble.

3. The Epistle to the Hebrews sums up its own doctrine of assurance and boldness at the close, in a sentence which drops the former words but retains their meaning: just as it sums up its doctrine of the altar and temple in new terms: *We have an altar!* Heb. xiii. 9. Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων. Heb. xi. 1. The great chapter of faith contains its assurance of present acceptance, its assurance of a conditional hope, and its assurance of all the objects—that God is, the Gospel righteousness, and the future blessedness (vers. 6, 7, 40)—presented to the understanding. As we are saved by hope, faith as hope comes first: faith gives body and substance to things unseen and future for the present enjoyment; but its labours to make its assurance of hope perfect are the glory of the two economies made one. The whole chapter witnesses the good confession of faith, the παῤῥησία of its πληροφορία.

III. The interior assurance is connected with the external; it guards and confirms it; and is itself guarded and confirmed by the evidence of the fruits of holiness, or the testimony of a conscience void of offence. This may be called the witness of our own spirit, though Scripture does not so term it. RELATION OF EXTERNAL AND INTERNAL.

1. The direct assurance or witness of the Holy Spirit rests upon the indirect witness of the external pledges. (1.) There may be occasional violations of this law; for instance, where Divine vocation is independent of the Christian Church and its organisation; where, in certain transcendent and irregular dealings of Divine grace, the soul is rapt into a region higher than the means. The ordinary public means of grace, including the sacraments, may have occasionally nothing to do with the soul's assurance. (2.) But the Word of God and prayer are generally the vehicle, instrument, and channel for His impartation of assurance; it is in answer to prayer, sometimes solitary and sometimes only ejaculatory; and generally through the application to the soul of the promises of the Word of God. *We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement;* and this means that *the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.* Rom. v. 5, 11.

2. This is the seal set by the soul itself, in its experience, to the verity and value of the external pledges. Concerning this testimony given in the sacraments to a heavenly grace provided

for man, the satisfied soul, finding in itself the Spirit's own assurance, having *received His testimony hath set to his seal that God is true:* hath added his own seal to the seal of God. Thus the Spirit's interior seal becomes the believers' own seal of the exterior sacrament: they can say, *Now we believe, not because of thy saying; for we have heard Him ourselves.*

John iii. 33.

John iv. 42.

WITNESS OF OUR OWN SPIRIT.

3. The Spirit's assurance, based on the Word and Sacrament, is guarded by the ethical and moral testimony of the life. Wherever the assurance of the Spirit is mentioned there is to be found hard by the appeal to the works of devotion, obedience, and charity. *For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* The former verse gives the test whereby we know that we are the sons of God: the test of our submission to His Spirit. The latter gives another test: the voice within us of the Spirit of adoption. Concerning both and united it is said: *If any man have not the Spirit of Christ he is none of His.* So in St. John's First Epistle the witnessing, indwelling, and renewing Spirit are one and indistinguishable. *Hereby know we that we dwell in Him* —accepted in the Beloved—*and He in us*—working out our holiness—*because He hath given us of His Spirit.* God the Holy Ghost does not in His testimony supersede conscience. He is indeed *greater than our heart*—or conscience—*and knoweth all things.* He knoweth the mystery of the atonement and may silence the condemning heart. But if he assures of pardon He gives the assurance to the conscience as its guardian. The same Apostle who said, *We joy in God, through our Lord Jesus Christ, by whom we have now received the atonement,* καυχώμενοι, said also, *For our rejoicing is this, the testimony of our conscience:* καύχησις ἡμῶν.

Rom. viii. 9, 14, 15.

1 John iv. 13.

1 John iii. 20.

Rom. v. 11.

2 Cor. i. 12.

4. Thus, *God, willing more abundantly to show unto the heirs of promise the immutability of His counsel,* hath given seal upon seal, pledge upon pledge. The Holy Ghost, the Παράκλητος, gives us *strong consolation,* ἰσχυρὰν παράκλησιν. These are the silent pledges in which each emblem being dead yet speaketh: there is the inward personal assurance, the sacrament in the heart; there is the confirming, attesting witness of the life: and, over all, as heaven is over all, the Risen Son of Man.

Heb. vi. 17, 18.

HISTORICAL.

Bringing the several Confessions to this standard of doctrine, we find many variations.

I. The Sacramentarian doctrine of assurance, whether in Romanism or elsewhere, has some ground of truth, as has been seen, but some errors also, in the following directions. SACRAMENTAL.

1. It makes the evidence of salvation a concomitant of the sacrament of Penance, or of the priestly absolution; and this, when received, is fitful and occasional, and dependent on the contingency of a sufficient compliance with the conditions. It falls very much below the dignity and blessedness of a direct communication to the spirit of the believer.

2. The sacramental theory in general denies rightly the assurance of final salvation: the final judgment is the first revelation: *looking for the mercy of our Lord Jesus Christ unto eternal life.* But it also generally refuses to admit a state of present certainty. Jude 21.

3. It has introduced a special charisma or gift of assurance of Perseverance, a sealing for the elect of the Elect: thus going beyond the true doctrine as well as falling below it.

4. In some forms it has sunk much below the true doctrine. As, for instance, among those who so far recoil from the fanaticism, as they term it, of the doctrine of Assurance as to deny its possibility altogether. This is sometimes an exaggeration of ascetic humility, sometimes an irrational recoil from enthusiasm, and sometimes the result of an undue preponderance given to the sterner side of probation.

II. Mysticism is of two kinds, as to this doctrine especially. MYSTICAL.

1. The best and purest Mystical Theology has asserted a present assurance of faith without the absolute assurance as to the future. It has sometimes undervalued the objective grounds of assurance in its preference for the internal light: in fact, it was a reaction and protest against the superstitious dependence on the external props of Christian confidence, and such exaggeration of the inward witness was to be expected. It is seen among the Pietists of Germany, among the Friends, and occasionally among the less instructed Methodists.

2. The extravagant Mystics of the Illuminist and Quietist

types erred exceedingly : the former, forgetting the conditions of assurance, repentance, and faith ; the latter, making the perfection of religion to consist in an absolute indifference to assurance and evidence and feeling of every kind. Their doctrine of disinterested love, pressed to the extreme of the utter extinction of desire, whether as to heaven or hell, overturns the very foundation of any theory of personal evidence of salvation.

CALVINISTIC.

III. The Calvinistic doctrine of Assurance, on the one hand, falls below the standard of Scripture, on the other, goes beyond it.

1. It falls below the calm and steadfast confidence spoken of in the New Testament. (1.) It makes that assurance altogether independent of faith, and is disposed rather to overvalue the external grounds of confidence. Certainly faith may exist without assurance ; nor is assurance necessary to salvation. But, though faith itself has no reflex thought of itself, looking only at Christ, it is in its highest saving exercise accompanied by the assurance. He *loved me and gave Himself for me.* (2.) It makes assurance a special privilege of the few who through much discipline attain it as a gift of God ; and, accordingly, dwells too much on the alternations and fluctuations of experience to which it pleases God for the trial of faith to subject believers. (3.) It confounds the assurance of present faith with the assurance of hope : making the former only the confidence that Christ is what He is declared to be generally, and the latter the confidence in personal salvation. That distinction is quite contrary to Scripture, which bids those who have the assurance of present faith to add continually to the confidence of their hope.

Gal. ii. 20.

2. On the other hand, it goes beyond the standard of Scripture. When once attained, the assurance is indefectible : the exhortation not to cast away its confidence being, if not superfluous, only a prudential expedient.

3. Both the defect and excess of the doctrine, and also its true points, are seen in the following words of the Westminster Confession : "This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it : yet, being enabled by the Spirit to know the things which are freely

given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure." Here is the inconsistency of making a free gift the result of diligent seeking. When it is added that "true believers may have the assurance of their salvation divers ways shaken," that is true of all assurance.

METHODISM.

IV. Methodism has done much to revive this Scriptural doctrine of Assurance, and clear it of the misapprehensions that have obscured it. Its system of religious teaching has given this doctrine its rightful place.

COMMON.

1. As the COMMON PRIVILEGE of all who believe; being the accompaniment of every blessing of the Christian covenant.

DIRECT.

2. As the DIRECT WITNESS of the Spirit, not independent of the objective and internal grounds of assurance, but given through them, or indeed without them, directly to the soul.

ADMISSIBLE.

3. As variable and liable to be lost, but always to be retrieved, and never to be willingly dispensed with, no not for an hour.

CONFIRMED BY INDIRECT WITNESS.

4. As distinguishable from delusions by the accompaniment of the INDIRECT WITNESS, or testimony of the conscience on the evidence of a sincere life.

ATTESTING ALL. 1 Cor. ii. 12.

5. As a witness that belongs to every department of grace: not indeed as necessarily borne to any Second Blessing, but connected with every augmentation of grace up to the highest of the *things that are freely given to us of God.*

III. THE GRACE OF PERSEVERANCE.

Provision is made in the Christian covenant for the maintenance of religion in the soul to the end. The source of this grace is the effectual intercession of Christ, caring for His own. The manifestation of it is the abundant power of the Holy Spirit; in its character it is superabundant and persistent; but not indefectible and conditional on perseverance in fidelity.

The general subject belongs rather to the Ethics than to the Doctrines of redemption. But, so far as it belongs to doctrine,

two things must be noted. First, there is a specific grace of perseverance provided in the Christian covenant which is too often forgotten in the ardour of controversy: this we must dwell upon briefly. Secondly, the chief stress of the treatment must needs be laid on the polemical or historical aspect of it: that is, in the confutation of the conventional dogma of FINAL PERSEVERANCE.

GROUND.

I. PERSEVERING GRACE IN ITS GROUND.

Christ's eternal love to His own, as shown in His sacrifice, is the pledge of persevering grace being granted. That love shows itself in effectual intercession for them: intercession which is the Redeemer's expressed will, and also His prayer giving efficacy to ours.

CHRIST'S POSSESSION.

I. There is a sense in which the Lord regards the body of believers as His own for time and for eternity. By His atonement He has secured them for Himself, and secured for them every provision for eternal salvation. They are His portion of the human race; and their continuance in grace is provided for: not only for their own sake but also for His. He waits to rejoice over them in heaven as His *purchased possession*, as His heritage or the portion that falleth to Him: *And all Mine are Thine, and Thine are Mine.*

Eph. i. 14.

John xvii. 10.

INTERCESSION.

II. For this body He intercedes.

1. His will is their eternal salvation. *Father, I will that,* θέλω *ἵνα, they also, whom Thou hast given Me, be with Me where I am.* His one Divine reward for His Divine-human obedience is the salvation of His own: He will LOSE NOTHING.

John xvii. 24.

John v. 39.

2. His request or intercession also—as strong as His will—is for their grace unto perseverance. *I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.* And in praying—ἐρωτῶ—for sufficient grace unto perseverance, our Lord included all His own to the end of time: not as His own, however, but as believers, *but for them also which shall believe on Me.*

John xvii. 15.

John xvii. 20.

III. Hence, nothing is more certain than the perseverance of those who continue in that body. *They shall never perish; neither*

John x. 28.

shall any man pluck them out of My hand. The members of Christ's mystical body are eternally foreknown, and grace will be found to have been sufficiently provided for their whole estate of need. He who redeemed the world especially redeemed the Church; and known unto Him from the beginning was the whole contest and probation through which His Church must become eternally His. Therefore He added to the treasure of His redeeming merit the continual energy of His active intercession, providing grace for every time of need.

II. PERSEVERING GRACE IN ITS MANIFESTATION.

MANIFESTATION.

The grace of Perseverance is the constant impartation of the Holy Ghost: indwelling as a seal and bringing effectual succour in every time of need.

INDWELLING.

I. St. Paul, in one of those passages into which he condenses the entire substances of gospel privilege, says: *in whom after that ye believed ye were sealed with that Holy Ghost of promise, which is the earnest of our inheritance until the redemption of the purchased possession.* As to God, the Spirit is His seal on the regenerate soul. As to the believer, the Spirit is to him the earnest of a future inheritance. As to Christ, the Spirit is His representative in the soul until He redeems His possession. But it is remarkable that in the epistle which mentions most emphatically the seal of the Spirit, of the personal Indweller, we have the most urgent exhortation, *grieve not the Holy Spirit.* Though nothing in this tranquil epistle is said of the possibility of the seal being broken, nothing is said as to its being inviolable. *Be not ye partakers with them* is an injunction which seems to refer as much to the *wrath of God* as to *these things* which caused it. In another epistle, which teaches the same doctrine of the sealing Spirit, we read: *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*

Eph. i. 13, 14.

Eph. iv. 30.

Eph. v. 6, 7.

1 Cor. iii. 17.

IMPARTED.

II. Persevering grace is imparted for every need, and that in three ways.

TO KEEP.

1. It is the grace of watchfulness to keep what is attained: *I have prayed for thee, that thy faith fail not.* This was said to one

Luke xxii. 31, 32.

who failed in part; and did not wholly fail, because grace was given to him which he used. The grace he received taught him the need of watchfulness. He was bidden, when *converted, strengthen thy brethren;* and his epistles are specially adapted to encourage confidence in the riches of the grace of Christ, the Keeper of
1 Pet. v. 8. Israel. *Be sober, be vigilant.* A watchful spirit is the gift of God; but its watchfulness is its own use of that gift.

TO DO.

2. It is the manifold grace which enables the soul to accom-
2 Cor. viii. 8. plish every duty of life. *God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work.* There is no commandment without promise: promise of reward for obedience, and promise of help to perform. But the grace which strengthens for endlessly diversified duty is promised to those who use it. *Work out your*
Phil. ii. 12, 13. *own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.*

TO SUFFER.

3. It is the effectual grace of support that enables the believer to sustain the pressure of affliction and to endure all the will of God. The Apostle's prayer for the Colossians is, that they might
Col. i. 11. be *strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.* But another Apostle says that the grace which enables the soul to sustain what is a sharper test than any Satan can apply—the visitation of Provi-
1 Pet. iv. 1. dence—is to be used as our own armour, not God's alone: *Arm yourselves likewise with the same mind.*

CHARACTER.

III. PERSEVERING GRACE IN ITS CHARACTER.

This grace is, as has been seen, mighty and persistent; but conditional.

PERSISTENT.

I. However viewed, the grace of Christ towards His own, and the power of the Holy Spirit within them, go far to secure absolutely the salvation of the regenerate. The power and love of Christ, the reluctance of the Spirit to forsake the work of His hands, the plenitude of the means of grace, the growing blessedness of true religion, the might of intercessory prayer, the feebleness of the enemies of Christ in comparison of His lightest

influence, all conspire to show that the relapse and final ruin of a regenerate soul is the Spirit's *strange work, His strange act.* Isa. xxviii. 21.

1. This blessed truth explains much in Scripture that seems to declare that the Christian heritage is absolutely secure. *If God be for us, who can be against us?* both question and apostrophe. The latter is continued in the glowing words which assert that nothing—sin always excepted—*shall be able to separate us from the love of God which is in Christ Jesus our Lord.* Rom. viii. 31—39.

2. It explains the tone of confidence with which the future is looked forward to among the Christians of the New Testament. *We are not among them who draw back unto perdition; but of them that believe to the saving of the soul.* There is a drawing back; but we may feel ourselves secure. Hence the strengthener of his brethren bids them *make your calling and election sure:* βεβαίαν ποιεῖσθαι. It may be made SURE: this is the pith of perseverance; it must be MADE sure. Heb. x. 30. 2 Pet. i. 10.

3. But it must be reconciled with the most positive assurances that no man in the present life can go beyond the assurance of hope. *What a man seeth, why doth he yet hope for?* The passage which describes faith and hope as one and interchangeable is the formula of the true doctrine. *Faith is the substance of things hoped for:* the present substantial realisation of what is only ours in hope. Rom. viii. 24. Heb. xi. 1.

II. But that grace is conditional, notwithstanding all that has been said. Unconditional grace may be spoken of as belonging to the world as such, and to the Church as such: as received by individuals it is conditional. CONDITIONAL.

1. All grace of God is unconditional in its importation to the old race and to the new. (1.) *The grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.* As all mankind share the displeasure of God caused by sin, so all share the beginnings of His grace drawing them to repentance. This preliminary grace, whether manifest through the means or imperceptible in its mysterious influence on the human heart, is unconditional. (2.) So also the plenary gifts of grace, which all believers receive *out of His fulness,* are unconditionally bestowed on the mystical body of Christ, whatever and of whomsoever composed that body may be. The Church, as such, is a pre- Rom. v. 15. John i. 10.

destined object of our Lord's eternal complacency. Hence the language of the Scripture runs in the strain of indefectible gift of grace to the Church as such.

2. But all grace, whether preliminary or saving, is as it concerns the individual conditional. Therefore St. Paul's exhortation, beseeching us that we *receive not the grace of God in vain:* received freely in one sense and as irresistible, in another sense it may be received in vain. Unless εἰς κενὸν ceases to mean "to no purpose," and unless it can be shown that St. Paul was addressing spurious Christians, saving grace is not irremissible.

2 Cor. vi. 1.

CONTROVERSIAL.

The conventional dogma of Final Perseverance belongs to the Augustinian or Calvinistic system. There have been sundry attempts to attach this doctrine to other systems, but they have been vain. Supposing redemption to be universal, and the offer of grace free for all, and salvation possible to every man, some have also supposed that the grace of an effectual regeneration must needs be indefectible and eternal. But a more thorough examination of the Christian covenant tends to show that this generous interpretation of the doctrine of persevering grace cannot be made consistent with that freedom of will and personal responsibility which lie at the foundation of universal redemption. The arguments for the indefectibility of grace in the Elect are such as rest first, upon the nature of the Christian Covenant, and then upon misunderstood Scriptures.

THE COVENANT OF REDEMPTION.

What is called Final Perseverance, or the doctrine that grace can never be finally lost, is defended generally not so much by Scripture as by the necessary principles of the so-called covenant of redemption. What seems to be wrong in these principles has been already indicated, but may be summarised once more.

COVENANT OF REDEMPTION.

1. Absolute sovereignty presides over the covenant between the Father and the Son: a certain number were to be redeemed and given to the Son as the fruit and reward of His atoning submission. There is no Scriptural evidence of such anunco nditional covenant, though there is a catholic truth of inestimable import-

ance underlying the error. The Redeemer has His spoil divided to Him: but not by an absolutely sovereign and despotic disposal of the eternal destinies of men.

IMPUTED RIGHTEOUSNESS.

2. The relation of Christ to those given Him is supposed to be this: He assumes their place at all points; suffers for them, obeys for them, and ensures them an eternal sanctity. We have seen that the Saviour's righteousness is not otherwise imputed to His people than as their sin was imputed to Him. We may conceive of an imputation of the active righteousness in the sense that we are reckoned righteous as well as forgiven; but even of that the Scripture does not so speak. We are predestinated *elect*, St. Peter says, only *through sanctification of the Spirit.* 1 Pet. i. 2.

IRRESISTIBILITY OF GRACE.

3. The irresistibility of Divine grace is necessary to the doctrine. But grace, as such, cannot be irresistible: it is free in God, and to be freely received. Like the idea of will it cannot tolerate constraint, by its very name. God is irresistible; and His will is; but not His grace, which is only His undeserved lovingkindness. His will redeemed the world; and that will was irresistible. His grace which bringeth salvation may be received *in vain.* 2 Cor. vi. 1.

4. The distinction between the special grace that ensures salvation and the common grace that may be, and by the terms must be, unprofitable, is arbitrary. No grace of God should be called common: its slightest influence may lead to heaven.

5. The gift of Final Perseverance is an unreality. Perseverance is an ethical duty. The gift, or charism, of perseverance is bestowed from moment to moment. The gift of Final Perseverance is a contradiction in terms; and the necessity of choosing such a term for the doctrine is an argument against it.

SCRIPTURE.

The misunderstood Scriptures are of two classes: those which are used in offensive warfare, and those which are resisted when alleged against them.

TEXTS PLEADED FOR FINAL PERSEVERANCE.

I. Positive declarations of the Bible in favour of the necessary perpetuity of grace are confessedly few. The great argument is the nature of the covenant of grace, or the compact between the Father and the Son. The few testimonies to which appeal is

made may be referred to God, to Christ and His Word, and to the Apostles.

Rom. viii. 29, 30. 1. *Whom He called them He also justified, and whom He justified them He also glorified.* This passage, with others like it, only sets forth the order of grace: not a necessary sequence, save in the case of the finally saved. It goes back to what we call the past, προέγνω, *He did foreknow;* all whom He foreknew, προώρισε, *He also did predestinate to be conformed to the image of His Son.* Then it goes forward, as we say, to the end: as if all were accomplished, *them He also called,* ἐκάλεσε; *them He also justified,* ἐδικαίωσε, their sanctification being included in the *image of His Son; and them He also glorified,* ἐδόξασε. This passage stands for all those which refer to the electing and determinate purpose of God: passages which are to be interpreted as either speaking in the prospect of an eternal accomplishment already decided in the Divine mind, or as referring not to the individual but to the Church.

2. Our Lord's declarations on this subject are confessedly few.

John x. 28. His parable of the sheep, of whom He says that *they shall never perish, neither shall any man pluck them out of My hand,* must be interpreted in the light of that other of the Vine, whose branches might be withered. This we shall mark hereafter: meanwhile, our Lord declares of His sheep that as such they shall never lack pasture from Him, nor shall any wrest them from Him. That they may not forsake Him He does not say.

3. A few typical passages from the Apostles may be adduced: each represents a class, though a very small one.

Phil. i. 6—10. (1.) St. Paul writes: *Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.* The Apostle, when he speaks of the coming day of Christ, invariably has mainly in view the community character of Christians: death was to the individual at least an alternative prospect; it was not so to the Church, which has only before it the coming of Christ. Hence the IN is really equivalent to AMONG you. In any case, the emphasis is in the relation between the beginning and the performing; and the safeguard is supplied in the prayer *that ye may be sincere and without offence till the day of Christ.* Such passages must have a generous interpretation, but not too generous.

(2.) The only passage in St. John's testimony that can be pressed into the service is this: *they went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.* He is speaking of Antichrists, teaching without the *unction from the Holy One.* Comparison with St. John's own account of the Vine will show that he could not refer to a necessary continuing or abiding in Christ, as such. 1 John ii. 19, 20.

(3.) St. Peter, the Apostle who fell, and whose commission was to strengthen his brethren, is mainly relied on. All Christians hold indefectible grace in the sense of these words: *kept by the power of God through faith unto salvation.* There are two kinds of life mentioned by him. Of the one it is said, *all flesh is grass:* the glory and beauty of physical or temporal life perisheth. Of the other it is said: *being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.* The glory and beauty of that life of which Christ says, *I am come that they may have life, and have it more abundantly,* never passeth away. 1 Pet. i. 5. 1 Pet. i. 23. John x. 10.

II. Passages which are unjustly dealt with are very many.

WEAK ARGUMENTS AGAINST PERSEVERANCE.

1. There are some, indeed, which ought to be surrendered. Such are those which refer to the falls of the saints. They might often fall, but not finally: Simon Peter is an instance, and David and Solomon. Nor should we urge the texts which enforce fidelity, diligence, and watchfulness. It may be fairly said that the Divine purpose includes the means with the end: we are glad of an analogous argument when we connect foreknowledge and election. As election is based on foreknowledge, so, might it be said, final perseverance is assured on the foreknowledge of fidelity. Nor should we use those which speak of the apostasy of Judaism, of the fall of the Israelites in the wilderness—apart, that is, from the Apostolic specific application,—of the decline and destruction of the Asiatic Churches. All this may be referred to communities and not to individuals: here again we must allow others the measure we mete with.

TEXTS WRESTED.

2. A series of declarations run through the Word of God which the advocates of the irremissibility of grace are obliged to wrest from their obvious signification.

(1.) There are many sayings which are uttered by God, as it were apart from redemption, as the Moral Governor of the universe simply. *If thou forsake Him He will cast thee off for ever:* this expressed a universal principle. The unknown prophet who was raised up to rebuke Eli, speaks thus the Divine message: *I said indeed. . . . But now the Lord saith, Be it far from Me; for them that honour Me I will honour, and they that despise Me shall be lightly esteemed.* This is not a theocratic principle only, it is a statement of God's everlasting law. No sophistry can avail to soften the words spoken by God to the children of His people for ever: *the righteousness of the righteous shall not deliver him in the day of his transgression.* Both in the New and in the Old Testaments *God is no respecter of persons.* As a Father, He *judgeth according to every man's work. Our God*—even in the Christian covenant—*is a consuming fire.*

1 Chron. xxviii. 9.

1 Sam. ii. 30.

Ezek. xxiii. 12.

Acts x. 34. 1 Pet. i. 17. Heb. xii. 29.

OUR LORD.

3. Our Lord has left some clear sayings, recorded by the same evangelist who has most profoundly exhibited the bond between Christ and His elect. The parable-allegory of the Vine is the pendant of that of the sheep that *never perish. Without Me —χωρὶς ἐμοῦ—ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered.* This follows the great words of mystical union, *Abide in Me, and I in you;* the warning therefore is not given to them as Apostles. Nor was the calling of Judas only Apostolic; he was cast forth of the living Vine, and his loss was acknowledged as the separation of one of the elect: *those that thou gavest Me I have kept, and none of them is lost but the son of perdition.* It may be said that while the Lord was in the world He did not as yet teach the strict bonds of the eternal covenant. But there is no teaching higher than His own. And the tone and tenour of His instruction tends to exactly the opposite of the doctrine of a necessary indefectible grace. Witness the end of the Sermon on the Mount; the last parables of the Talents and the Pounds and the Virgins; and the final eschatological discourses. We cannot but feel that He speaks, not of a class of persons never really Christians, but of us all.

John xv. 4, 5, 6; comp. John x. 28.

John xvii. 12.

APOSTLES.

4. A few of the Apostolical testimonies may be added: each the representative of a considerable class.

(1.) The last words of the first Apostolic writer: *let him know*

that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. The sins thus hidden are such as cause error from the way of eternal life: St. John forbids the other interpretation when, as to the sin unto death, he says, *I do not say that he shall pray for it.* St. James makes very emphatic the probationary character of religion: *he shall have judgment without mercy, that hath showed no mercy.* Jas. v. 19, 20. 1 John v. 16. Jas. ii. 13.

(2.) St. Peter thus exhorts: *give diligence to make your calling and election sure, for if ye do these things ye shall never fall.* Surely this is not language used of an impossible fall. Satan may indeed be regarded as self-deceived in seeking *whom he may devour.* But the Apostle warns all not to fall from their *own steadfastness.* 2 Pet. i. 10. 1 Pet. v. 8. 2 Pet. iii. 17.

(3.) St. Jude, in his short Epistle, speaks of the *trees whose fruit withereth, without fruit, twice dead;* and of Christians *sensual, having not the Spirit:* these had been in the spiritual family, else how could they *separate themselves?* The tenor of the epistle is a warning against eternal apostasy. Those who are *preserved in Christ Jesus* are bidden *keep yourselves in the love of God.* The doxology to *Him that is able to keep you from falling* is one that all confessions join in. These three KEEPINGS must be combined. Jude 12, 19. Ver. 1, 21. Ver. 24.

(4.) St. Paul's view of redemption delights in the perfect stability of the Divine counsels. He evermore sees the great consummation hid with Christ in God. But some of his words absolutely deny the indefectibility of grace. He speaks of his rigour in the care of his own soul, *lest . . . I myself should be a castaway:* no believer in an inalienable salvation would have adopted such language, certainly no inspired teacher of the truth would have spoken so unguardedly. 1 Cor. 9. 27.

(5.) The Epistle to the Hebrews contains passages which cannot accord with the irremissibility of grace. Though their meaning may be exaggerated into a denial of the possibility of restoration after fall, it is no exaggeration that they teach the possibility of an extinction of grace in those who had *tasted of the heavenly gift, and were made partakers of the Holy Ghost.* These, with the previous injunction, *lest any man fall after the same example of unbelief*, and other such passages, are supposed by some simply to lay down a desperate hypothesis, or to refer only to external profession, or to speak of a lapse from a Heb. vi. 4, 5. Heb. iv. 11.

presumed state of grace only. But on such principles Scripture can prove nothing.

(6.) The First Epistle of St. John is not without its clear testi-
1 John ii. 28. mony: it speaks of the possibility of being *ashamed before Him at His coming.* His Gospel contains no teaching of his own. In the Apocalypse also not John but his Lord speaks; and, although the threats against apostate Churches must not be pressed, the
Rev. xxii. 19. last words of the Redeemer are profoundly solemn: *God shall take away his part out of the book of life.*

HARMONY. III. There is a peculiarity in this controversy which must always distinguish it from every other.

1. The instinct of the Christian loves the doctrine that he is obliged to oppose: and the same instinct makes him who holds it act as if he held it not. Practically all true Christians are one in the doctrine that Final Perseverance is a duty and a privilege. Those who deny that union with Christ, once effected, is inviolable—and deny it confidently because our
John xv. 6. Saviour Himself says, *If a man abide not in Me, he is cast forth as a branch*—nevertheless earnestly contend that such and so sacred a union is not easily and is not often finally dissolved. They admit that many lapses, and many grievous lapses, are consistent with that indwelling secret grace which is of all things the most tenacious of its hold on the heart of man. They feel the full meaning of the apologetic and almost retracting words which follow the plain warning against total apostasy:
Heb. vi. 9. *but, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

2. There is a sense in which the doctrine of Perseverance must be firmly held. *Known unto God are all His works from the*
Acts xv. 18, 14. *beginning of the world:* these words of St. James refer to our subject. The God of Israel is visiting the Gentiles *to take out of them a people for His name;* and the number of the saved is before
John xxi. Him as if the whole process were over: *an hundred and fifty and three* were reckoned in the last symbolical fishing. But the mystery that God sees the end which man is working out as a contingency must not blind our eyes. We are all in PROBATION: each as certainly as Adam was. Personal ASSURANCE is given
Heb. vi. 11. as the daily bread of life. And PERSEVERANCE is holding that *full assurance of hope unto the end.*

VI.

CHRISTIAN ETHICS.

CHRISTIAN ETHICS.

By the term Ethics of Redemption, or Christian Ethics, is signified the system of moral teaching which Christ the Redeemer has introduced in connection with His atoning work. That system may be regarded, first, in its pre-eminence and peculiarity, as CHRISTIAN Ethics; and, secondly, in its formal arrangement of its teaching, as Christian ETHICS.

This general subject seems more appropriate here than in any independent position: it belongs to the Administration of Redemption, treating as it does of the Christian life to which the blessings of the Christian covenant lead.

I. THE ETHICS OF REDEMPTION.

Christ as Redeemer is the Supreme Legislator; and His teaching is the corrective complement of all Moral Philosophy. In the Gospel Doctrine and Ethics are closely connected: the Christian revelations of truth are the foundation of the new ethics; morals and doctrine are everywhere interwoven; and, finally, the ethics of religion are the crown and consummation of all.

I. CHRIST THE LAWGIVER.

THE LAWGIVER.

Our Lord is Supreme Lawgiver, whether we regard His Person, His offices, or His manifested life. And as supreme He is also the sole teacher and arbiter and example of morals.

Christianity is the law of Christ: the NEW LAW. Our Lord began and ended His ministry by asserting His authority: *Who-*

Matt. vii. 24. *soever heareth these sayings of Mine! Teaching them to observe all things whatsoever I have commanded you!*

Matt. xxviii. 20. I. The Divine-human mediatorial Person is the Legislator.

HIS PERSON THE GROUND. 1. Only God can give law: *There is one Lawgiver.* The Ἐγὼ or I of Christ is Divine when He says: *But I say unto you!*

Jas. iv. 12. 2. As Legislator He is perfect Man. We accept the words of

Matt. v. 28. Nicodemus: *We know that Thou art a Teacher come from God.* God

John iii. 2. was *with Him;* but in the supreme sense. *Never man spake like*

John vii. 46. *this Man!*

3. Our Lord speaks not as Divine simply, nor as human: never, *I am the Lord thy God!* never, *I speak as a man.* He speaks as *the*

John iii. 13. *Son of Man which is in heaven:* it was as the Teacher that He uttered these words to Nicodemus. Before the incarnation it was

Heb. i. 1. *God who at sundry times and in divers manners spake in time past unto the fathers by the prophets.* The Holy Trinity was in the legislation of Paradise and Sinai and the world: but as God only. Now God hath *spoken to us by His Son,* GODMAN.

HIS OFFICES II. Our Lord's legislation is bound up with His office as the Christ:

THREEFOLD. 1. In its threefold unity. (1.) He is the Prophet, explaining law, as transitory and as eternal; and changing the command-

Jas. i. 25. ment contained in ordinances into the *perfect law of liberty.* (2.) He is the Priest—not the High Priest, there is but one—who has expiated sin against the law, and obtained the Spirit for a new obedience. (3.) As King He is in heaven what as Prophet

Jas. iv. 12. He was upon earth, He is the Prophet crowned; the *One Lawgiver who is able to save and to destroy;* the Judge as well as the Lawgiver.

TWOFOLD. 2. Hence His offices are really two. (1.) His priestly function has reference to the broken law, broken long before Moses threw down the tables. His whole life and history is one satisfaction to the law: honouring it by a full obedience; and then, defying its inquisition for Himself, paying the penalty of our violation. (2.) His other office is that of teaching and ruling in one: guiding the redeemed and sanctified to perfection of righteousness. Thus on these two offices hang the Christian system as it is redemption from sin and discipline unto holiness.

ONE. John xiii. 13. 3. His office is one. He came as *Master and Lord;* having

virtually redeemed us before we existed, and created us anew before we were created. This alone does justice to the Redeemer's dignity. He was, and is, and ever will be the only Lawgiver to man. To other worlds than ours, also to ours; but to ours in an economy of law strangely modified by grace. His atonement is part of His legislation; He appointed death for Himself; and through the law died to the law. Here is the unity of His offices: *to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.* There is a sense in which we can know Him only as the Teacher and Guide and Director of our souls in holiness. Rom. xiv. 9.

HISTORY.

III. In His mediatorial history the Christian Lawgiver blended in a most mysterious and affecting manner the Divine dignity of His Person and the Christly humiliation. He learned the obedience that He taught; He exercised supreme ethical authority even while learning it; and He presented Himself, uniting the two, as the perfect example of His own precepts.

1. Our Lord learned obedience. In the mystery of His Person he united the Supreme Lawgiver above responsibility and the human subject responsible for obedience. In His humbled estate He began and ended with the latter: from *I must!* in the temple down to *I have finished the work!* under the cross. Luke iv. 4, 9. John xvii. 4.

(1.) Here there are some qualifications. Our Lord learned obedience to a law of moral obligation His own and unshared. Before He gave us a new commandment He had one given to Himself. And His obedience was necessary. The unity of His Personality shielded Him from the possibility of sinning even as His miraculous conception introduced Him sinless into the world. Christ cannot be divided against Himself. Sin wrapped Him round as a garment; but never entered His soul save in its vicarious bitterness. On the cross His seamless robe was, as it were, in the hands of His enemies, but that was the perfection of the obedience which He learned: learned, not how to attain, but how to endure. He was not in probation. He learned *the things of a man*, τὰ τοῦ ἀνθρώπου: *the things of God*, τὰ τοῦ Θεοῦ, He never learned. Nor did He acquire dominion over ethics by having been a sojourner for a night among them. He brought down to them a Divine power which gave them in Him a new 1 Cor. ii. 11.

perfection. But His government in the ethical domain was not founded on His submission.

(2.) Yet He learned obedience: He experienced and exhibited DUTY as the fruit of virtue unto perfection. As a Son, as an Israelite, as a subject of Rome, as a Rabbi surrounded by disciples, as a public instructor or minister of the circumcision, as a member of the human commonwealth, He practised obedience. He practised it as an impeccable human being, or as God Himself would obey His own ordinances. This obedience was, however, VIRTUE. It is hard for us to conceive the virtue of passive endurance unallied with the subjecting of a sinning reluctance. The sublimest holiness is the recoil from impossible evil. Divine hatred of sin, sorrow for sinners, and endurance of the penalty of sin, became incarnate, and learned over again their mystery. Thus He showed, beforehand, the secret of His own legislation:

Rom. xiii. 10. *love is the fulfilling of the law.* He took not our sins, but our sin; so He kept and honoured not so much laws as the law. Some individual laws had nothing in Him; but He honoured all law in the principle of the perfect obedience of LOVE TO GOD AND MAN.

2. Our Lord exercised Divine authority at the same time.

(1.) During His humiliation there was a veil untaken away from the face of the Greater than Moses. He does not say as yet:

Rev. xxi. 5. *Behold I make all things new!* He appeals to them of old, to the Scriptures and to God. But His reserve was only a veil. On the three Mounts—of Beatitude, Transfiguration, and Ascension—we hear the voice of God.

(2.) After the resurrection there is no longer concealment. The Pentecost was the festival of the New Law. From heaven our Lord speaks. But His own words are sent through the Spirit whose presence, physical yet metaphysical, man may bear. Throughout the New Testament, the will of God and the will of Christ are one: *He that heareth Me heareth the Father.*

Matt. v. 1. John xiii. 15. 3. The Lord gave a Divine-human and perfect example: the only Legislator who could make His own life His code of laws. He began by teaching; He ended by saying, *I have given you an example.*

Matt. xiii. 13. (1.) His example was PERFECT: the reproach cast upon it by the eyes that *seeing see not* is the reproach equally of the ancient

Jehovah. His wrath is the wrath of God; His meekness and recoil from woe the tribute of perfect purity to suffering unknown, and the expression of His horror mortis was really His Divine horror peccati. His excellence is Divine and human: to be adored and imitated. As God He commands, and as Man shows us how to obey.

(2.) Yet it was not in all respects a perfect EXAMPLE. His Divine excellence is in some sense too high, we cannot attain unto it. And in some details of duty He could not set us a pattern: for them we must go to men *subject to like passions as we are.* He became *the author of eternal salvation*, not to those who copy Him in the process—He never passed through the process—but to *all them that obey Him.* The principle of our DUTY is His obedience in love; the strength of our VIRTUE is His Spirit; and the SUMMUM BONUM of our blessedness is His Peace.

Jas. v. 17. Heb. v. 9.

II. THE GOSPEL AND ETHICS.

CHRISTIAN DOCTRINE AND ETHICS.

Christianity is a DOCTRINE ACCORDING TO GODLINESS. Christian morals are as such founded on specific Christian truth; they are taught in alliance with it; and are exhibited as the end of all doctrine.

1 Tim. vi. 3.

Before considering the relation of Christian Ethics to Moral Philosophy we should establish their exclusive principles as inseparably connected with the doctrine of Christ. This is only a meet tribute to the pre-eminence of the Gospel; and it must be absolutely stated.

THE BASIS OF DOCTRINE AND THE FALL.

I. The doctrines taught by Christ are the foundation of Christian Ethics. There are three which may be said to lie at the basis: the Fall, or from what; the Redemption, through what; the Future, unto what; moral discipline raises us.

1. The Fall and the doctrine of Original Sin vitally affect Christian Morals as a system. (1.) Christianity teaches us what the original estate of mankind was; what is the place free will holds in morals; how the ethical good remaining in the elements of human nature is to be accounted for: and for what a high destiny man was created and is still reserved. (2.) It shows how entirely the nature of man is lost as to the attainment of good: teaching

that there is in every mortal a bias to evil irresistible save through grace; and that it is his destiny, merely as man, freely to work out evil. (3.) Teaching this, it lays the foundation of ethics in self-distrust or self-despair. It never allows the Fall to be forgotten, amidst all the triumphs of grace.

REDEMPTION.

2. Redemption—objective, wrought FOR US by Christ; subjective, wrought IN US by the Holy Ghost—does not so much follow as accompany the Fall in its relation to ethics.

(1.) Its preliminary grace explains the secret desire of man to be restored; and thus lights up the whole sphere of universal ethics.

(2.) The forgiveness it seals on the conscience—which imparts to the pardoned the double consciousness, of sin on the one hand as a fact, and of sinlessness as an imputation on the other—makes true morality possible, and gives it its strongest incentive. There is unspeakable strength in the thought of having paid the penalty once for all in Christ. Vain is all teaching of morality without a preliminary forgiveness: vain the Benedictions on the mount unless an atonement first silenced the Woes in the temple. And the sense of pardon gives birth to a new order of ethical emotions, and obligations, and duties.

Matt. v. Matt. xxiii.

(3.) Deliverance from the power of evil supplied to the secret springs of human action the power of an indwelling God. It renders all things possible. As forgiveness, entire and constant, removes the greatest impediment to moral effort—making guilt as if it were not—so the Spirit of regeneration literally renders all ethical perfection possible.

THE FUTURE.

3. Christianity has brought to light the future life, with its powers and terrors and hopes, and that as the ground of ethics.

(1.) It gives them their probationary character; responsibility derives from it a new meaning; time becomes inestimably precious; and every act, and word, and thought has its new importance. *It is appointed unto men once to die, but after this the judgment!*

Heb. ix. 27.

(2.) It furnishes the sanctions of moral law. SANCTION is the guard thrown around a command or duty to enforce its performance: the sanction of the duty not done is the punishment of the person who fails. The only sanction of law is the displeasure of God: but that is now by this doctrine, as ethical, postponed to

the great day. Tokens of it in this world are but the beginnings of wrath. The penalty of eternal separation from God is the great Christian ethical argument: Christian probation is a decision of the question whether the original doom shall be finally reversed or rendered eternal. And it further gives sin its true character: without which ethics are an unreality. Neither is sin merely a Flood of misery, nor is Christ only our Noah or Comforter.

(3.) It is also the goal of creaturely perfection; the Summum Bonum, or final blessedness of the soul: not only as the revelation of joys but as the vision of God. In a lower sense the former may be said to be the final ethical argument: *My reward is with Me!* But the highest reward is the *joy of thy Lord.* Rev. xxii. 12. Matt. xxv. 21.

4. We may speak of Redemptional Ethics. The Christian revelation knows no other. The need or problem; the method and process; the stimulant and end of all ethics are in that one truth. Redemption is the central idea: the fall flanks it on one side, eternity on the other. All are summed up in St. Paul's last ethical summary to Titus, hereafter to be quoted. REDEMPTIONAL ETHICS. Tit. ii. 11—14.

II. Christian doctrine and Christian ethics are interwoven.

1. We have not two departments in Scripture. From Genesis to Revelation, from Sinai to Pentecost, there is no difference between the methods of exhibiting what man must believe and what he must practise. So in natural religion and its almost illegible characters conscience is at once the teaching that God is, and that we are responsible to Him. DOCTRINE AND ETHICS ONE.

2. Every doctrine has its ethical side: doctrine returns to God who gave it in ethics. (1.) God is a Person and man is a person: all their common relations must be ethical. The perfections of God are not objects of contemplation simply: so viewed they would only exhaust the mind; in ethics they mightily strengthen it, and each has its corresponding obligation. The Trinity presides over a domain of ethics that have to do with the economical relations to God and us of each sacred Person. (2.) The Person and Work of Christ is a congregation of doctrines, each of which, whether referring to Himself or His work, has its moral bearing. *The Life was the Light of men.* (3.) The appropriation of personal salvation introduces a number of doctrines which are as much ethical as dogmatic. There is a doctrine and THE ETHICAL SIDE OF EACH DOGMA. John i. 4.

a practice of repentance: the doctrine of Divine conviction, the practice of confession and amendment. The influence of grace is a doctrine; the activity of man is ethical. Justification by faith is a doctrine: righteousness its ethics. Sanctification is a doctrine of the Spirit's purifying consecration unto holiness: the processes of renewal unto perfection are ethical. (4.) The doctrine of the Church has its infinite variety of ethical bearings. (5.) So also the new doctrines of Christian Eschatology. Death is a doctrine; it has its ethics of preparation. So also the eternal realities, and the Restoration of Christ which precede them.

3. Of all these it may be said that no doctrine is ever taught without reference to a corresponding human duty; nor is any duty taught for which a doctrinal reason is not given. There is the utmost parsimony in the teaching; the utmost reasonableness in the requirements. We can always give a reason of our hope in the doctrine; and of our duty in the ethics.

III. Ethics are the crown and consummation of doctrine.

1. All the lines of revelation meet in the restoration of the Divine image in man. The Fall explains theviolation of that image; redemption its renewal; eternity its flawless reflection.

2. There is a constant disparagement of mere knowledge as such: ἡ δὲ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ: *Gnosis puffeth up, but charity buildeth up.* There is, however, a knowledge in Scripture which is both doctrinal and ethical. This knowledge ceases to be Greek, it speaks Hebrew, and becomes more than intellectual science. It is not γνῶσις but ἐπίγνωσις: according to that great prayer, *that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding.*

1 Cor. viii. 1.

Col. i. 9.

3. Hence theology is after all a perfect system of ethics. Outside of revelation PHILOSOPHY was the uniting of Doctrine and Duty: the RELIGION of the Old World. So we speak of the CHRISTIAN RELIGION as well as of the CHRISTIAN FAITH.

4. The perpetual remembrance of this tends to save theological study from its hardness and barrenness, and limits the range of that part of it which is speculative.

5. But it must also be remembered that while ethics are the consummation of theological doctrine, they degenerate, unless doctrine be always remembered, into a subjective and sentimental

reflection of human wishes: the mere reconstruction of the broken fragments of our fallen nature.

III. CHRISTIAN ETHICS AND MORAL PHILOSOPHY.

What natural theology is to the theology of supernatural revelation, Moral Philosophy is to Christian Ethics. They agree as to the fundamentals of ethical science; but the Christian system of morals supplies what is essentially lacking in all moral teaching that is independent of Christianity.

It has been sufficiently shown that the morals of Christianity should be introduced into every system of dogmatic theology. But it cannot be denied that there is a large region of ethical science that is only indirectly concerned with theology: to this we need only allude. There is also much that belongs to redemptional ethics that has been anticipated in the State of Salvation. The historical development of ethical science would carry us beyond our province here: instead of exhibiting that the following general observations must suffice.

I. Christian Moral Philosophy accepts and enlarges the name and definition of ethical science.

DEFINITIONS.

(1.) The terms Ethics and Morals are scarcely to be distinguished. Ethics, from ἦθος or ἔθος, has relation to the home, seat, posture, or habit of the soul; Morals, from mos, or custom, rather to the outward manifestation. Both words have been transferred to the region of character. They are vague, and show their earthly origin. Christianity accepts them; but its early documents do not use them, save in the ἤθη χρηστὰ, of the quotation from Menander. Their terms are only two: GODLINESS, as a habit of soul like that of God; HOLINESS, as a habit of soul sanctified from sin. Into these two words, at least, all others rise.

1 Cor. xv. 33.

(2.) Every definition of the science requires its Christian sanction. Aristotle termed it ἡ περὶ τὰ ἀνθρώπινα φιλοσοφία, "the philosophy of human interests," which the Old Testament signifies by THE WHOLE OF MAN, and the New Testament elevates into τὰ τοῦ Θεοῦ, MY FATHER'S BUSINESS, or THE WILL OF GOD.

Ec. xii. 13. Luke ii. 49. Mark iii. 35.

In all ages a distinction has been made between natural and moral science, or Physics and Ethics. Kant gives this well: "Physics, the science of the laws of nature; Ethics, the science of the laws of freedom." This definition, so utterly opposed to modern Positive Philosophy—which lays man's acts under the dominion of the same necessity which reigns over matter, though in a more refined form—is profoundly Christian. Bentham terms it "the art of directing the actions of men in such a manner as to produce the greatest happiness": this is the Utilitarian view, and, in the light of Christians, imperfect and wrong. Paley is not much better: "The science which teaches men their duty and the reasons of it." This is inadequate in all respects; as will be seen when it is compared with Neander's: "Moral Philosophy is concerned with the development of the laws for human conduct; Christian Ethics derives these laws from the essence of Christianity."

FUNDAMENTAL PRINCIPLES THE SAME. VOCABULARY.

II. The fundamental principles of Moral Philosophy as independent of revelation are accepted and confirmed by Christianity; which, however, modifies and perfects some of those principles.

1. The words which express moral ideas are most of them retained in their usual meaning. (1.) The general vocabulary is the same: for instance, conscience, obligation, or the ought and the must, law, right, good and evil, sin, judgment, reward, punishment are found with the same application in the Scriptures as outside of them. (2.) Some, however, of these terms are elevated, as we shall see, into a higher meaning by the interpretation of the spirit of liberty and love; and (3) there are many terms of great ethical significance which are the pure mintage of Christian ethics: such as love, purity, sanctification, peace, holiness, blessedness.

GROUNDS OF OBLIGATION. Lukexviii. 19. Heb. x. 9.

2. The theories which have been and are current concerning the primary grounds and obligations of morality are all superseded and swallowed up in the testimony that *none is good save one, that is God*, and that the nature of God as the ground of obligation is His will. The two are united: *Lo, I come to do Thy will, O God.* The moralists of the Bible know no eternal ground of obligation outside of or behind or independent of God. Some place it in the nature of God or in His will; some in the vague

abstraction called the fitness of things; some reduce it to the subjective moral sense in man; some to the law of universal benevolence and the value of happiness; while some appeal to the idea of what is right, thus begging the question; and, others, lastly, find it in the intrinsic goodness of virtue. Christians join in the discussion; Christian moralists have held every theory; but the best of them must admit that to man as a creature the ground of obligation is the Divine will, while to man as a moral agent the ground is in his own nature which is an image or reflection of God's. As to the materialist theories which make conscience and right and good only inventions of men's hopes and fears and calculations, like God Himself, Christianity reasons not of them, but beholds them and goes on its way.

DUTY, VIRTUE, SUMMUM BONUM.

3. Moral Philosophy has, in later times especially, distinguished between DUTY, VIRTUE, and the SUMMUM BONUM, as regulating the processes of ethics. These terms are found in Christian ethical systems; but so much are they changed by their regeneration in Christianity that they cease to be available for their old service. They are raised into the unity of *holiness to the Lord:* a conception known only to supernatural religion. (1.) The SUMMUM BONUM or chief good of man is His blessedness in union with God: the term happiness no longer bears sway. Christ hath shown man what is good. (2.) DUTY is transfigured by its connection with redemption: *ye are not your own.* It finds its standard in Christ; its sphere in His kingdom; and its one object in the Redeeming Triune God. (3.) And obligation is translated into love which is VIRTUE; love is the *bond of perfectness,* in the following of Christ and the reflection of His image.

Zech. xiv. 20.

1 Cor. vi. 19, 20.

Col. iii. 13.

COMPREHENSIVENESS.

III. Christian Ethics accepts the wide extension given to the subject by Moral Philosophy, and even enlarges upon it. Aristotle has been followed by most systems, which have made it include Social Economics, Jurisprudence, and Politics: in fact all human relations. Christianity omits from it the branches that concern merely the activity of man and the education of his sense of the beautiful, or ÆSTHETICS, and includes and sanctifies all the rest: with the addition of his relation to the Holy Trinity and the future state. It has been seen already that there is a sense

1 Tim. vi. 3. in which Christianity makes all its teaching *doctrine which is* ACCORDING TO GODLINESS.

AGREEMENT. IV. Christian Ethics accepts and supplements the speculative teaching of Moral Philosophy on many most important subjects.

PHILOSOPHY. 1. With regard to wisdom generally, it declines the term PHILOSOPHY: it does not merely seek after and love wisdom or truth, but has found it. It is not DEONTOLOGY simply: the science of what should be. Truth in Christ is positive and absolute; and philosophy, in that limited meaning, is now the same anachronism that mere natural theology is. The Philosophia moralis of Cicero and Seneca was speculative inquiry: the philosophy of the ancient world, East and West, was deeply religious, but only as feeling after the Supreme. The school of seekers into the midst of which St. Paul entered was gathered round an altar to the Unknown God. But Christianity has declared the true God to our dogmatic theology and the true holiness to our ethical.

2. Christianity excludes speculation as to the existence of that substratum of all ethics, the human soul. There is an ethical philosophy which denies the personality of the ethical subject. Its watchword is that all substance is one. Two schools diverge from this position: one which makes the universe only God, Pantheism; and another which makes it only matter. In the former case, ethics are the capricious and transitory developments of God's own acts, which do not mar His character only because they are passing phenomena on the way to eternal good. In the latter—which gives the present age the very dregs of philosophy—man is supposed to have slowly invented both the ground and the sanction of ethics.

3. It accepts the constitution of human nature as the regulator of ethical inquiry, but has a clear teaching as it regards the genesis and development and tendency of that nature. It does not leave it matter of speculation whether man is rising by the law of secular evolution to perfection or recovering a lost estate.

4. Its doctrine of mediation does not alter the foundations of virtue, but introduces a God in whom justice and mercy combine in a mystery of which Moral Philosophy knows nothing. Pardon assured and sealed gives birth to a new department of obligations and graces. So also regeneration and an indwelling Spirit. A

new order of words is introduced—grace, graces, privileges, sanctification, union with Christ,—all unknown to human ethics.

5. The Future in Moral Philosophy is either omitted, or limited to human perfectibility in the present world, or introduced as a factor of probability into Ethics. The Christian Future sheds its light on every region, glorifies every word, and gives unity to the whole by revealing an end and consummation of which mere Moral Philosophy knows nothing. Nothing certainly, that is: almost every system of ethics has indeed introduced the future as an element of probability. Christianity uses it as absolute truth; and this gives it much of its power.

THE SCIENCE OF CHRISTIAN ETHICS.

V. Christian Ethics continues to be treated as a Moral Philosophy; and indeed demands to be so treated.

1. There is a sense in which Christianity has originated ethical science as such: it has created a doctrinal system as its basis, and given ethics a distinct department which it had not before.

METAPHYSICS.

2. What may be called Metaphysical Ethics Christianity sanctions but limits in its range. Such questions as the being of God, His relation to the personal creature, the measure and reality of our knowledge of Him, the bearings of His sovereignty on freedom of will, are not left for discussion; nor are those which have to do with the origin of evil and the immortality of the soul. Speculative Theology is left to its own domain.

PSYCHOLOGY.

3. Ethics in relation to psychology may be and should be most carefully studied. A thorough examination of the constituents of the human soul, and of the mutual relations and interactions of the intellect the sensibilities and the will, throws much light upon the doctrines of the Fall and conversion and regeneration and sanctification. Especially important is it in relation to the connection between Sanctification and Christian Ethics. It will be seen that in all the dealings of God with man the constitution of his nature is not interfered with. His ruin was ethical and psychological disorder; his recovery is the restoration of order through the ascendency of a new Spirit of life, a new relation to God, which regulates without violating the laws of human nature. Christianity is a life from above, a supernatural life; but it is a life that is to be conducted according to the laws which regulate human habits and the formation of character.

4. There are a few fundamental principles which Christian Ethics insists upon laying at the foundation of Moral Philosophy. It establishes the unity of the moral personality; and gives a moral character to his person derived from each of the three constituents of his nature. (1.) From his intellectual nature comes His CONSCIENCE. It is the man whose moral consciousness is his conscience: his constant knowledge of himself in relation to the standard of right and wrong lodged in his reason. (2.) His sensibilities give him another moral predominant quality: LOVE. This has the same ascendency in ethics which conscience has. (3.) His conative faculties, or his will, furnish a third moral test of the whole man: the character of his INTENTION or ultimate choice. (4.) In the moral domain the man is as his intention is, as his love is, as his conscience is. These three agree in one: referring respectively to the future, the present and the past.

IV. THE CHRISTIAN LAW.

There are two characteristics of the Christian moral legislation which mediate, as it were, between the principles of ethics and their application. The first is the connection between liberty and law; and the second that between the law and love.

LIBERTY AND LAW.

LIBERTY AND LAW.

The perfect law of liberty is an internal freedom from law which is at the same time subjection to outward law.

INTERNAL. Rom. viii. 2.

I. Christianity sets up an internal law: *the law of the Spirit of life in Christ Jesus* which makes us *free from the law of sin and death*. There is a sense in which law vanishes with sin.

LIBERTY. 2 Cor. iii. 2.

1. The perfection of law is to be operative from within: the law *written in our hearts*: a natural necessity, so to speak, of being right with God. In Christianity this internal law is supernatural: nature still, but nature restored: a supernatural nature. It is St. James's *perfect law of liberty*: perfect law becomes liberty from external obligation. The nearer obedience is to the uniformity

Jas. i. 25.

of the laws of nature—being conscious and willing obedience, though in its perfection not conscious of its willing—the nearer it approaches perfection.

CONSCIENCE.

2. This is the rule of conscience. This word has commonly three meanings. (1.) First, it is the moral faculty which discerns good from evil: as we have a faculty to distinguish fair from foul, truth from error, so we have a faculty which distinguishes the moral quality of things. This is simply, however, the reason on which the Creator has written those moral principles which, never altogether effaced, are re-engraven by the Holy Ghost in regeneration. *I will put my laws into their hearts, and in their minds will I write them.* Heb. x 16. (2.) Secondly, it is the estimate formed by reflection as to the conformity of our own state and act to that standard. This is CONSCIENCE proper. (3.) It mysteriously suggests the due retribution of good and evil; but this is an attribute which sin has given it.

SELF-GOVERNMENT.

3. Hence, uniting these, the internal law is that of SELF-GOVERNMENT under God. The rule of God's Spirit in the spirit is the administration of conscience or self-rule in its perfection. Men are in the highest and purest sense *a law unto themselves;* Rom. ii. 14. 1 Cor. ix. 21. yet only as *under the law to Christ.*

EXTERNAL.

II. This last is the external law, or the Christian *commandments contained in ordinances:* continued by reason of weakness.

1. The external standard maintains the dignity of law. Written in the *fleshy tables of the heart,* it is deposited also in an ark on *tables of stone* for common appeal among probationary creatures. Eph. ii. 15. 2 Cor. iii. 3.

2. It is the directory of individual duty. All relations have, in the mysterious order of the providence of the moral Governor, a sense of their obligation lodged with them in the human heart, and the law serves to educate that sense in all its manifold details. All Christians need a remembrancer: they obey the law within, but under the teaching of the law without.

ANTINOMIANISM.

3. It is the safeguard of the internal law: against its only enemy, ANTINOMIANISM.

(1.) This is theological Antinomianism: the doctrine that makes a Christian's salvation eternally independent of obedience. Obedience is only matter of expediency; disobedience will be chastised, it cannot be eternally punished. The law is no longer

a condition of salvation: obedience not being a condition of acceptance as to the past or negative salvation, neither is it a condition of acceptance as to the future, or positive salvation.

Gal. v. 13. (2.) It is practical Antinomianism, which uses liberty as *an occasion to the flesh.* The corrective is: *but by love serve one another.*

(3.) Against both it is a stern protest. He who knoweth our frame has protected us for a season, if need be, against ourselves. As the Gospel disarms the Law in one sense, it arms it again in Heb. x. 29. another: *Of how much sorer punishment!* The Law protects the Gospel by protecting itself. Christian people recite their Creed, and with it the Commandments also.

LOVE AND LAW.

Love has been seen, in the doctrine of Sanctification, to be the principle and strength and perfection of consecration to God. In Ethics we have to consider it rather as the fulfiller and the fulfilment of law, and the unity of these two.

FULFILMENT AS COMPLEMENT. I. Love is the complement or filling up of all that is meant by law: the summary of all possible duty to God and man.

1. Generally, this is our Lord's authoritative compendium.

(1.) He not only rebuked the Pharisaic method of computing the value of precepts, but spoke for all time when He said that *on these two commandments*—that is on the supreme love of God, Matt. xxii. 40. and the love of the neighbour as self—*hang all the law and the prophets.* He did not enact these laws as new; nor did He assign them a new importance. He simply declared that these were the sum of all duty. In the Old Testament they seemed to be AMONG the precepts; now they are OVER them.

(2.) Every writer in the New Testament has paid his tribute Jas. ii. 8. to this. St. James leads the way by his *νόμον βασιλικὸν, royal law,* limited to the love of man. St. Paul more than once says that Rom. xiii. 10. *love is the fulfilling of the law,* again referred to the neighbour.

(3.) More than once both our Lord and His Apostles sum up all duty, not as two kinds of love, but as love generally. St. Peter makes charity the crown of the graces led in by faith.

And to brotherly kindness charity: therefore a grace that is directed both to God and to man; though not precisely the sum of all duty. St. Paul is still more express: in his hymn to charity, and when he says: *Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.* So also St. John makes the ethical nature of God to be love: *God is love;* and the perfection of love the perfection of religion: *made perfect in love.* 2 Pet. i. 7 — 1 Tim. i. 5. — 1 John iv 16, 18.

2. Love is in Christian ethics the substance of all obligation to God and the neighbour. (1.) It may be said, to God; for there is no obligation but to God primarily. And there is no possible act of the soul that is not an act of love, as love is the return of the soul to its rest. It is all homage to God as a Being; all delight in His law; all devotion to His service. (2.) Love to man is purely ethical as it is in the reflection of the Divine love. The neighbour is united with the self as a creature; and as self, literally understood, is lost in love, love views all creatures and self included as one before God.

3. The fulfilment of law is virtue or a perfect character formed in the soul. Love is the sum of all interior goodness: a life governed by love is necessarily holy; all the faculties are united and hallowed by love. (1.) It expels every opposite affection; it sanctifies and elevates every congenial affection or desire. It regulates and keeps from sin every emotion. (2.) It regulates the will and intention. Where pure love is there can be no disobedience to God and no injury to the neighbour; there must be all obedience to God, and all benevolence to man: therefore all goodness is in love. (3.) It diffuses its influence over the intellect and its judgments: the mind conducts all its operations under the authority and restraint of love.

4. The love, however, which is the ἀνακεφαλαίωσις, or summing up, of all law, is perfect love. That neglects no injunction, forgets no prohibition. It is perfect in passive as well as active obedience. It never faileth; it insures the existence of every grace adapted to time or worthy of eternity. It is *the bond of perfectness.* Col. iii. 14.

THE FULFILLER.

II. Love is the fulfiller of law, as well as the fulfilment. This general truth is very important in many ways

THE SOUL'S STRENGTH Gal. v. 6.

1. It is the energy of the regenerate soul which the Spirit uses : *faith which worketh by love.*

1. It is the strongest power in our nature sanctified and set on its highest object.

(1.) What love is cannot be defined : as we must think to know thought, and feel to know feeling, and will to know volition, so love alone explains itself. It is as mighty in animated nature as gravitation in the world of matter. As instinct, or as merely natural affection, it achieves wonders. But when regenerate, and the energy of faith, under the Holy Ghost, it is capable of all obedience. It is in fact the indwelling of Christ, the indwelling of God by the Holy Ghost : *he that dwelleth in love dwelleth in God.*

1 John. iv. 16.

(2.) Hence it is obvious, that love as the Holy Spirit's instrument is more than that affection of human sensibility which bears the name. It is the bond of all the attributes and perfectness of our nature. Though it is not literally the regenerate life—any more than the essence of God is love—it is the strength of that life. It is the outgoing of the soul towards its one supreme Object ; and this movement or energy is transmitted into every manifestation of force in ethical life. Here is the ethical CORRELATION of forces and CONSERVATION of energy. Love in the Christian life is simply and solely seeking its way back to God : that is its centripetal force. The Spirit is kept from being lost again in its Creator because of the original fiat which gave it personality : that is its centrifugal force. Hence the orbit of holy duty. Love in man is God in man and very strong. It is behind the intellect and the sensibilities and the will : ruling them all. Though it derives its name from one of the middle class of these three, it is exalted to be over all. And, though it has not a new name, it has a new nature and a new prerogative, for *love is of God.* This is said of no one other grace as such.

1 John iv. 7.

1 John iv. 2. John xiv. 15. 1 John iv. 11.

2. As to God it is (1) the strength of gratitude : *We love Him because He first loved us. If ye love Me, keep My commandments. If God so loved us, we ought also to love one another.* (2.) It is also the principle of delight in the Divine character, which inspires the desire to imitate Him. It becomes a silent, instinctive necessity of being transformed into the image of Him whom it adores. (3.) The law, which is a transcript of the Divine nature, becomes

itself the object of love: *O how love I Thy law,* is the note of the psalm which sings the praises of God's Word. (4.) As the Divine character and law are both embodied in the Incarnate Son, human love set upon Him is the strength of all holiness. Ps. cxix. 97.

I. It is the guardian of obedience: the evangelical and better form of the Rabbinical "hedge about the law." THE GUARD.

1. Antinomianism cannot stand in the presence of love: *how then can I do this great wickedness, and sin against God!* Its grosser and its more refined forms are alike repelled. Theological argument says: *Thou shalt not tempt the Lord thy God! Is therefore Christ the minister of sin?* The heart's argument says, *O how I love Thy law!* Gen. xxxix. 9. Matt. iv. 7. Gal. ii. 17. Ps. cxix. 97.

2. Pharisaism, whether as merely external obedience, or the hireling sentiment, is rejected of love. Love knows nothing of its *own righteousness,* never being able to forgive itself for sin against God, even when it has *much forgiven;* and it suppresses the question, *What shall we have therefore?* by another, *How much owest thou unto my lord?* Matt. xix. 27.

II. Love is the expositor of the law: the scribe well instructed within the heart. The enlightened and regenerate reason is the interpreter; but love is its secretary, and renders the meaning of every law with infinite grace. THE EXPOUNDER.

1. Love explains the phraseology of Ethics in its own sense. It does not relax the meaning of any of the most rigid terms, such as Must and Ought and Shall, but it transfigures them.

2. It gives the commandments their deeper meaning: the spiritual interpretation, as we call it, is really the generous interpretation of love. It presides in the Sermon on the Mount. Let this be applied to the commandments generally: to the Decalogue in particular. The precepts of the first table, literally interpreted, are cold and hard enough: but let love interpret them according to its sentiment of perfect devotion! So with the other table. Let the injunctions to remember the sabbath, to abstain from stealing, and murder, and adultery, and false witness be severally expounded by love, and how their spiritual meaning comes out!

3. It supplies the omissions of the law; being quick to discern the unexpressed meaning and inference. Love is the fulfilling or the COMPLEMENT of the law. It fills up the interstices, and adds

an undertone of subsidiary precepts that perfect the directory of duty.

CASUISTRY. Phil. i. 4.

4. Love is the casuist which settles every case of difficulty. Casuistry presides over anomalies in ethics, conflicting laws, collision of duties. Love *abounds in all judgment*, or discrimination. It stands by the side of conscience, ever ready and seldom at a loss. It lays down three principles: first, the highest Object of obedience first; secondly, the most generous interpretation; thirdly, not self by any means. Expediency, judgment, reason may err: love, armed with these principles, never faileth.

FULFILMENT AND FULFILLER.

III. The perfection of the Christian system of ethics is seen in the combination of love the fulfiller and love the fulfilment of law: Law and obedience to law are one in love. To borrow terms in modern use, here is the unity of objective and subjective.

CODES. Lev. xx. 7. Matt. xxii. 37.

1. This makes the Christian revelation indifferent to codes of law. It does not dwell so much on specific obligations as on love in the principle: love is the strength of the MUST. There is not, as in the old covenant, the distinction of moral and ceremonial and political law. The Hebrew code, which contained indeed latently a hint of this in *Be ye holy!* and *Thou shalt love the Lord thy God!* has vanished with every other. The DECALOGUE, as such, is retained only because our Lord has Himself and by His Apostles exempted it from the general rule. It is incorporated in the free Christian statute-book: summarised, however, again and again into love; abridged and its spirit extracted; having undergone also a change in the fourth commandment, a spiritualisation everywhere, and a large supplement.

ACTIVE AND ONE. Ecc. xii. 13. Ps. cxix. 32.

2. Love is an active principle, the law of the movement of the *whole of man* towards God. And, therefore, if love is the fulfilment and fulfiller, all holiness is one active outgoing. *Then will I run in the way of Thy commandment, when Thou shalt enlarge my heart.* (1.) There is no mere obedience to prohibitive ordinance. The spirit that hates evil loves holiness; and in going to the limit of every interdict it runs to the other side to the perfect opposite. It avoids sin on its way to holiness. (2.) Its resistance to sin is the resistance of love: there is no fear in love, but there is wrath: an anger that sins not. It will not be content with anything less than the abolition of the sin. (3.) Hence, further, love, as an

eternal and evergrowing activity, pursues every precept into all its ramifications. This is the spiritual interpretation: that of the well-instructed allegorist that spiritualises every letter to infinity. It cannot ask the question: *Which is the great commandment in the law?* And it consents to that strong word of the Moralist among the Apostles: *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* The ethics of love order all *that God may be all in all. He that is faithful in that which is least is faithful also in much.*

Matt. xxii. 36.
Jas. xi. 10.
1 Cor. xv. 28.
Luke xvi. 10.

LIBERTY.

3. Here we may recall the *law of liberty*, which is royal and perfect: royal or sovereign, because perfect. *The law came by Moses, but grace and truth came by Jesus Christ:* the grace of the Gospel is the true law; and of those who receive it we read: *against such there is no law.* But the very liberty is law. He taketh away the one, the outer law, that He may establish the other, the inner. The law has its uses: its USUS POLITICUS, to regulate common life; its USUS ELENCHTICUS, to convince of sin; its USUS DIDACTICUS, to instruct in morals. But the Christian is *not under the law, but under grace.* He is not indeed over law. But the law is, like the kingdom itself of which it is the rule, within us.

Jas. ii 12.
John i 17.
Gal. v. 23.
Rom. vi. 14.

PERFECTION.

4. Christianity is the new law: *the law of Christ;* or *the law of faith.* Now if all law is love, and all fulfilment is love, there may be a *righteousness of God* attainable unto perfection. Love presides over ethics which are adapted to a disordered constitution and a lost estate. It covers a multitude of past sins and presents what is accepted as a full obedience. Thus is that saying true: *Mercy rejoiceth against judgment.* If strict justice might judge according to the standard of heaven and unfallen creatures, mercy or love cries: *Have patience with me, and I will pay thee all.* Meanwhile, its perfect work is *accepted according to what a man hath, not according to that he hath not.*

Gal. vi. 2
Rom. iii. 27.
Rom. x. 3.
Jas. ii. 13.
2 Cor. viii. 12.

SUPEREROGATION.

5. Lastly, there can be no works of Supererogation. If law is love, then love is law. There can be no overpassing the limits of obligation. Love seems to suppress the terminology of ethics: only to revive it into higher life. The vows of chastity, poverty, and obedience, as far as they are Christian, are not vows, but laws: *Blessed are the poor in spirit! blessed are the pure in heart! blessed are they that hunger and thirst after righteousness!* Every counsel

Matt. v. 3, 6, 8.

Jas iv. 12. of perfection is a commandment with promise. There is but one DIRECTOR OF SOULS: THERE IS ONE LAWGIVER, He is Godman, the Lord; and His law is love.

V. BIBLICAL METHOD.

SYSTEM. **The systematic exhibition of applied ethics is to be collected from the New Testament, as the perfect development of the ethical teaching of progressive revelation.**

It has been seen that the internal law of Christianity does not supersede the external and codified law. Also that it gives that external law a peculiar freedom and irregularity. It remains now to consider what materials there are for the construction of anything like an ethical system; and how those materials may be arranged.

OUR LORD'S METHOD. I. Our Lord in His ethical teaching gathered up and dissolved and in part re-enacted the ethics of the Old Testament. But He left no system. Neither did His Apostles do more than lay down principles for general use.

1. Our Lord released His disciples from the ancient code as such; ratified the Decalogue, defended it from perversion, and filled out its precepts as spiritually interpreted. He laid down some principles or counsels which were adapted to the interval during which His presence dispensed with codes, and not of permanent obligation. Others, on the contrary, He laid down rather for future use, after the Spirit should have fully come. Moreover, there were many precedents of morals established by the Supreme Judge. But it may be said generally that He taught His own morals by His own example, and left the materials for His Apostles rather than leave a system of His own. His life, His words, and His works were one continual accumulation of the material of ethics. His last personal question and His last John xxi. 17, 22. personal command illustrate all. *Lovest thou Me?* shows that love was the spring of all obedience. *Follow thou Me!* shows that imitation of His example was the supreme morality.

THE APOSTLES'. 2. So also His Apostles after Him.

(1.) In the Acts new obligations arise, and a peculiar class of

ethics with them : pertaining to the new preaching and the new fellowship.

(2.) The Epistles teach by application of principles to individual cases ; and by the inculcation of all that belongs to edification, corporate and individual. Each writer has his own cluster or constellation of GRACES AND VIRTUES. Each writer developes more fully the principles laid down by Christ : neither in doctrine nor in morals does the stream of apostolic teaching rise higher than the reservoir in the Master. The Epistles also introduce our Lord generally into ethics more fully than He could Himself : especially as to UNION WITH CHRIST. All the ethics of personal religion and sanctification and the Church and the last things are expanded by them.

SYSTEM.

II. The system of ethics the New Testament leaves to Systematic Theology. As the New Testament has left its rich materials to be systematised, it is important to ask on what principle.

THE DECALOGUE.

I. There are many reasons why THE DECALOGUE should be made the basis.

1. It is the most ancient code of laws in the world or in revelation. Though given to a special people, and with circumstantials and appendages of limited application, it is universal and for the world.

2. It was retained by our Lord and by His Apostles as the compendium of all law. Though they did not quote it literally, nor quote it anywhere in full, they referred to it in such a manner as to show that it was the acknowledged compendium of all duty.

3. It adapts itself to the Lord's new summary of twofold love : the former part, or the first table, containing our duty to God ; the second table our duty to man. Applying the principle of love to both, we find all possible ethical obligations emerging. There is a difference between the original account in Exodus and the recension in Deuteronomy ; but they concur in making the commandments ten. They are THE TEN WORDS or THE TEN COMMANDMENTS, containing the Covenant and the Testimony of God. By Augustine and the Latin Church the first table was divided into three commandments, the first two being one ; the second table was divided into seven, the last being made into two. The ancient Jews did not divide the tenth, but they made the first

into two, and the preface I AM THE LORD THY GOD the first. The method of Josephus and Philo, of the early Church, and of the Greek and Reformed in modern times, is that adopted in the English Bible.

4. The spiritual interpretation of these will furnish all ethical principles. The Preface is a glorious exhibition of the Personality and Unity of God: the foundation of all religion. (1.) The first commandment prescribes the supreme homage of the One God: the Jehovah is the Holy Trinity; and the spiritual interpretation of this law lays down all the principles of theological faith in the triune God. (2.) The second prescribes the spiritual worship of that one God. Literally, it interdicts idolatry and the use of emblems to denote God. Spiritually, it further searches the chambers of imagery and forbids every creaturely rival of the supreme and only object of the soul's delight. (3.) The third commands the profoundest reverence of the name of God, and forbids the irreverent use of the holy name in needless oath and light swearing. Spiritually, it enjoins an awful reverence of the Divine Presence. (4.) The fourth prescribes the observance of public worship of the One God, the ordinance for all ages of an appointed day includes the whole service of religion. (5.) The fifth attaches an especial honour to parents: not only as parents, however, but as representing all lawful authority. (6.) The sixth forbids murder and every passion that leads to it. (7.) The seventh includes in the word adultery all sins that war against the purity of the sexual relations. (8.) The eighth protects property and forbids dishonesty in act and thought. (9.) The ninth protects the character of the neighbour, and forbids slander in every degree. (10.) The last is as it were a Deuteronomical repetition on the one hand, and an advance towards the Sermon on the Mount, on the other. It forbids the lust of the heart.

II. But it is obvious that there is very much in the Christian ethics which is beyond the reach and application of these ten words. And we shall find it more useful on the whole to consider the Christian system of morals as, first, aiming at the establishing a character of personal righteousness, and then as regulating the duties of Christians in their various relations during the course of human life and probation.

II. SYSTEMATIC CHRISTIAN ETHICS.

THE SYSTEM OF ETHICS.

Having considered ethics as Christian in its principles, we must now consider those principles as applied: first, in the establishment of internal holiness, or the edification of the inner man: and, secondly, in the discharge of every external obligation.

AND INTERNAL

I. PERSONAL ETHICS.

PERSONAL ETHICS.

In any system of ethics, the formation of a holy character in the discharge of duty to God must have the first place. There is a sense in which, as duty to God, it includes every obligation of every kind. Granting, therefore, that the practice of holiness includes relative duties, it may also be conveniently viewed as strictly internal: embracing the ethics of Conversion, of holy Intention, of the internal Conflict, of Consecration to Divine service, and of Devotion.

I. ETHICS OF CONVERSION.

ETHICS OF CONVERSION

The Christian, as a sinner called into the covenant of grace, is under the obligation of submission to the mediatorial authority of Christ; of repentance and faith as conditions of salvation; and of habitual selfrenouncing dependence upon the power of Divine grace.

REPENTANCE AND FAITH

I. 1. Generally the whole of morality is a law incumbent on sinners: from beginning to end, Thou shalt not. It is for conviction of sin and sinfulness, and demands always repentance with all that has been described as belonging to it: that is as long as man remains in probation, and until the eternal justification at the last day.

2. Similarly, the faith which is submission to Christ as the mediatorial Lord is an ethical law incumbent on every sinner; and it also rests upon him until he reaches heaven, where, and where only, *there is no law*. Gal. v. 23

IN CHRISTIAN ETHICS.

II. It may be objected against this special department of ethics :

1. First, that there is no ethical duty possible to the unregenerate. But we have seen that there is a religious life before the regenerate life, and it has its ethics. There are *fruits meet for repentance,* which are also *the fruit of the Spirit.*

Matt. iii. 8.
Gal. v. 22.

2. Secondly, that, after conversion, repentance and faith cease to be ethical obligations. But repentance in sundry forms is both the grace and the duty of religion to the end : it may be a profounder sorrow in the sanctified than in the unregenerate ; and even when it becomes only the acknowledgment, sorrowful yet always rejoicing, of sin entirely gone, it is repentance still. And as to faith, or selfrenouncing submission to a Mediator, it is literally made perfect in the Christian life.

INTENTION.

II. ETHICS OF INTENTION.

The end and aim of life is foremost in Christian ethics. As to God, it is living to His glory ; as to the Lord, it is the spirit of consecration to Him and imitation of His pattern ; as to the character of the intention, it is simplicity and sincerity of life ; as to self, it is its utter extinction in the will of God ; and as to the future and ultimate issue, it is preparation for eternity and the beatific vision.

THE GLORY OF GOD.

I. Perhaps the highest expression of the end of the Christian life is this : *do all to* THE GLORY OF GOD. When our Lord was leaving the earth, He said : *I have glorified Thee on the earth : I have finished the work which Thou gavest Me to do.* His whole life caused the name of God to be honoured of all. No higher object can man have : that his life, restored to its orbit, should only reflect the Divine Glory. It is St. Paul's expression, who places it on the ground of redemption, *for ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's ;* and it is universally accepted of the Church as the highest aim of the soul of man. As an ethical principle it may assume other forms and names. It is the making God the one object of life : the meaning or thinking or intending God—the Triune God, and in each Person—in all things. The reflex of this is the pleasing God, and the consciousness of it. This is the very first description in the Bible : *he walked with God ;* which in the New Testament is, *He pleased God.*

1 Cor. x. 31.
John xvii. 4.
1 Cor. vi. 20.
Gen. v. 24.
Heb. xi. 5.

II. This suggests another supreme aim, the bringing all life into entire DEVOTION TO THE LORD. Christ is God, and therefore He is the End of the soul as well as its Saviour. If the term end is literally understood, the ethics of Christianity permit it: *for me to live is Christ.* If it signifies a leading purpose in the whole of life, it is supported by St. Paul again: *whether we live, we live unto the Lord.* The Christian is then also *under the law to Christ.* This is a distinctively Christian end and aim in all things.

CONSECRATION TO CHRIST.

Phil. i. 21.

Rom. xiv. 7.

III. The IMITATION OF CHRIST may be called one of the means of godliness: it is also a supreme intention in life. But there is no higher end than to become like Christ, who is the Perfect Good: *There is none good but one, that is, God;* that is, Christ, God in man. There is no higher tribute to the Supreme than to endeavour to be like Him: imitari quem colis. Our Lord who at the beginning bade His disciples imitate the perfections of their *Father which is in heaven,* ended His teaching by commanding the emulation of Himself. His last word to an individual on earth made both the duty and the individuality of it prominent: *follow thou Me.*

IMITATION OF CHRIST.

Matt. xix. 17.

Matt v. 44—48.

John xxi. 22.

IV. SIMPLICITY or SINGLENESS of purpose, SINCERITY or UNITY of aim, purity of motive, refer to that governing quality of life which our Lord has called the SINGLE EYE. *I will walk in Thy truth: Unite my heart to fear Thy name. Let Thine eyes look right on!* The single eye sees God and His will in everything, and its blessing is that the life is filled with light. *In Thy light shall we see light.* The way of perfection is from multiplicity to unity: absolute unity.

SIMPLICITY.

Matt. vi. 28.

Ps. lxxxvi. 11.

Prov. iv. 25.

Ps. xxxvi. 9.

V. Christianity lays much stress on the extinction of SELF as the end of our actions: its utter extinction as the final end of anything we think, or speak, or do. *If any man will come after Me, let him deny himself, and take up His cross daily, and follow Me:* here the following of Christ is the Christian life, the daily cross its constant element, the absolute renunciation of self as an end is the introductory condition. Self may remain as a subordinate end: *Work out your own salvation! Every man* ALSO *on the things of others. All seek their own, not the things which are Jesus Christ's.* These words, following the Supreme example, show that the

SELF.

Luke ix. 23.

Phil. ii. 4, 5, 12, 13, 21.

self is lost and found in Christ, combined with the neighbour, and care of self only as working out the will of God.

PERFECTION.

VI. Another high and ultimate ethical aim is the attainment of Perfection: not, however, as the issue of personal pursuit as the realisation and reception of all the will of God. *Not as though I had already attained!* After enumerating the graces that form a perfect character, the Apostle says: *Think on these things!* Let the ideal of your perfect self be ever before you. *This one thing!* It may seem difficult to reconcile the extinction of self as an end and the aspiration to be perfect. But union with Christ is the harmonising principle.

Phil. iii. 12. Phil. iv. 8. Phil. iii. 13.

BEATIFIC VISION.

VII. The end of time is eternity, and of life is the eternal union with God. The finite may seek the Infinite. The highest aspiration of the saint must be, through life and all the varieties of probation, to see God and be one with Him for ever. This may be and must be the final intention. *I shall be satisfied when I awake with Thy likeness!* Not preparation for death, nor preparation for meeting God in judgment, but preparation to be with Him eternally!

Ps. xvii. 15.

III. ETHICS OF THE INTERNAL CONFLICT.

ETHICS OF CHRISTIAN CONFLICT.

The Christian personality is the sphere of a contest between the new man and the old. The peculiarity of this conflict depends upon the Christian doctrine of regeneration. It appears in another form in all systems of ethics, which refer to the discord between the worse and the better self. But Christianity alone gives the key to this mystery in human nature. The doctrinal aspect of this has been already given; we deal now only with the ethical.

VIRTUES AND VICES.

I. Virtues and vices are represented as fruits of the Spirit and of the flesh. This the only way in which their co-existence is taught, and this is the method adopted in the New Testament to define the elements of moral character as internally formed.

1. Both our Lord and His Apostle have enumerated all vices as proceeding from the sinful nature: our Lord, as *out of the heart* of the sinner generally; St. Paul as *works of the flesh* as distinguished from the renewed man, led of the Spirit. They are *manifest, which are these: adultery, fornication, uncleanness, lasciviousness,*

Gal. v. 17–21.

idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Here is a confused mass of all lawlessness, against which there is law. Against these *the Spirit lusteth* in the regenerate. There is no sin against God, and the neighbour, and the self, which is not here: sins of the flesh and spirit are alike *works of the flesh.* The catalogue includes sin under every aspect.

2. *The fruit of the Spirit* is described as the organic result of the tree of life in the soul only by St. Paul: *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* (1.) While the sins enumerated are the works of the flesh, active and spontaneous, the opposite virtues are the fruit of the Spirit and the work of the Spirit. (2.) The abominable vices that both begin and end the evil catalogue—as if the career of the flesh was rounded with lust—are opposed by the solitary virtue that ends the summary: TEMPERANCE, which is SELF-GOVERNMENT. Love leads the army in this war, and self-restraint brings up the rear. Christian character has here its most beautiful description as a band of militant graces, each of which is passive and tranquil. MEEKNESS is our Lord's own grace: it is humility as passively resisting evil. JOY is a grace or gift which becomes a virtue, and ought to be encouraged as duty. So also PEACE, which here includes the opposite of variance. LONG-SUFFERING, or tolerant bearing of wrong, rising into benignity or GENTLENESS and GOODNESS, which thinks only of getting and diffusing good, lead to general FAITH in GOD and the eternal triumph of goodness. Gal. v. 22.

3. St. Peter must here be collated. He gives the graces of religion which ensure against falling in the contest with sin. DILIGENCE is his general preface and motto; FAITH is the general grace, as the LOVE by which it works is in St. Paul; the great conflict is to escape *the corruption that is in the world through lust* and to be *partakers of the Divine nature.* The seven graces are, VIRTUE, or Divine-human energy; KNOWLEDGE; TEMPERANCE; PATIENCE, or submission with hope; GODLINESS; BROTHERLY-KINDNESS; CHARITY. 2 Pet. i. 4, 5, 6.

4. Each of the Apostles gives a summary of the graces as they have to do with the internal process. But none is more emphatic than St. James: *wherefore lay apart all filthiness and superfluity of* Jas. i. 21.

naughtiness, and receive with meekness the engrafted word: evil is something added that must be put away, leaving nature in its integrity; yet this is not nature, but the engrafted word. To this must be added his description of wisdom from above.

SELF-DENIAL. II. The virtues that belong to SELF-DENIAL come next: they are the sacred graces of the Cross; the strenuous virtues and the ascetic practices, these issuing in general self-government.

1. The virtues are humility, self-mortification, self-renunciation, abhorrence of sin, and crucifixion of the flesh or evil nature. HUMILITY is the fundamental grace of the Gospel. It is many-sided: it has an aspect towards God, and towards man, and towards self, and towards past and present sin; but here it is profound consciousness of desert before God and impotence against
Jas. iv. 7. evil. *Submit yourselves therefore to God. Resist the devil:* each the counterpart and condition of the other. SELF-CRUCIFIXION WITH
Gal. v. 17. CHRIST has reference to the whole body of sin, *the flesh with its affections and lusts,* its passive susceptibility and active impulse. MORTIFICATION has reference to each individual tendency to
Col. iii. 2. sin. It is stronger than crucifixion: *mortify,* or kill, *your members.*

ASCETICISM. 2. The practices are introduced by ABSTINENCE, which mediates between the grace and the act: this is generally the description of non-indulgence of appetite as towards things and affections as towards persons; and may be either an internal or external act. FASTING is brought from the Old Testament by our Lord, who
Matt. vi. 16. indirectly enjoined by His example and precept: *when ye fast!* A life regulated in the order of the Gospel: *walk by the same rule*
Phil. iii. 16. is an injunction that indirectly means this. *Bodily exercise profiteth little:* regimen, and sacred discipline are useful. *I keep*
1 Cor. ix. 27. *under my body and bring it into subjection.* But whatever ascetic
1 Tim. iv. 17. practices are adopted must be under the restraint of one law: *Exercise thyself rather* UNTO GODLINESS.

SELF-GOVERNMENT. 3. As godliness is the design, the warranty, and the safeguard of asceticism, so SELF-GOVERNMENT is the general end of it. This has been an ethical law in all philosophies; but the Christian differs from all others in combining the internal government of the Spirit with the rule of self. (1.) St. Paul in
Tit. ii. 2. his final ethical summary also shows the combination: *The grace of God which bringeth salvation to all men hath appeared, teaching us*

that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly: the παιδεύουσα is the Divine discipline; the σωφρόνως is the human; and they concur in the perfection which is the Saviour's design. (2.) The whole man is the object of this self-government: nothing is excluded, not even the will which itself governs. The law is rigorous as to THOUGHTS, which generally mean the secret motives. These are amenable to control, but not without much discipline: keep thine heart with all diligence. The government of the tongue is still more emphatically prescribed: the tongue being generally the expression of the inward life; particularly the organ of worship to God and the instrument of usefulness to man. St. James has expounded here some of the Lord's most strict sayings: *By thy words thou shalt be justified, and by thy words thou shalt be condemned. If any man offend not in word, the same is a perfect man. So speak ye, and so do, as they that shall be judged by the law of liberty.* Here WORD AND DEED are combined as St. Paul also combines them: *whatsoever ye do in word or deed!* Lastly, all the actions, greater or less, of life are to be ordered in all things and true. Of this St. Paul, the special teacher of self-government, has given in his own example the crowning precept: *I therefore so run, not as uncertainly;* words which, when interpreted by the whole context, show what the minute self-government of the entire life should be.

Matt. xii. 37. Jas. iii. 1. Jas. ii. 12.

Col. iii. 17

1 Cor. ix. 26.

III. Next come the graces of preservation: WATCHFULNESS, perpetual consideration of danger from without; SOBRIETY, perpetual guard over the state of the soul within. SELF-EXAMINATION is that general watchfulness exercised at set times. This issues in self-knowledge and self-distrust, in opposition to self-conceit and presumption. But it requires itself to be guarded against morbid self-anatomy, and especially against certain perversions of it under priestly direction. The most solemn injunction to this duty has reference to the preparation for the Lord's Supper: *If we would judge ourselves, we should not be judged:* self-judgment and the Lord's judgment are alone mentioned.

CONSERVATIVE GRACES.

1 Cor. xi. 31.

IV. SELF-RESIGNATION to the guidance of the Spirit is the centre of many graces and virtues which belong to the process of the internal transformation. This grace is peculiarly Christian; and

SELF-RESIGNATION.

is known by many names: as the Spirit is a teacher and guide, it is subjection to His will, both passive and active. As He is a friend, it is the sympathy with His design and yielding to it: *Grieve not the Holy Spirit of God. Quench not the Spirit.* This last, however, refers rather to the restraint sometimes put upon His extraordinary influence. The general and universal duty is: *If we live in the Spirit, let us also walk in the Spirit.* The interior rule of the Holy Ghost is the new secret of Christian ethics: a secret dimly felt after in heathen philosophy.

Eph. iv. 30.
1 Thess. v. 19.
Gal. v. 25.

CONFIDENCE.

V. CONFIDENCE as to the issue gives birth to some bright graces. COURAGE is the foremost, or VIRTUE, as active; PATIENCE and FORTITUDE, as passive: *Watch ye, stand fast in the faith, quit you like men, be strong.* This quaternion is one of St. Paul's unique passages. Ἀνδρίζεσθε, κραταιοῦσθε, are a reminiscence of the Old Testament; but in their Christian meaning the former is an injunction to manly and heroic energy, and the latter precept gives the reason of it in the strength which we are commanded to obtain from above. But HOPE is everywhere in Scripture the inspiring grace of the great conflict. It is a twofold virtue. It is a bright expectation in prosperity; and the strength of confidence in adversity. To the Church it is a pillar of cloud by day, and of fire by night. To the individual it is the *helmet, the hope of salvation.*

1 Cor. xvi. 13.
1 Thess. v. 8.

IV. ETHICS OF CHRISTIAN SERVICE.

CHRISTIAN SERVICE.

Besides our general duty to God, we hold as Christians a special relation to Christ as our Lord. The graces of this relation are many: absorbing devotion to the common Master; self-sacrificing love of others; the care and culture of self for the Master's use; fidelity; sympathy with the Lord's purposes.

DEVOTION.

I. *Ye call me Master and Lord, and ye say well; for so I am.* This was not a relation of the apostles alone. *Ye serve the Lord Christ:* said St. Paul to the slaves. The duty of the Christian is to *do all in the name of the Lord Jesus.* This is the new, all-pervading, sovereign and blessed law of active life: penetrating to the minutest detail, and giving to every act a character of reality, dignity, and cheerfulness: *do it heartily, as to the Lord, and not unto men. Not with eyeservice, as menpleasers.*

John xiii. 14.
Col. iii. 24.
Col. iii. 17.
Col. iii. 22, 23.

II. Self-sacrifice is a reasonable service: the primary instinct of our nature bids us sacrifice self for the general good. But Christianity bases it on the example of Christ. *Except a corn of wheat fall into the ground and die it abideth alone. . . . He that loveth his life shall lose it. . . . If any man serve Me let Him follow Me.* SELF-SACRIFICE. John xii. 24, 25.

III. The CARE OF SELF follows hard on this. *We are the Lord's;* for we *are bought with a price.* On this is based the duty of preserving health, training the body to its utmost efficiency, cultivating every faculty of the mind, and keeping the whole man in the highest possible vigour. St. Paul inculcates care both of spiritual and bodily health in Timothy: *Keep thyself pure. Drink no longer water.* CARE OF SELF. Rom. xiv. 8. 1 Cor vi. 20. 1 Tim. v. 22, 23.

IV. Here belong also the graces of stewardship: *it is required in stewards that a man be found faithful* in all things. This stewardship is the law of universal Christian life. It includes this world's substance: *Charge them that are rich in this world . . . that they do good . . . laying up in store for themselves a good foundation.* The right use of wealth is that which regards it as a trust. Its danger also is referred to: *that they be not high-minded, nor trust in uncertain riches, but in the living God.* FIDELITY. 1 Cor. iv. 2. 1 Tim. vi. 17, 18, 19.

V. Christianity introduces a new element. *A servant knoweth not what His Lord doeth; but all things that the Father hath made known unto Me I have declared unto you.* The Christian ethics of service are adapted to a state in which the servant is a friend and the friend a servant: *I call you not servants! Ye are my friends if ye do whatsoever I command you!* Their reward is the joy of their Lord. Their service is the service of friendship. SYMPATHY WITH CHRIST. John xv. 15.

V. ETHICS OF DEVOTION.

DEVOTION.

Devotion, or the devotional spirit, is the perfection of the intelligent creature: it is a habit that is to be acquired at great cost.

I. The word signifies the dedication of the whole soul to God; but it is conventionally limited to worship: devotion is prayer. The spirit of devotion is the *Spirit of adoption* making the presence of God always a reality to the soul: this is *praying in the Holy Ghost. When I awake, I am still with Thee.* Communion with God in its perfection is the habitual sense of the Divine ITS PARTS. Rom. viii. 15. Jude 20. Ps. cxxxix. 18.

nearness, which cannot be passively entertained, save in ecstasy, or rapture, or transient reverie. This is CONTEMPLATION as the spiritual vision of God, abstracted from the creature; MEDITATION as the pondering of some truth concerning Him. EJACULATION gives the simplest possible form to the spirit of prayer: a definite thought, or look, or word. The cultivation of this grace is the practice of the PRESENCE OF GOD.

BEFORE GOD.

II. The ethics of devotion include all the duties of prayer, which are partly recommended, partly enjoined: both counsels and commands. The first word on this subject of the Mediator between God and men says, *Enter into thy closet;* almost the solitary, but the sufficient, injunction of private prayer. Even there, however, the Christian is not alone: *Our Father!* The closet of devotion is the heart: *sanctify the Lord God in your hearts.* There is no devotion but in the hidden temple; this, however, must be carried everywhere, a moveable sanctuary. But a place of habitual prayer is needed. Here, strictly speaking, the individual obligation ceases, so far as concerns the formation of character.

Matt. vi. 6.

1 Pet. iii. 15.

TO GOD.

III. The highest exercise of this duty is that which offers to God His tribute. These are the supreme ethics. ADORATION of the creature is HOMAGE of the subject, REVERENCE of the worshipper, FEAR of the child, PRAISE of the contemplative soul, THANKSGIVING of the object of ceaseless benefits. The one great principle of the ethics of devotion is this, that prayer is the second duty and not the first, the means to an end, and that end PRAISE.

II. RELATIVE ETHICS.

RELATIVE ETHICS.

The ethics of our relations to our fellow-creatures are inseparably bound up with the ethics of personal character. But they may also be viewed as entirely distinct; or rather as prescribing the obligations of duty in more direct relation to others. First, there are obligations arising out of the common and mutual relations of man and man. Secondly, there are those which are based upon the sacred and necessary relations of domestic society. Thirdly, there are those which are connected

with the voluntary or accidental relations of men in social life, and the Divine ordinance of commerce. Fourthly, there are the ethics of men's political relations. Fifthly and lastly, there are the ethics of our relation to the society and fellowship of the kingdom of God. Upon all these Christianity pours a clear and steady and sufficient light: gathering up all former teaching, and impressing the whole with the seal of perfection.

I. ETHICS OF MAN AND MAN.

MAN AND MAN.

All men are all men's fellows or neighbours. Obligations to universal man as such may be classed under the five heads of Charity, Justice, Truth, Purity, Honour: each of these, with its subordinates, being marked out in Holy Scripture, not only emphatically but distinctly also. There is, however, a sense in which all are summed up in the first; again the remaining three may be regarded as one in the second, thus making Love and Justice supreme in the relations of man to man, as they are in the relations of God to man.

CHARITY.

I. Much has been already said of CHARITY, which in the New Testament is faithfully reserved for man's widest obligation to his neighbour: it is the one term which is common to God and man in this sense. It is more than the limited love of the brethren which answers to God's favour to His own: *and to brotherly kindness, charity.* It is PHILANTHROPY in the conventional use of the word to signify practical BENEVOLENCE which knows no limits, but extends to man as such. But *φιλανθρωπία* is used only of God; and is appropriate only to Him as being not-man: it is not used even of the Godman. KINDNESS is love to our kind; therefore not used of God, for whom the word is lovingkindness. Other virtues, of the family of love, are commended in the imitation of God. Such is MERCY: strictly speaking, God alone can be merciful; but in the same sense as man may sin against man

2 Pet. i. 7.

Tit. iii. 4.

he is bound to be merciful and to forgive daily seventy times seven. Longsuffering belongeth unto God: Christians are required to practise FORBEARANCE, which is the disposition not to press to the uttermost claims against a fellow-creature. All these affections towards universal man are required of those who bear God's image as restored in Christ. This our Lord impresses on us, at the same time that He denounces the vice that seems to honour love while it robs it of its perfection as universal. *Ye have heard that it hath been said, Thou shalt love thy neighhour, and hate thine enemy. But I say unto you, Love your enemies . . . Be ye therefore perfect, even as your Father which is in heaven is perfect.*

Matt. v. 43.

JUSTICE. II. JUSTICE, as ruling duty to man, is the disposition to respect the rights of others. It is not the Justice which belongs to God, who alone can distribute rewards and punishments; nor the justice of man towards man in the judicial function which administers law; but the principle which honours the infinite variety of mutual human rights.

1. Every man has a right to his freedom, to possession of his property, to his reputation. Pure justice demands that these be inviolate. Injustice in these respects is making man a slave, robbing him directly or indirectly of his property, slandering away his reputation.

TRUTH. 2. TRUTH follows hard on this. It is SINCERITY in intention, VERACITY in words, HONESTY in action and FIDELITY in keeping engagements. As to the past veracity, as to the present sincerity, as to the future fidelity. The OATH for confirmation, as an appeal to God, is admissible; but under the restrictions which our Lord's example and that of the apostles impose.

HONOUR AND COURTESY AND PURITY. III. There are some virtues which spring from the combination of these. Such is the HONOUR due to all men, which justice proposes and love presents. *Honour all men:* for the sake of the image of God and the brotherhood of Christ. COURTESY is the exhibition of this in the commerce of life: *be courteous.* The perfection of courtesy is to give to everyone on all occasions his due, as interpreted by love: to the high in respect, to the low in condescension, to woman as woman. Like hospitality, which is courtesy, not so much in spirit and in word as in act, this is a grace too often unrecognised and unvalued. PURITY, which

1 Pet. ii. 17.
1 Pet. iii. 8.

enters ethics at many doors, enters here. It is the duty of every man so to act as to respect and preserve the chastity and purity of his neighbour: this duty of justice, interpreted by love, is elevated into a perpetual law of life. Finally both love and justice lie at the foundation of our Lord's law: *All things whatsoever ye would that men should do to you, do ye even so to them;* FOR THIS IS THE LAW AND THE PROPHETS. Matt. vii. 12.

II. ETHICS OF FAMILY RELATIONS.

The Family relation is the ordinance of God, and the foundation of all society. Christian Ethics leave nothing wanting here as it respects the marriage relation, the relation of parents and children, the relation of masters and servants, and the regulation of the household generally.

MARRIAGE.

HUSBAND AND WIFE.

Christianity confirms, simplifies, and vindicates from abuse the original and sacred ordinance of marriage. Moreover it elevates and hallows it afresh by special benedictions.

MONOGAMY. Matt. xix. 6. Mark x. 6—8.

I. The original appointment of MONOGAMY is confirmed: *From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife. . . . What therefore God hath joined together let no man put asunder.* Our Lord gives here every principle of the ethics of marriage both as a religious and as a civil institution.

1. Hence every Gnostic or Manichæan dishonour of marriage is unscriptural. Whatever disparagement of marriage is found in the Scripture is to be interpreted in harmony with this: St. Paul's suggestions were given only *for the present distress.* 1 Cor. vii. 28.

POLYGAMY.

2. Monogamy was made for man, like the sabbath: therefore God might in some cases permit or sanction its suspension as a law. Hence the commanded, permitted, or uncondemned concubinage of some of the ancient servants of God.

3. The current of the Old Testament shows that monogamy was the normal appointment; and our Lord has finally confirmed this. When St. Paul says that a bishop must be *the husband of one wife* he seems, but only seems, to tolerate polygamy in private Christians. 1 Tim. iii. 2.

ETHICS. II. In the Old Testament marriage was the symbol of the relation between God and His people.

Eph. v. 28—32. 1. In the New Testament this is still more emphatic: *He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. . . . This is a great mystery: but I speak concerning Christ and the church.*

2. No higher tribute to marriage is conceivable: (1.) It is the most intimate and sacred union; the mutual complement necessary to the perfection of man and woman; (2.) As an institution for continuing the human race it is as pure in its own sphere as the spiritual increase of the church itself.

3. The violations therefore of marriage are twofold: (1.) Those tempers and acts which interfere between the persons to impair their unity—Christ's union with the Church being the type:

Eph. v. 22. *Wives submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the Head of the church. . . . Husbands love your wives, even as Christ also loved the church.* (3.) Those lusts and acts which sin against the second purpose of marriage: ADULTERY, with all that precedes, accompanies, and follows it; (3.) Polygamy, which is utterly inconsistent with these ethics of the marriage relation.

INDISSOLUBLE. 4. Our Lord's legislation includes the three points: (1.) That marriage is a permanent compact, which neither the parties nor any human power can dissolve; (2.) That divorce, for the cause

Mark x. 11, 12. of fornication, dissolves the marriage bond: *whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery.* Under the old law, the penalty of adultery was death: our Lord's legislation, therefore, refers to His new law; and in it πορνεία seems to have the same meaning as μοιχεία, which generally signifies the same offence committed by a married person: (3.) That the divorced may marry again. St. Paul, in his treatment of the question as to the desertion, deliberate and final,

1 Cor. vii. 15. of an unbelieving partner, says the other is free: *let him depart: a brother or a sister is not under bondage in such cases.* What the extent of this freedom is Scripture does not say; but it has generally been held that desertion is, equally with adultery, valid ground of divorce under the new law.

MARRIAGE LAWS. 5. The principles of Scripture must be inviolate, whatever

human legislation may do. (1.) According to them marriage is not merely a civil contract. (2.) Husband and wife are ONE FLESH, and no law should make them merely partners or give the wife independent rights. The kindred therefore by AFFINITY, or through the marriage union, are as really related, though not so closely, as those who are kindred by CONSANGUINITY.

HISTORY. III. The theological discussions on this subject have had to do with the sacramental character of marriage, with the law of divorce, and with the modern application of the ancient Levitical law as to the prohibited degrees.

SACRAMENT. 1. As to the first, marriage is a mystery but not a sacrament: of which more in its place when sacraments are referred to. The theory of a specific sacramental grace, doing for man in the sphere of nature what the mystical fellowship with Christ does in the sphere of grace, is an error, but a venial one in comparison of that which make marriage a merely external union or mutual compact. This removes one of the foundations of human religious society.

DIVORCE. 2. The Roman Catholic doctrine allows of no divorce; but it multiplies causes of separation A MENSA ET THORO, and for pronouncing any marriage rule AB INITIO. Protestant states have varied much. The Continental states have been lax; and the present English law is imitating them.

LEVITICAL LAWS. 1 Cor. v. 1. 2. St. Paul seems, in condemning the fornication, *that one should have his father's wife*, to intimate that the Levitical code was still in force: that is, as being grounded in the constitution of human nature. How far the prohibited degrees of kindred extend is a much contested question. But legislation has generally tended to a true theory on this subject.

PARENTS AND CHILDREN.

There is one code of ethics throughout the Bible as to this relation. It may be viewed as referring, first, to the absolute parental obligations, based on the mutual rights of parents and children; and then to the specific filial obligations.

PARENTAL OBLIGATIONS. I. Parental obligations are such as Maintenance, Education in its fullest sense, Discipline, Preparation for life, Nurture for the Lord. 1. These are all involved in the rights of children to the

care of their parents as representatives of Providence. (1.) It is upon the moral discipline that the New Testament lays stress. *Ye* Eph. vi. 4. *fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.* Negatively, the discipline is to be discreet, just, impartial, considerate; positively, in the entire education and specific admonition of the Christian faith. Deut. vi. 6, 7. *Thou shalt teach them diligently unto thy children:* this precept runs through the old economy and on into the new. (2.) But care in 1 Tim. v. 8. things temporal is not forgotten: *if any provide not for his own, and specially for those of his own house, he hath denied the faith.*

2. The parental responsibility does not admit of transfer. The teaching of preceptors, whether in secular or in religious matters, is at best the necessary supply of the parents' duty: it must not supersede it, especially in Divine things. Claims of business, recreation, travelling, even public worship and other services, must not interfere with this most absolute and paramount obligation of life. With the parent is the teaching of example and ceaseless influence as with no other and delegated authority. Catechetical and Sunday schools cannot interfere with this.

FILIAL. II. Filial obligations are Obedience, Reverence, the Piety of gra- Eph. vi. 1. titude. 1. *Which is the first commandment with promise—Honour thy father and mother:* this honour includes all these. 2. It is partly the official reverence to the parent as such, independently of character; and it is further the special Christian reverence for the parents Phil. 16. which returns their care to the end of life. *Both in the flesh and* 1 Tim. v. 5 *in the Lord. To shew piety at home, and to requite their parents.* Col. iii. 20. 3. The emphasis on this Christian virtue is remarkable. It is *in the Lord.* It is *right.* It is a *commandment with promise.* It is Luke ii. 25. *well pleasing unto the Lord.* It began and ended the Lord's life. John xix. 26. He *was subject unto them. Woman, behold thy son!*

III. There are certain limitations to these rights and obligations which belong rather to the law of equity than that of statute. 1. There is a legal majority: of that the Scripture says nothing. Though this majority releases the child from some obligations, the sanctity of the parental and filial relation remains inviolate to the limit of life. The requital of parents implies that the bond continues to the end. 2. The law of God is to be supreme in case Luke ii. 49. of collision: *Wist ye not that I must be about My Father's business!*

MASTERS AND SERVANTS.

The relation of masters and servants includes every variety of relation that may subsist between the employer and the employed, male and female.

MASTERS AND SERVANTS.

I. The mutual duties, the rights, obligations, and responsibilities of these relations are not matter of direct legislation in the New Testament: partly because they belong to the relations between man and man, and commercial relations; and the ethics of the household; partly, because servants in the New Testament were mostly, and in the Old, in many cases, slaves. But the principles laid down by St. Paul are of permanent application. 1. On the employer's side there is the obligation of justice, the arbiter being the Lord: *Give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.* Col. iv. 1. On the side of the servants the duties are more copiously laid down: *exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity.* Titus ii. 9. 2. But all other matters that complicate the relation are left to the operation of a high principle: *in the Lord* and with reference to the common Master. The exhortations to *do it heartily, as to the Lord, and not unto men; to adorn the doctrine of God our Saviour in all things;* and *not with eyeservice as menpleasers*, have their application to all servants of every degree to the end of time. Col. iii. 23. Eph. vi. 6.

SLAVES.

II. The New Testament epistles recognise slavery as an extant institution which must be undermined and abolished by the operation of Christian principle.

HEBREW SLAVERY.

1. It was sanctioned by the Mosaic law; but in a form very different from that of Greece and Rome. Slaves, if Hebrews, had their liberty in the seventh year; in every case they were carefully protected and had their full religious privileges. But, like polygamy, slavery was sanctioned only until the fulness of time. *If the Son therefore shall make you free!* applies to this also. John viii. 36.

CHRISTIAN ETHICS.

2. The Apostle Paul lays down the effectual emancipatory principles: (1.) *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.* Col. iii. 28. (2.) *But if thou mayest be made free, use it rather.* 1 Cor. vii. 21. The

epistle to Philemon is a specimen of the way in which Christianity sanctifies the abuse which it will in due time destroy.

THE HOUSE-HOLD.

THE HOUSEHOLD.

Over and above all the obligations and duties which have been referred to Divine ethics impose upon the head of the household the responsibility of its holy government as a society separate and distinct in itself and having its ramifications elsewhere. One in every house is the Head who represents the Supreme, and is in the Christian household the teacher, the priest, and the ruler under Christ.

I. The household occupies a prominent place throughout Scripture. It was the first form of society. It has continued through all ages to be the germ and representative of all other fellowship. Christianity addresses men as the heads of their households : households, including more than their children : *Let the deacons be the husbands of one wife, ruling their children and their own houses well.* Here the household includes servants and all dependants.

1 Tim. iii. 12.

II. There is only one head of the household ; who is responsible for its instruction, worship, and godly discipline. That head may be of either sex, married or unmarried ; consequently the house hold as such is independent of the married relation, and even of children. But the head is the husband, or bond of the house, in the normal state of things—though husband and wife are one, there cannot be a united head.

III. The head is responsible for the Christian discipline of the household. He is the priest of the family ; and, unless incompetent to perform his duty or negligent of it, must present its worship daily to God. FAMILY WORSHIP is an institution specially prescribed and honoured in the Old Testament : tacitly or indirectly in the New. *The church in thy house* does not refer to the household of Philemon as such, but to the portion of the church that went to meet there ; yet it does indirectly suggest a family worship. Christians on this duty as well as that of brotherly love are θεοδίδακτοι : *ye need not that I write unto you ; for ye yourselves are taught of God.* As to the duty of keeping false doctrine and corrupt teachers out of the household, St. John

Philem. 2.

1 Thess. iv. 9.

writes: *If there come any unto you, and bring not this doctrine, receive him not into your house:* whether he come in person or by his books. 2 John 10.

III. ETHICS OF SOCIAL AND COMMERCIAL RELATIONS.

Christianity sanctions the principles on which commerce is based; enforces the rigorous principles of personal morality in the conduct of it; and lays around it some specific safeguards.

I. Commerce stands here for all the industry and activity of men which developes the resources of the earth, creates property, and advances culture. The Christian religion sanctions all the fundamental principles of commerce. COMMERCE. PRINCIPLES.

1. It teaches that Property is of God, whose will has ordained that His creatures should have exclusive and permanent possession of certain things. The same natural law which declares it wrong to take from another his possession makes that possession his. How such property is acquired now, or was acquired originally, and by what tenure it is held in its various forms, theology does not ask. It simply proves that the Divine order for the development of man individually and collectively requires the idea of personal possession.

2. Every other theory is opposed by the tenour of Scripture. Might is not right; expediency or utility is not the foundation of property; nor is social compact; nor the common will. There is no COMMUNISM in the Scripture. The COMMUNITY OF GOODS in the Acts was voluntary, transitory, and prophetic.

3. What is PROPERTY as to the owner is SUBSTANCE as to the thing owned and CAPITAL in business. It is lawful to possess and accumulate. This is a principle of commerce which the Bible does not violate; and, generally, every law of pure merchandise is sanctioned, and nothing maintained that could injure it.

II. The ethics of commerce are direct and indirect.

1. The eighth commandment is the fundamental law. Fraud of every kind—by false representation, by adulteration, by overreaching, and by numberless other methods—is commercial sin. ETHICS.

2. *Not slothful in business* is a general precept which may bear this special application. *We commanded you, that if any would not work neither should he eat.* Rom. xii. 11. 2 Thess. iii. 10.

Col. iii. 2. 3. The highest indirect precept is the injunction: *Set your affection on things above, not on things on the earth.* It is possible, though difficult, and it is necessary to make a distinction between the commercial possession of substance, or the possession of it as a steward, and the personal complacency and delight in it. Substance may be increased: for the Divine promise is to that effect. Matt. vi. 19. *Lay not up for yourselves treasures upon earth* is a precept for the spiritual man, who must in the ground of his nature be poor in spirit. The design to acquire the means of usefulness sanctifies thrift.

IV. POLITICAL ETHICS.

Divine revelation has had much to do with political religion. Its history shows the sanctification of every form of developing government among men: from the primitive household and family, the basis of government, to the most violent form of imperial despotism. The New Testament leaves no doubt as to its final teaching.

GOVERNMENT. I. Government is a Divine ordinance: not founded on any compact or agreement among men, as the modern figment is. It was made for man and man was also made for it. The form of the government is not prescribed. But the foundations of civil Rom. xiii. 1. and political society God laid: *the powers that be are ordained of God.*

REPRESENTING GOD. II. The magistrates represent God: being in the state His deputies. *He is the minister of God to thee for good:* for the protection and peace of the law-abiding. Rom. xiii. 4. *He is the minister of God, a revenger to execute wrath:* for the administration of the Divine justice on transgressors.

OBEDIENCE. III. Obedience to magistrates and the government of the land is made part of the Christian law: expressly included in Christian ethics by our Lord on the broad ground of the duty to *render* Matt. xxii. 21. *therefore unto Cæsar the things which are Cæsar's*, though the Cæsar held the land in bondage. St. Paul recognised in his own person, and commands all men to recognise, a despotic and cruel authority.

Rom. xiii. 1. Whosoever, *therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.* This forbids, negatively, personal insurrection and resistance.

How far this is to be carried, at what point resistance is permitted —not to the individual as such, but to a people—is a question which ethics do not contemplate. Inter arma leges silent. When the question is *concerning the law of his God*, the servant of Jehovah must resist, but not until submission has had its perfect work. Dan. vi. 5.

2. Positively, obedience to the government requires that diligence be given to uphold the honour of the law *for conscience sake. For this cause pay ye tribute also.* Let it be observed that St. Paul's ethics of submission to government follow and are, as it were, incorporated with his sublimest and most comprehensive doctrine of Christian morality. TRIBUTE. Rom. xiii. 5, 6.

IV. The Bible, from beginning to end, inculcates and honours PATRIOTISM. There is no profane history that surpasses or equals its annals in examples both of Patriotism and of Friendship. PATRIOTISM.

V. ETHICS OF THE CHRISTIAN FELLOWSHIP.

CHRISTIAN FELLOWSHIP.

This is a department of Ethics which of course Christianity has created. It occupies much of the New Testament, which lays down principles that may be applied to every age. The external characteristics of the church change; but these principles always apply, and admit of very flexible adaptation to circumstances.

I. The fellowship of the church imposes certain obligations. CHURCH MEMBERSHIP.

1. Membership demands baptism: incumbent on the adult, whose duty it is to bring his children also. The Eucharist also imposes a duty whilst it confers a privilege: *This do!* Luke xxii. 19.

2. Submission to ecclesiastical authority is also a duty: *obey them that have the rule over you:* the sanction of this obligation is separation from the church, or excommunication. Heb. xiii. 17.

3. The specific form of charity which is BROTHERLY KINDNESS: shown in mutual watchfulness over each other, practical *admonishing one another*, bearing *one another's burdens*, mutual edification and sympathy and help. The foundation is: *All ye are brethren.* 2 Phil. i. 7. Col. iii. 16. Col. vi. 2. Matt. xxiii. 8.

4. Solicitude to maintain the honour of the religious community is inculcated. *But it shall not be so among you!* This has special reference to social relations: a very difficult branch of conventional ethics. There is a separation from the world which is rigorously demanded of the Christian fellowship as such: *Come* Matt. xx. 26.

2 Cor. vi. 14—18. *out from among them and be ye separate!* By five distinct terms St. Paul marks the contrariety between the world and the church. *What fellowship,* μετοχὴ, *hath righteousness with unrighteousness? And what communion,* κοινωνία, *hath light with darkness? And what concord,* συμφώνησις, *hath Christ with Belial?* or what part, μέρις, *hath he that believeth with an infidel? and what agreement,* συνκατάθεσις, *hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them.* The epistles constantly make the dignity of the Christian fellowship an argu-

Phil. ii. 15. ment for high propriety: *the sons of God, without rebuke, in the midst of a crooked and perverse nation.* But the bare and unmasked world is not referred to. It penetrates Christian social life, and with regard to it—the festivities, recreations, diversions of social life—the Christian law strictly demands that all should be so ordered

Jas. ii. 7. as not to dishonour *that worthy name by the which we are called.*

II. The ethics of ecclesiastical worship are distinct from those of devotion generally. They involve some matters of great importance, which, however, will be more fully considered when the Church is the subject.

1. Public worship, the sanctification of the Lord's day, and attendance on services prescribed by due ecclesiastical authority, belong to this class *of positive duties.*

2. Modern Christianity brings into prominence some ethical questions as to the obligation of submitting to ordinances of Christian fellowship and worship which individual communities appoint, without express authority of the word of God. In other words, every community has the nature of a society as well as of a church; and every one who binds himself to the usages of the society is bound by them. On the other hand, the Society must so regulate its legislation as to pay deference to the scriptural superior enactments for the universal Church as such. Those Societies within the Catholic Church have prospered most which have wisely adapted their Society bye-laws, and skilfully subordinated them to the laws of the Church as laid down by the Saviour and His apostles.

III. The ethics of the Church's mission next claim attention.

1. There is a corporate obligation on every separate representative of the universal Church to preserve the faith, to diffuse it,

to use it as a weapon in the contest with all error, to demand from men submission to the Gospel, and to use every effort to evangelise the world.

2. This corporate obligation rests upon the several branches of Christendom: it is an unreality to speak of its resting upon the universal church as such. Here then arises the obligation to combine with all evangelical Christian bodies in the common effort to spread the Gospel: an obligation never enough remembered as yet.

3. The most solemn and binding of all personal responsibilities are those which rest on every individual member of the Christian church to make its work his own. This is the peculiarity and also the perfection of Christian ethics, that every duty which it enjoins and every grace which it commends has some reference, more or less direct, to the church of God which is the kingdom of Christ. The relation of the individual to the fellowship of believers pervades the New Testament. There is no isolated religion: every believer belongs to the visible household of faith. In virtue of the universal priesthood of believers—of which more hereafter—all who name the name of Christ are regarded as under an obligation to preach His gospel, and promote His glory in the church, and make the salvation of souls their business. The Christian is born into a new world; and his relations to the new economy do not permit him to regard himself for a moment as an independent unit. After St. Paul had spoken of the ministries of the appointed and ordained agents of the Spirit, he goes on to speak of the growing up of the entire community into *the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.* This great word, read in the light of the hymn to Charity, is the final expression of ecclesiastical ethics. *None of us liveth to himself.* Every joint supplieth strength; every part effectually worketh; and the growth of the whole body in love is the contribution of all the members. The Christian loses self not only in Christ but in His body the Church: loses it, that is, as an independent principle and end of action. This is the doctrine of the Philippian chapter of SELF.

Eph. iv. 15, 16.

1 Cor. xiii.

Rom. xiv. 7.

Phil. 2.

VII.

THE CHURCH.

The Christian Church is the sphere as well as the instrument of the Spirit's administration of redemption. As a corporate body it was founded by our Lord Jesus Christ; is invested with certain attributes and notes as His representative; discharges its functions as an institute of worship, and depository of the Faith; has definite obligations to the world as an instrument for its conversion; and, lastly, bears special relations in its temporal form to the eternal Kingdom of Christ.

These several subjects must be considered in relation to Biblical, Dogmatic, and Historical Theology. From the Word of God we must gather the materials for the true doctrinal statement; and make this the standard by which to test the various ecclesiastical phenomena of the Christian world. That this topic belongs generally to the Administration of Redemption has been already shown at the outset.

I. THE HISTORICAL FOUNDATION OF THE CHURCH.

FOUNDATION.

A large portion of the New Testament is occupied with the establishment of the Church as a new institution: more particularly, this is a prominent subject down to the beginning of the Acts. We may embrace the whole under two heads: the preparations made by our Lord in the Gospels, and the foundation of the Church on the day of Pentecost.

I. THE GOSPEL PREPARATIONS.

GOSPELS THE KINGDOM. Matt. iv. 17. Marki.15.

I. Our Lord proclaimed the advent in His own person of the *kingdom of heaven*, or *the kingdom of God*. His new revelation to

mankind was *the Gospel of the kingdom*: the Baptist preached it, as the forerunner both of Christ and of the apostles; and the Saviour made it the subject of His teaching *until the day in which He was taken up*. 1. By this term He linked His church with the ancient Theocracy: but not with its earthly form; for it was the kingdom of *heaven*, the kingdom predicted, though not by that name, throughout the prophets. 2. The new kingdom, however, was a *mystery* revealed: and the main secret of that mystery lay in the fact that, while it was the kingdom *of God*, it was His own kingdom, as He called it towards the close of His ministry: *My kingdom*. 3. The phrase pervades the Lord's teaching; but it was not His purpose that it should be retained as the denomination of His new community. The church is His kingdom to the end of time; but its name and character as a kingdom is held in abeyance until the consummation of all, until the final manifestation as the one kingdom of heaven and earth, of God and man, of Christ and His saints: it was of that He said *My kingdom*. As our study here begins with this name, so it will revolve back to it at the close, and meanwhile the first prayer of Christendom is, *Thy kingdom come*.

Matt. xxiv. 14.

Acts i. 2, 3.

Matt. xiii. 52.

Luke xxii. 30.

Luke xxii. 30. Matt. vi. 10.

II. At a memorable crisis in His history our Lord gave His kingdom its new name: *My* CHURCH. Twice, and twice only, He used it; and on two occasions closely connected: both instances, be it observed, occurring in the very midst of St. Matthew's special collection of parables and discourses concerning the kingdom. In the former, the church is the great temple of all ages, and of eternity; in the latter, the visible assembly of Christ's people, gathered in one place. Putting the two passages together, we have a summary of the Saviour's will concerning His future congregation. He gave it then a name: a name which we need not yet expound: the word ἐκκλησία has from that day had the pre-eminence over every other by which the fellowship of Christians may be described.

THE CHURCH.

Matt. xvi. 18; xviii. 17.

III. 1. It is observable that our Lord, having given this new name, and thrown a brief but effectual ray of light upon the invisible and visible congregation of the future, did not again mention the word. His parables and discourses flowed on in their former channel, keeping the kingdom of God in view. But

OUR LORD'S TEACHING

the close of His ministry gives some elements of teaching concerning the future church which are of the deepest interest. These will only be alluded to now: the fuller exposition of their meaning must be reserved for the future. Provision was made for the permanent memorial of redemption in the Supper: the sacrament of His people's corporate unity with Himself as the heirs of a new covenant. Baptism, the sacramental rite of initiation, was also substituted for the ancient rite of circumcision, which was virtually abolished. The new church was, as it were, formally consecrated to God by its Head in what may be called the High-priestly Prayer. In that prayer He refers to the church as (1) given Him of the Father: the suffering obedience which purchased it is dimly alluded to; (2) as kept from the world, or, as one afterwards said who heard it, *preserved in Jesus Christ;* and (3) to be made perfect in one, in that spiritual and eternal unity of perfection of which the highest type is the interior relations of the Trinity. But it is observable that the Saviour always speaks of this church, describes it, and prays for it, as future. Even after His passion, when the resurrection had put all power in His hands, and He appeared in the midst of His disciples as their glorified Head, His church was yet in the future. He spent forty days in speaking about its history or destiny, and His apostles' duty; doubtless gave many instructions that have not been recorded; but always His church was yet to come.

John xvii.

Jude 1.

Acts i. 3, 4.

2. And the church, in the strict sense of the word, and as a corporate institute, was not founded while the Lord was upon earth. But, though that is true, in another sense the Lord was laying the foundation of His church during the whole of His ministry. He left a large body of instruction concerning it which waited only for the day of Pentecost to disclose its fulness of meaning. The germs and principles of all that is to follow on this branch of theology are to be found in the gospels: indeed, we may be more bold, and say that nothing on this subject, or any subject, can go beyond the meaning of the Lord's own words. He spoke of the Comforter as the future Divine Presence in the church; but the office of the Comforter was only to glorify, expound, and expand the sayings of the Redeemer. We shall find that this holds true in a very remarkable degree concerning the doctrine of the church or

kingdom. A very large part of the teaching of the four gospels treats of the nature of that kingdom, of the principles of its government, of the character of its subjects, of its relations to the world, and of the principles of His own government in it. The development of this teaching will appear in all that this subject brings before us.

II. THE PENTECOSTAL FOUNDATION.

FOUNDATION OF CHURCH.

The day of Pentecost was the day of the foundation of the Christian Church. The prepared disciples of Christ were assembled, and upon them the Holy Ghost came down, making them the new temple of the Triune God. Those were added whose faith received the preaching of the finished Gospel; and the disciples were constituted into an organised and visible fellowship, to continue for ever during this dispensation under the government of the Spirit as the representative of Jesus its head.

THE DAY OF PENTECOST.

I. The Day of Pentecost as a typical institute was the Feast of weeks, representing the offering of the Jewish firstfruits, and of the Christian church: also, though not by Divine enactment, the commemoration of the giving of the law. The Lord appointed a meeting of His disciples in Galilee for the proclamation of His kingdom; but bade them wait in Jerusalem for the founding of His church. There they received, as representatives of the Lord's old discipleship and the germ of the future Church, that baptism of the Spirit which was to them, as their special dignity, instead of the baptism of water.

TRINITY.

II. The Holy Trinity, now fully revealed, took possession of this body of disciples, and made them the new temple or church. The Shekinah, which was the symbol of the union of God with man, appeared for the last time, and was resolved into the Personal Spirit, the presence of God in the church generally, and resting upon each from the apostles downwards.

PREACHING. Acts ii. 11.

III. After the *wonderful works of God* were proclaimed by the new tongues of the worshipping church, the new tongue of the

preaching church began the everlasting gospel. The new instrument was the preaching of the finished work of Christ. The day of the foundation thus gives the first and perhaps the most complete exhibition of the process by which the church is to be formed to the end of time. The ἐκκλησία is the congregation called out from the world by the preaching of the finished gospel of Christ's work.

ORGANISATION. IV. The Day of Pentecost also began the organisation of the community: if we include the final words of the chapter as belonging to its history. The elements of order, prepared in the Gospels, now take their instant and permanent form. Pentecost is the typical day: in the morning the worshipping assembly, glorifying God; in its forenoon the preaching of the Gospel; all the rest of it given to organisation and fellowship.

1. Amidst such shaking of heaven and earth as was never known before, whilst the Christian company was in its first ecstasy of worship, and the crowd in the strong excitement of conviction, Baptism is the symbol of order.

2. As the rite of initiation was remembered in honour of the Lord's final command, so the community was immediately
Acts ii.47. organised within. Here first we have the ἐκκλησία, or church, as an historical fact: *the Lord added to the church daily such as were in course of salvation.* And what was the process of salvation?
Matt. xvi. 22. *The apostles' doctrine:* that is, the Great Confession expanded by the apostles; their *fellowship*, that is, the submission to all the obligations of the society life that day begun, and the enjoyment of blessings with the apostles; the *breaking of bread*, the Lord's Supper this, not the apostles'; and, as embracing, and pervading, and sanctifying all, *prayers.*

3. The later New Testament—Acts and Epistles, interwoven—shows us the gradual consolidation of the economy of the church, under the guidance of the apostles, who were for a season all
John xx. 21. in all as Christ had been. *As My Father hath sent Me, even so send I you.* We see the formation of a pastoral ministry. We see the growth of the church from without by the preaching of the Gospel, from within by the incorporation of the children of believers. The organisation never fails. The new community was not moulded by an esoteric influence, acting like a philosophy:

the leaven leavened a lump. Simple as are the elements of the church's polity, it is very sharply defined. The visible Jesus, surrounded by His disciples, was not more isolated and apart from the mass of the people around, than His church is, under the influence of His Spirit, marked off and isolated from the world. And that organisation, thus perfectly sketched, remains as the standard of ecclesiastical order for ever.

V. This day places the Christian church under the jurisdiction and government of the Holy Ghost. What the presence of Christ was in the Gospels, the Head without a corporate body, the presence of the Spirit is, representing the Invisible Head of a body now visible. This doctrine is vital in many ways.

1. It overturns the delusion of any earthly vicar of Christ. *There is one body and one Spirit.* What the great hierarchical theory gives to the Pontiff is taken only by usurpation. It is the security of the Church's infallibility and indefectibility in the conservation of the truth. *The Spirit of life* is strong against every destroying foe: *the gates of Hades shall not prevail against it.*

Eph. iv. 4.

Rom. viii. 3.

Matt. xvi. 18.

2. He is the Giver of life: of all ecclesiastical life, whether individual or organic. He moulds the elements and fashions them as He will: τὸ κύριον, τὸ ζωοποιόν. There are crises in the history of the Church when new forms are given to the outward organisation, and He makes those a people who *were not a people.* This truth may be perverted; but the Spirit Himself vindicates it in His own way, and the history of the church cannot be understood without it. More generally He is the source of all energy and strength to the body of Christ upon earth: He is the *breath of lives* inbreathed into it, and Himself the Inbreather.

1 Pet. ii. 10.

Gen. ii. 7.

3. Lastly, the Spirit is the Representative of Christ, whose Headship abideth ever. He represents Christ in His whole Person. As the whole Trinity is generally represented by the Spirit, and not the Father, so it is the whole Christ and not the Son. But, as the Lord's representative in His church, He does not exclude the Lord Himself. When the Saviour declared the necessity of His own going in order that the Spirit might come, He so spake as to reserve His own dignity as never absent. *I will come to you. He shall take of Mine.* It is not as in the case of that other Forerunner: *He must increase, but I must decrease.*

John xiv. 18; xvi. 15.

John iii. 30.

Christ, not the Spirit, is Head of the church. We know that the presence of our Intercessor is behind the veil, we know also that in the Holy Ghost He is here also: *nigh at hand* as well as *afar off*. The phraseology of the Acts introduces a great change in the Divine personality: the I is that of a Third. As, passing from the Old Testament into the Gospels, we have a new Divine Speaker, so it is in the Acts. *Separate Me!* saith the Holy Ghost. But, as the Father sometimes is heard in the gospels, and is never absent, so the Lord Jesus in the Acts is never absent, and sometimes speaks. He is King in His kingdom: He has that universal kingship which He will surrender at the last day; He has that special kingship over His redeemed which will not really begin or be consummate till the last day. But He is the Head over His church, the Head of the church, rather than its King. This gives a nearer and closer relation. The Incarnate Person has a relation to the body unshared and pre-eminently His own. *The Church of God*—or *the Lord—which He hath purchased with His own blood. My church!*

Acts xiii. 2.

Acts xx. 28.

Matt. xvi. 18.

II. ATTRIBUTES AND NOTES OF THE CHURCH.

The Church in the later New Testament is represented passively as the Temple of God, actively as the Body or organ of Christ's manifestation: the former, as the sphere of Divine worship and holy influence; the latter, as the instrument of Christ's operations on earth. To both, in their unity, there are certain attributes assigned in Scripture, the study of which brings before us the whole subject in the most complete way. These attributes are Unity, Sanctity, Apostolicity, Invisibility, Catholicity, Indefectibility, Glory. But we also find by the side of these, which generally describe the church in its higher and ideal character, attributes which are the counterparts or opposites of these. Hence we gather that the true church of Christ is a body in which these opposite attributes unite.

These attributes are in Historical Theology transformed into Notes, by which, as tests, the true church may be known. In the Apostles' and Nicene Creeds, as united, those notes are first found: One, Holy, Catholic, Apostolic. The controversial theology of Rome has multiplied these Notes very abundantly. We shall adopt the method of connecting each attribute with its seeming counterpart as the ideal Church is realised in the world. There will, of course, be less to be said on each pair as we proceed: especially as these Attributes and Notes do not exhaust the subject according to the present plan.

I. ONE AND MANIFOLD.

UNITY AND DIVINITY. CONTINUITY.

I. Unity and variety may be predicated of the Church in its widest extension.

1. Its unity in Biblical history illustrates it. (1.) It is the company of *the nations of them which are saved:* the church of the Redeemed *out of every kindred; in every nation he that feareth Him and worketh righteousness; the children of God that were scattered abroad,* and gathered together in Christ. (2.) It binds together the several economies: the Patriarchal church, the Jewish and the Christian: one as the *kingdom of God* or Civitas Dei. (3.) It unites all the forms of the church to which we shall refer: the church universal, in a province, in a city, in a building, in a house. So we use, after Scriptural warrant, the one word in a wide variety of applications: true church, reformed church, apostate church.

Rev. xxi. 24. Rev. v. 9. Acts x. 35. John xi. 52. Mark i. 15.

ONE PERSONALITY.

2. It is one organised body with two natures or presentations. The concept church is not that of a Divine body and a human; but of one reality under two exhibitions. As in the case of our Lord's one Person. The analogy must not be pressed too far. Here there is the same protection that we have seen in that higher doctrine. As the Son of God uses human nature as His body or flesh, He is the same with humanity. As He occupies it as a temple He is distinct from it. The church is the temple of Christ: it is inhabited by Him. It is His body: the complement or fulness of Himself. The higher and Divine church is in the visible and human as a temple: distinct from it. It acts and

works in the human as a body: inseparable from it. We have to speak of all its attributes—higher and lower, Divine and human, temporal and eternal—as belonging to the one church. And the habit of doing this saves from much confusion.

CHRISTIAN CHURCH. SCRIPTURAL.

II. But the church is the Christian church specifically.

I. The elements of Scriptural teaching as to the one body viewed as in Christ are very simple.

OUR LORD. John xvii. 21.

1. Our Lord leaves one word, spoken in the Prayer of the High Priest whose unction is the bond of union: *that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.* The former part refers to a unity never to be seen of men; the latter to such a manifestation as men may see of that spiritual and holy fellowship.

THE ACTS.

2. The Acts shows an absolute unity and uniformity, ensured by the presence of the apostles.

EPISTLES. Eph. iv. 3—6.

3. The Epistles, however, which are part of the same Acts, give fuller teaching. The epistle to the Ephesians comes nearest to the idea of a treatise on the church. There St. Paul speaks of unity nine times, and in five meanings. There is *one God and Father of all.* There is *one Lord:* the common Revealer of that Father and Redeemer of men. There is *one faith,* one baptismal faith. There is *one body and one Spirit:* the mystical body visible in the world as the organ of the Holy Ghost, the unity of which, let it be observed, is *the unity of the Spirit in the bond of peace.* Lastly, there is *one hope of your calling:* the unity of eternal blessedness which makes the unity of the pilgrim companies on the way comparatively of no importance.

OMISSIONS.

4. Throughout the omissions are remarkable. There is no allusion to necessary uniformity according to any theory: external oneness is never directly even alluded to as existing beyond an individual church. This is proved by the figures used to describe the fellowship, which show that the only unity known in Scripture is the mystical. It is *His body, the fulness of Him that filleth all in all:* the πληρώμα of Christ must be a pure and perfect body, and that is *the church.* Now that body is never once said to be one in any external sense. In the Gospel it is *the Vine* from which dead branches are cut off: its unity is in Christ Him-

FIGURES. Eph. i. 23. John xv. 1.

self. The same remarks hold good of the temple, or house, and the bride. In the final sayings of the New Testament, when external organisation must have been nearly complete, we read only of spiritual unity, not of outward uniformity. The unity is *fellowship with the Father and with His Son*, and that through *the Spirit which He hath given us*. The violators of that fellowship are *he that confesseth not that Jesus Christ is come in the flesh*, and *he that committeth sin*. There is not a word in this final document of the unity of the outward body. In the Apocalypse the seven churches are one in the central Lord who holds them in His *right hand;* nor among their offences is their violation of external unity mentioned. 1 John i. 3. 1 John iii. 24. 1 John iv. 2. 1 John iii. 8. Rev. i. 20.

5. The divisions condemned in the New Testament as schisms are always factious or doctrinal divisions within particular churches. The overt acts of separation, according to the modern notion of heresy and schism, are not contemplated in the New Testament: more of these hereafter. SCHISM.

II. As to the same church in its historical manifestation, we may gather up these Scriptural elements into the statement that the one Church is the unity of all the congregations of believers in Christ in which the pure gospel is preached, the sacraments duly administered, and the discipline of the church maintained. DOGMATIC OF VISIBLE UNITY.

1. The basis of this unity is the common property of a sound confession of faith in Jesus. This is called *holding the Head*, or building on the one *foundation*. With this must be conjoined the unity of worship offered to the Holy Trinity through the Mediator, and the Christian sacraments as the seals of admission and continuance in the church. BASIS. Col. ii. 19. 1 Cor. iii. 12.

2. (1.) The expression of this unity is seen of God, and that is enough. He beholds the one great house and hears the harmony of what seems to have much discord. As to man it is the object not of sight but of faith: "I believe in one holy, catholic church." It is not faith IN it, but faith that it exists. (2.) It may also be manifested in many ways: by an essential agreement in faith, worship, and discipline, witnessed of all men; by methods of combination for the express purpose of declaring union, and that not only by admissions of individual brotherhood, but also EXPRESSION.

by acknowledgment of ecclesiastical relations; and by intercommunion and fellowship in all holy enterprises.

SCHISM AND HERESY.

III. The same doctrine may be approached by considering the two violations of these notes respectively.

1. (1.) Unity is broken by HERESY, which is self-willed choice of error or departure from the Christian Confession. Every church which renounces the fundamental doctrines of Christianity is out of the unity of Christendom: not that it may be at once cut off; the tribunal is an invisible one; and the excision is from on high. (2.) As to the outward expression of unity the violation is SCHISM: strife within the individual church, and separation from it, whether by voluntary act or as cast out. In the latter case there may be a justification which robs the apparent sin of its sinfulness.

2. These two violations of unity generally go together. The αἵρεσις or heresy is the choice of self, and the σχίσμα the following of a party. Few schisms have not been the result of doctrinal error: few leading heresies have not issued in schisms.

3. There is a distinction. Heresy can never be perpetuated; but the result of schisms may. (1.) Ecclesiastical schism may be taken up by Divine wisdom into the government of the church: having been in fact not schism in the sight of God, or soon losing the taint. (2.) Apparent schism may be the only cure of heresy. Many minor "heresies" may coexist with holding the Head. But where, on the one hand, there is Unitarian subtraction from the faith, or, on the other, Roman addition to it, which neutralise the fundamentals, separation may be inevitable and lawful. (3.) Discipline may be so relaxed or perverted as to necessitate separations which are not schismatical. Dissent, Nonconformity, Denominations, are not necessarily schismatical. Schism may be the sin of the community left as well as of the community leaving. (4.) The high principle is that the Holy Spirit is the giver of life corporate as well as individual. He quickeneth whom He will. The body is more than its raiment: any such act of the sovereign Spirit must aim at the more effectual growth of the church. He thus prevents unity from degenerating into stagnant uniformity. He calls them His people that were not a people, in order to provoke others to jealousy. (5.) Lastly, whenever

the Spirit thus goes out of His way to divide existing churches, He never fails to authenticate His own act: as Paul among the apostles could authenticate his work. As to heresy and self-willed and needless schism it is still one of the *works of the flesh.* Gal. v. 19, 20.

III. Variations on this subject are bound up with the best and worst developments of history. HISTORICAL.

1. Within the Scripture there is only an absolute unity which is little different from uniformity. (1.) In old time there was one temple: the breach of unity in the separation of the kingdoms was only apparent. The Samaritans worshipped they *knew not what. Salvation is of the Jews.* The Roman theory, false now, was true then: the High Priest was the anticipatory Vicar of Christ. (2.) After the Captivity, another temple was built in Egypt; and synagogues organised local centres of worship; and sects arose. But our Lord sanctioned none of them: the Monachism of the Jews He did not even mention. (3.) The church of the New Testament is one: in the Gospels around Christ, afterwards around His apostles. But there is no hint of a continuance of their authority; and the council of Jerusalem was not repeated. SCRIPTURAL UNITY. John iv. 22.

2. Leaving the Scriptures, we find at once the tendency that has made the unity of the church a prominent question. During the ante-Nicene and Patristic ages generally the foundations were laid of a theory of absolute unity and uniformity. The growth of heresies and schisms was the first occasion. Three representative men may be cited: Ignatius, one of the apostolical Fathers, laid down the principle that the one episcopate was the only bond of union; Irenæus made the one Church the only organ of the Holy Ghost; and Cyprian (250), in his work, De Unitate, pointed to Rome as the centre of unity, though rejecting Roman jurisdiction. By degrees the ecclesiastical was conformed to the civil order; the Vicar of Christ became the centre of unity in Western theology. The spirit of protest against this began in the East, which resented both the Filioque added to the Nicene Creed and the authority by which it was added. In the West the Protestant Reformation utterly rejected the theory of an external unity. ECCLESIASTIC HISTORY.

3. Modern theories assume that there is no unity in the visible church save in the fundamentals of faith, worship, and ERRONEOUS THEORIES.

discipline. (1.) The High-church party interpret the latter so as to substitute episcopal for pontifical unity, calling the abstraction of lineal succession to their aid. (2.) There is a theory of National Church unity, in which Lutheranism and Anglicanism unite: the former without episcopacy, the latter with it. This is unity as regulated by race, and nation, and territory and city: essentially a parochial unity. (3.) The Congregational theory admits only of voluntary aggregation of churches: it has no guarantee for any other.

SAFE-GUARDS.

4. There are two opposite errors on this subject which, always observable, are very prominent in modern times:—

(1.) Overvaluation of the importance of unity, as uniformity, is rebuked by reason, Scripture, and the evidence of the fact that the Holy Ghost does administer the work of Christ by denominations. Much of that work, at home and abroad, is thus done.

(2.) Undervaluation of it is equally wrong. Though variety is ordained of God, the nearer to uniformity, or at least to thorough mutual recognition, the better for the peace and dignity and prosperity of Christendom.

Eph. ii. 14. (3.) In due time Christ who at His first coming *made both one* uniting Jews and Gentiles, will blend all communions into unity, John xvii. 23. and His Church shall by His presence be *made perfect in one.*

SANCTITY.

II. SANCTITY AND IMPERFECTION.

The church, as the organ of the Holy Ghost, is holy. We must gather up the testimonies of Scripture, and reduce them to such dogmatic expression as shall do justice to the external and internal sanctity of the church. We may then show the part this note has played in history.

I. The meaning of ἅγια, sancta, as applied to the church, is the same which the term has been seen to bear as applied to individuals: set apart from the world and consecrated to God.

TRIUNE PURPOSE. Gen. i. 26. Eph. i. 4.

1. The church is spoken of as holy in the divine purpose: the end is last with us, and first with God. *Let us make man in our image, after our likeness:* this of redeemed mankind also. *He hath chosen us in Him before the foundation of the world. Who gave*

Himself for us, that He might redeem us . . . and purify unto Himself a peculiar people. The Holy Spirit of God, whereby ye are sealed unto the day of redemption. The common design of the Holy Trinity was the new creation of a perfect humanity: THE CHURCH, as *the called* out from the world, ἐκκλησία from ἐκκάλεω. Tit. ii. 14. Eph. iv. 30.

2. This design is accomplished by means: it is a process. MEANS.

(1.) This process is spiritual and in union with Christ. As the Head is holy, the members are holy. Their vocation is holy: *an holy calling.* Of them the Lord says, *I have chosen you out of the world,* and *accepted in the Beloved.* They are the *temple of the living God,* and the *temple of the Holy Ghost* dwelling in them. Hence the church is holy: its holiness is real, but it is imperfect. The sanctification is a process at best: *that He might sanctify and cleanse it with the washing of water by the word.* It is perfect in anticipation only, as ideal or eternal in the heavens. 2 Tim. i. 9. John xv. 19. Eph. i. 6. 2 Cor. vi. 16. 1 Cor. vi. 19. Eph. v. 26.

(2.) This process is internal. The church is an institution which tests and casts out the unholy, calling them holy till they are cast out. It is formed by holy members, and forms them. The building, fitly framed together, *groweth unto a holy temple in the Lord.* Epistles are written to the saints which rebuke the impure among them. Christ's own Catholic Epistles show how much unholiness there was in what He called His churches. So in the *great house* of St. Paul there are *some to dishonour.* Until he remove the *candlestick out of his place,* all within its rays are holy. Eph. ii. 21. Rev. ii. 3. 2 Tim. ii. 20. Rev. ii. 5.

3. This design is supposed by anticipation and by prophecy to be accomplished. Always over the visible church hovers the image of a sanctified body *in heavenly places in Christ Jesus.* Thus in the design of redemption, in the process on earth, and in the glorious result, already before the mind of God, the church of Scripture is holy. Eph. ii. 6.

II. The holiness of the one church is that of an external imputation; of an internal process; and of the gradual approach of these to coincidence, never perfect in this world, but perfected in the coming of Christ. DOGMATIC.

1. There is a relative and imputed sanctity. (1.) *Holiness unto the Lord* was stamped on the *bells of the horses,* so all in what our Lord called *My house* is holy to its very dust. Hence the IMPUTED HOLINESS. Zech. xiv. 20. Matt. xxi. 13.

Acts xiii. 34. Church, the house, the table, the sacraments, the assemblies, are all among τὰ ὅσια, the *holy things*. (2.) This is not affected by the unholiness that lingers. Jerusalem at the worst was still the *holy city*. (3.) But this is only a relative sanctity. It avails not of itself, being alone.

Matt. xxxii. 53.

REAL HOLINESS. 2. There is an internal and real sanctity, which belongs to the members of the true church, never wanting in any community that holds the Head. Their life, aim, and communion are holy: mystical, and therefore matter of faith, "I believe in the communion of saints." It is imperfect necessarily: for whatever perfection of sanctity individual members may reach cannot be imputed to the whole body.

COINCIDE. 3. The internal and external are becoming one. As in the individual Christian. Within the outward community, reckoned holy, there is going on the silent, ceaseless operation of a sanctifying grace: by love, by discipline, by melting, and by burning, the church as a whole, and every branch and every congregation, is brought on its way towards perfection. Hence the importance of St. Paul's twofold seal. (1.) *The Lord knoweth them that are His:* whatever the anomalies, while the candlestick remains, we may have perfect confidence in the Divine discrimination. *What is that to thee? follow thou Me!* (2.) Hence, *let everyone that nameth the name of Christ depart from iniquity.* He that can in the visible church put away sin, and live in holiness, may also have rejoicing in himself. This was St. Paul's legacy: the fruit of his long experience, and the expression of his deep presentiment.

2 Tim. ii. 19. John xxi. 22.

HISTORICAL. III. There have been two currents of error on this Note: the exaggeration of the relative and of the real sanctity respectively.

EXAGGERATION OF EXTERNAL SANCTITY. 1. External communion has from the beginning too much governed the theory. (1.) The notion of an inherent virtue in the sacraments, especially when these sacraments were multiplied so as to hedge in all life, tended to externalise the idea of the church. (2.) The early and unregulated alliance of church and state had the same effect, as the perversion of what was in itself good. Whether the developed Roman theory, that the church is the supreme kingdom of the world, or the Erastian, that the church is only an organ of the state, or the Latitudinarian, that the church and state are several aspects of the same thing, the

evidence of fact is that the union, as generally seen, has always had this effect. (3.) Neglect of discipline has tended the same way. The Lord's *Take these things hence!* was a law and precedent too soon forgotten. The illustrations of this are endless. John ii. 16.

2. The external sanctity has sometimes been undervalued. OF THE INTERNAL.

(1.) Some schisms in the early Church—Montanism in Phrygia, Novatianism in Rome, Donatism in Africa—were the result of undue rigour in rooting out the tares: the extremest fanaticism was the consequence.

(2.) In more modern times Puritanism, whether on the Continent or in England, has erred in the same way. Modern Congregationalism counts no sanctity of the external Church as availing for membership without the profession of conscious faith. The Baptist theory goes further, and denies the specific sanctity of baptized children.

3. The true theory seems to be that which aims at the medium. MEDIUM.

(1.) All who approve themselves believers in Christ to the extent of desiring to be saved through Him, and who, whether as adults or as children, are baptized, are in the external church with its privileges. From every professing community such are to be received. This theory pays deep respect to the outward and visible church, and recognizes every baptized and consistent member of it, without demanding personal testimony of more than the desire and effort to be saved.

(2.) But the internal sanctity of the church has its rights. The Sacrament of the Lord's Supper, the seal of the communion of saints, their privilege and their note among men, must be guarded with care, its approaches fenced in every possible way suggested by pastoral vigilance and common watchfulness. In some manner they are to be examined one by one. The method of accomplishing this varies among the churches.

(3.) The CLASS-MEETING among the Methodists is their method of meeting one of the greatest difficulties of the times. It does not profess to impose a new condition of membership in the Christian Church. It is only one out of many forms—certainly the most widespread and permanent—which the Ecclesiola in Ecclesiâ has assumed. No church has long maintained its vigour and purity without some such expedient. This one honours the church's CLASS MEETING.

note of external sanctity by admitting freely every anxious applicant as a Christian. But it brings every one under pastoral supervision, direct or indirect; it provides all with the means of mutual social edification, in addition to the general means of grace; and thus it does much to promote both the external and the internal sanctity of the community.

III. VISIBLE AND INVISIBLE.

VISIBILITY. These attributes of the organic body of Christ have played a prominent part in controversy concerning the church. But there are none which are clearer in their elementary principles.

INVISIBLE. I. The church is, as the mystical body of Christ, animated by His Spirit, essentially invisible. In its deepest and most comprehensive sense it is a spiritual and unseen reality: hence it is sometimes called the ideal or the mystical church. But, secondly, in its manifestation as the kingdom upon earth it is no other than the invisible church taking visible form. Lastly, in its eternal consummation the invisible church and the visible will be one.

John xviii. 36. 1. *My kingdom is not of this world:* this declares to those outside the spiritual and super-terrestrial character of the community; and, within the circle of His disciples, the Lord declares the same truth. The entire strain of the Final Prayer presents before God a mystical and invisible body, with hardly an allusion to any other. This, in the language of St. Paul to the Ephesians, is *the body of Christ,* and *the fulness of Him that filleth all in all.* Eph. iv. 12; i. 23. The great organic body is invisible as the Head is.

2. But this language concerning the mystical Body is addressed to a visible community as concerning itself. St. Paul does not speak of the *Saints which are in Ephesus* as distinct from the *Faithful in Christ Jesus,* Eph. i. 1. though the whole question of visible and invisible lies in that distinction. The entire New Testament goes on the assumption that every extant community is the earthly embodiment of the kingdom of heaven. In this the servants are faithful to their Master, who taught the unity, though not identity, of the visible and the invisible churches. Matt. xvi. The invisible is the temple built by Christ spiritual and eternal, yet built up by human fellow-labourers with Himself: here the Mystical is prominent. That same church is also shut in and

the offender is in the midst, and discipline is enforced, before the spiritual presence of Jesus: here the Visible is prominent. But the two churches are one. So also the High-priestly prayer which consecrates the spiritual temple is uttered over a body that had just been bound together in visible sacramental unity. To return from Christ to St. Paul: he dilates upon the administration of gifts in a visible ministry, and then glides into the increase of the invisible body. So the *great house* is a visible one, but it has an eternal, invisible foundation, as its *seal* testifies. Matt. xviii. 2 Tim. ii. 20.

3. The Apocalypse gives us a clear vision of the visible and invisible churches made one in another sense: mystical still, but eternally visible as one glorified organic Body; as much a distinct spiritual visible unity as the Lord Himself is. For He is the Bridegroom, His church the *bride adorned for her husband*, in the last exhibition of both. Rev. xxi. 2.

II. The application of this double Note in historical theology concerns only the relative importance of the two notions of visible and invisible. No theory has ever dared to deny the reality of either. The differences between the confessions have concerned only the results flowing from the undue preponderance of one or the other. HISTORICAL.

1. The Roman church exalts the visibility almost to the suppression of the invisibility: not, however, denying the latter. It asserts "one Ruler of the church invisible, Christ; and one Ruler of the visible, the successor of St. Peter." The mystical body has a place in its interior theology, but is not, by any means, a governing idea: the theory of the church is constructed in entire independence of the mystical reality, which is its crown and glory. Hence, it makes one of the many notes of the true church Exclusiveness: there is no salvation beyond the pale of the one visible institution.

2. The Protestant idea of the church strives to unite the two attributes: but giving always the priority and pre-eminence to the invisibility. The Roman theory will have nothing to do with an invisible church apart from the visible: the Protestant rejects the thought of a visible church which is not created by the invisible as its organ. The Reformed Confessions differed from the Lutheran only so far as their doctrine of election obliged them. The elect form the true church; but the visible church

is a holy institution "to depart from which," in Calvin's words, "is to deny Christ." Calvin says, further: "God substitutes the judgment of charity, in which we acknowledge those to be true members of the church who confess the same God with us in profession of faith, in goodness of life, and in participation of sacraments." The Lutheran and the Reformed were agreed as to the close connection between the church visible and the body politic.

3. Much of the differences between the modern communions results from variations in theory as to the possibility of bringing the visible and the invisible church into coincidence or unity. Here are two opposite extremes, and a middle way between them. The broad-church theory holds that the distinction should never be made, except in extreme cases of apostasy and excommunication: the whole world, waiting for baptism, is as it were the visible church, and the invisible must be left with God. The stricter congregationalist theories strive to limit the church as much as possible to authenticated professors, and aim very closely at making the visible the measure of the invisible in every society. This makes the modern distinction between the church and the congregation. Lastly, there has been a compromise, adopted under various forms among various communities: that of the Ecclesiola in Ecclesiâ, which is not a theory of the mystical within the visible body, but the attempt to save the general fellowship from some of the evils which are inseparable from the constitution and working of the visible church as the apostles left it: an attempt that in some form or other has been made in every communion.

CATHOLIC LOCAL.

IV. CATHOLIC AND LOCAL.

The ascription of catholicity to the church dates from a very early time. The term catholic means universal; and when local is added, as its counterpart, the two expressions signify that the one church of the Redeemer, His body on earth, has such a universality in its design and destiny as is consistent with perfect local independence of individual churches. Nothing more is meant than this; but we shall find that the word catholic has a very different application in ecclesiastical history.

I. The testimony of Scripture on this subject is very simple. The ancient church, Hebrew and Jewish, was strictly local and national. All who might enter it from other lands must submit to what was a Jewish rite: retaining their own nationality as men, they must as worshippers become Jews. But the ancient Scriptures predicted a religious fellowship which should embrace all nations, and be independent of everything national. The New Testament explains what in this matter the old predictions left indistinct. In the Gospels almost all the discourses and parables bearing on this subject dwell much on this enlargement of the kingdom: it is literally hardly ever left out down to the last commission. In the later New Testament the theory is that of a church which is to be diffused through all nations; and the labours of the apostles are directed accordingly. But, while thus catholic, the local church meets us everywhere. We read of *the church*, that is, of Jerusalem, *and the churches of Galatia*. The last time the word is mentioned, it is in connection with distinct and independent branches of the one universal church: *the seven churches which are in Asia*. SCRIPTURAL. Acts ii.47. Gal. i. 2. Rev. i. 4.

II. 1. The earliest use of the term catholic, in the middle of the second century, probably introduced into it a meaning which the Scriptures do not refer to. The word was used to distinguish the one universal and faithful body from the fragmentary companies of heretics and schismatics which were not parts of the catholic church. That meaning the word has never lost: the great majority. But, since the division between East and West, and the plain fact that the majority of professing Christians is on the side of the dissentients from the see of Rome, the term has been conventionally used to signify simply the one and only church, outside of which there is no salvation. The Eastern communities do not so much affect the term, preferring that of Orthodox. HISTORICAL.

2. The Church, then, may be regarded as CATHOLIC: designed and adapted for universal diffusion; and embracing the totality of those communions which maintain the great truths in which the essence of Christianity lies. The term, therefore, ought never to be used of any particular community. The church is also LOCAL or Particular: it exists in independent and even

isolated forms, whether as it respects individual, or connexional, or national bodies; and it may, holding the catholic verities, maintain in its Confession truths that are not catholic, and adopt un-catholic usages, without impairing its catholicity. For the one church of Christ is at once adapted for every variety of mankind, and influenced in its turn by every variety of human life.

V. APOSTOLIC AND CONFESSIONAL.

I. The New Testament to some extent sanctions the attribute of apostolicity. After our Lord had chosen the Twelve—distinguished by this number whether as *disciples* or as *apostles*, —He declared that upon them, represented by St. Peter, and proclaiming a sound confession, He would build His church. To these apostles He entrusted the keys, gave His commission, and promised the special effusion of His Spirit. St. Peter, the representative apostle, was the instrument of laying the foundation of the church both among the Jews and among the Gentiles. From the day of Pentecost the disciples *continued steadfastly in the apostles' doctrine and fellowship.* When St. Paul was added to the company, he became, as they were, an absolute authority under the Lord; and it is he who says that the members of Christ's body are *built upon the foundation of the apostles and prophets.* The same pre-eminence is given to them in the Apocalypse.

Matt. x. 1, 2.

Acts ii. 42.

Eph. ii. 20.

II. Leaving the New Testament, we soon find the term apostolic used as a note of the visible church.

1. At first the application of it was sound: the true church traced its institution, under God, to the apostolical foundation, and maintained the apostolical faith and traditions as yet uncorrupted. But gradually the theory arose which merged the authority of the Twelve in that of Peter, and the church was regarded as apostolic so far as it was one with the see of Rome. But the primacy of Peter, only representative in the New Testament, ceased altogether when he departed; and this application of the note is convicted of falsity.

APOSTOLICAL SUCCESSION.

2. The apostolic note is applied, altogether independently of Rome, by many churches in the form of apostolical suc-

cession. That there is an uninterrupted succession of ministers which the Divine eye can trace up to the apostles' times, there can be no doubt. But it is utterly impossible to prove that in any part of the world there is a ministry that can trace its orders up through episcopal hands to the apostles. This theory of the transmission of the apostolic authority is closely connected with a wider theory of sacramental grace, which is elsewhere examined. As belonging to the apostolic note, the doctrine of succession has no place in sound theology.

3. Another error—based on a theory curiously opposite to the last—interprets the Note thus: that the true church is one in which the Spirit, after the long pretermission of ages, has restored the apostolate, with the original gifts and prerogatives of speaking with tongues and other miraculous endowments. But the Scripture does not make the existence of the church dependent on the permanence of the apostolic office: on the contrary, St. Paul and St. John write as contemplating a state of things in which they and their prerogative would be absent.

4. During the last few centuries all evangelical churches, not in bondage to the theory of succession, have held that the apostolical doctrine and discipline may be maintained in common by communities which on minor points, not absolutely determined by the apostles, differ according to their various standards of confession. Hence we may lay down our dogma: the church is apostolic, as being still ruled by the apostolical authority living in the writings of the apostles, that authority being the standard of appeal in all the Confessions that HOLD THE HEAD.

VI. INDEFECTIBLE AND MUTABLE.

INDEFECTIBLE. SCRIPTURAL.

Both these attributes are clearly given to the one church in Holy Scripture. They refer to the perpetuity of the Christian community and of the Christian faith delivered to it.

AS TO THE CHURCH.

1. As to the former, it is enough to quote our Lord's words on two occasions: when He first spoke of His church, and when He last spoke of it. *The gates of hell shall not prevail against it.* He saw in the great futurity the anti-church—the kingdom of falsehood, vanity, and death, the power of Hades—striving from age to age to dissolve His kingdom, but in vain. It cannot fall; Matt. xvi. 18.

Matt. vii. 25.

for, like the faith of every true member of it, it is *founded upon a Rock*. In His own epistles in the Apocalypse, however, He expressly threatens to remove the candlestick out of its place: that is, to extinguish the light, and quench the existence, of an individual church. His prophecy was fulfilled. Thus we have His authority for believing that the Christian church shall never fail, but that Christian churches may pass away.

AS TO THE FAITH.

Matt. xxviii.20. John xiv. 6. John xvi. 13.

2. As to the latter, the perpetuity of the faith, it needs no special evidence beyond the assurance *I am with you alway*. Our Lord is *the Truth*; the Faith is one with Him; and He is to be glorified by the Spirit in the church showing the things of Christ and guiding the apostles into *all truth*. We need no further witnesses. On the other hand, that churches may corrupt the faith, in part and in whole, and become apostate, is proved by a catena of evidence going up to the apostolical churches which did so corrupt it. These testimonies of Scripture establish our dogma: that the Christian church, in its unity, is both indefectible and mutable.

VII. MILITANT AND TRIUMPHANT.

MILITANT AND TRIUMPHANT. SCRIPTURAL.

I. There is no necessity for any illustration, either from history or Scripture, of these last correlative attributes. Here at length all exposition, all confessions, all communions agree. The same one church which is waging war with principalities and powers, slowly winning and hardly maintaining its conquests, is at the same time triumphant, rejoicing in Paradise with the Lord in anticipation of that deeper joy, that joy of their Lord, into which all shall at once enter in the end of the days. The church militant expects its most severe conflicts yet in the future; but the apocalyptic agonies shall at the set time be swallowed up in the song of eternal triumph. These two attributes are the most comprehensive as they are the last. And, as they belong to the one church, so in a certain sense they are themselves one. We hear the apostles say: *Now thanks be unto God, which always causeth us to triumph in Christ!* The warfare and the victory go on together, as we have seen in the Apocalypse, where the toiling church below hears the doxology of the general

2 Cor. ii. 14.

assembly above, and all but joins in it: like the prophet Isaiah in the mystical temple. Isa. vi.

HISTORICAL.

II. The measure of the sympathy between the militant and the triumphant church is clearly defined in Scripture; but the early church soon began to chafe at its restrictions. From Origen onward may be traced an ever-widening current of doctrine, the issue of which was the creation of a new intermediate estate of the church, not precisely militant and not yet triumphant, that of Purgatory. Connected with this was the enlargement of the article on the Communion of Saints, so as to include the good offices of prayer between the living and the departed: intercession for the dead in Purgatory on the part of saints on earth; on the part of saints in heaven, intercession both for the dead in Purgatory and the militant living. This department of theology is simply an addition to Scripture, the teaching of which, as we have seen, altogether repudiates it.

III. THE CHURCH AS AN INSTITUTE FOR WORSHIP.

The Church of Christ is not only His representative Body on earth, it is also the Temple of Divine service, continuing and perfecting the worship of the past. This service may be studied under two aspects, as it includes offering presented to God, and blessing received from Him. The former embraces the entire ordinance of worship, with its nature, reasons, and observances; the latter embraces the means of grace, common prayer, the Word, and sacraments. These, however, are really one, and their relations to each other as one are of great importance. Both require the institution of the evangelical ministry. We have then now before us the Divine worship, the Means of Grace, and the Christian Ministry.

As to the unity of worship and the means of grace, it must be remembered that both are taken in their widest meaning.

Worship includes all that belongs to the service offered by men to God as He is the Object of adoration and the source of blessing: Praise and Prayer in all their forms. This Divine service, therefore, is the channel of all benediction; and we speak generally of attending the means of grace. But this latter term (Media Gratiæ) has also its technical signification, as designating the appointed and specific channels through which the Divine Spirit pours His influences into the church. Into the church: for, while all Doxology and all Benediction is individual, we are now regarding them as ordinances of the congregation. Their congregational character is represented by the ministry, which must be regarded as an institution for the Church, affecting individuals only as members of the congregation.

I. DIVINE SERVICE.

The worship of the Christian Church may be regarded in its Divine principles and in its human arrangements. As to the former, its object is the revealed Trinity; its form is mediatorial, through the Son by the Spirit; its attributes are spirituality, simplicity, purity, and order; its seasons are the Christian Sabbath pre-eminently, and all times of holy assembly. As to the latter, it is left to the Church to determine the minor details, according to the pattern shown in the Scripture: this latitude extending to the order of worship, its set times, its forms, liturgical or otherwise, and its decent ceremonial generally.

DIVINE PRINCIPLES.

I. The Divine and permanent laws of Christian worship prescribe:

OBJECT.

1. That always and everywhere the TRIUNE GOD be its object, as now fully revealed in the Christian dispensation. All homage must, virtually or actually, pay its tribute to the Three-One Name; and whatever worship is offered to One Divine Person must be offered to That One in the unity of the Other Two.

FORM.

2. That the stated form of all worship, whether of praise or

prayer, must be, virtually or avowedly, MEDIATORIAL. God the Father, the Representative of the Trinity, is to be addressed only through the mediation of the Incarnate Son, whose intercessory office, based on His one sacrifice, has special reference to our privilege of *boldness to enter into the holiest.* And *through Him we both have access by one Spirit unto the Father.* He alone inspires the energy of intelligent and acceptable worship; and His influence is equally present in every assembly from the least to the greatest. These are the full mediatorial preparations, in heaven and upon earth, there through the High Priest and here through His Spirit, for the perfect worship of the church below.

Heb. x. 19. Eph. ii. 18.

3. *The preparations of the heart in man,* also, *are from the Lord.* It is the law of Christian service that it be SPIRITUAL. *God is a Spirit: and they that worship Him must worship Him in spirit and in truth.* This law of Christ is the law of all the Scripture; but He thus solemnly re-enacted it, as He re-enacted the law of love, to show its supreme importance: it demands the heart of man as the shrine of worship, *sanctify the Lord God in your hearts;* it forbids all representations of God and Divine things save those which He has appointed, and it makes them spiritual in their meaning; and it reduces all externals of service to their true place. PURITY also is an essential of this worship: the *pure in heart* in His temple *see God,* and none really approach Him, though found in the congregation, whose motives are not sincere; *without wrath and doubting.* ORDER is another Divine law of worship: *God is not the author of confusion,* ἀκαταστασίας. And His will is that *all things be done decently and in order,* εὐσχημόνως καὶ κατὰ τάξιν. In the presence of God a sacred decorum is the order as well of nature as of grace. Again, worship must be COMPLETE in its tribute to God: in the adoration of His name which is Praise; in the remembrance of His mercies, which is Thanksgiving; in the acknowledgment of unworthiness, which is Confession; in the expression of dependence, which is Prayer; in the oblation of Charity, which is Intercession. Lastly, worship must be INDIVIDUAL. There is in Christianity, as our Lord teaches it, no representative worship but His own; and in that we are united with Him. The service is the church's service,

NATURE. Prov. xvi. 1. John iv. 24.

1 Pet. iii. 15.

Matt. v. 8. 1 Tim. ii. 8.

1 Cor. xiv. 33, 40.

but its harmony is the blending of the melodies of all its individual members.

SEASONS. THE SABBATH.

4. Amongst the permanent Divine ordinances of worship must be reckoned THE SABBATH as its chief and representative season. This institution was an appointment of God from the beginning of time to that end. Rest from labour was a physical design subserved in connection with a spiritual design: that man might cease from every other occupation in order to hold communion with God. This was the supreme purpose of the day; and as such bound up with all the Old-Testament regulations of religious service. Christianity has retained the institution as belonging to Divine worship; but, by the same authority which gave the original law, has modified it. Its connection with the Jewish sabbatical cycle ended, and therefore its place as a covenant sign between Jehovah and the peculiar people. Its original purpose to commemorate the creation and bear witness to the government of the One God was retained; but, as the new creation of mankind in Christ Jesus had more fully revealed the Triune God, the day of our Lord's resurrection, the first day of the week, became the Christian Sabbath, or Lord's day. The special relation of the day to the worship of the church, apart from its place in the Moral Law, is to be found in the opportunity it affords of full public assembly, generally impossible at any other time, with which the continuance of religion in the world is vitally connected. To sum up, the Lord's day in the Christian Church is the great season of worship and of assembling to worship; it retains its original design of commemorating creation, it adds the festival of redemption, and it periodically suspends this world's labour to anticipate the worship of heaven.

5. Some points in this general statement require expansion.

(1.) It has been doubted whether the account in Genesis asserts the institution of the Sabbath at that time: *God blessed the seventh day, and sanctified it* may be proleptical. But the obvious intention of the narrative is historical; there are indications of the hebdomadal division of time throughout the early books; and our Lord's testimony is that *the sabbath was made for man.* Hence we find the institution referred to as familiarly known before the

Gen. ii. 3.

Gen. viii. 10, 11; xxix. 27, 28.

Mark ii. 27.

Mosaic law was given on Sinai: *Remember the Sabbath day, to keep it holy.* Ex. xx. 8. Ex. xvi. 23, 26.

(2.) So far as the Sabbath was introduced into the ceremonial law, and was made the basis of a Sabbatic cycle of days; so far as it became a sacrament of the old law, commemorating the redemption from Egypt, *a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you,* and fenced about by severe enactments; it is abolished in Christianity. *Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.* Ex. xxxi. 13. Jer. xvii. 20—27. Col. ii. 16.

(3.) The new ordinance of the Sabbath in the Gospel was given by Christ Himself, *the Lord also of the sabbath.* Before His passion He dealt with it as with all His institutions, by preliminary indications. He condemned false interpretations of it, while He included it in the law which He did not *come to destroy.* By His example and precept He relaxed its severity. With His resurrection began His formal appointment of the First day, and with the Pentecost He finally ratified it. In the interim we may suppose that He enacted by word what in His majesty He had sanctioned by act. Hence we find the first day, as the Lord's Day, hallowed throughout the New Testament: the last tribute uniting the Resurrection and the Pentecost: *I was in the Spirit on the Lord's day.* The law of the Christian sabbath is *not of men, neither by man,* not of the church nor by the church, *but by Jesus Christ.* Mark ii. 28. Matt. v. 17. Rev. i. 10. Gal. i. 1.

(4.) It is, so to speak, the sacrament of holy time in the evangelical economy. The first day of the week sanctifies all, but it retains its symbolical meaning. It is the day of holy convocation, concerning which it is said, pre-eminently though not solely, *not forsaking the assembling of ourselves together.* As Baptism is a sign of the severance between the world of the unregenerate and the church of the renewed, and as the Eucharist is a standing memorial of the redeeming atonement, and both *till He come,* so the Holy Day is an abiding memorial of the permanent obligation of congregational worship. Hence it is one of the three Dominical institutes: the LORD'S HOUSE, the LORD'S SUPPER, the LORD'S DAY. Heb. x 25. 1 Cor. xi. 26.

(5.) Lastly, this general view of the Sabbath in relation to

worship connects it with the Church, though it is scarcely right to number it among the INSTITUTIONS OF CHRISTIANITY. It is an institution of the Christianity that is as old as the creation. But this connects it with the Moral Law, where, as a positive enactment, it is of perpetual obligation in the Ethics, not of the church only, but of all religion. The Sabbath as an ordinance for worship assembles the congregation; but in that worship itself the law of that sabbath is read as one of the precepts of the eternal code of morality. What its spiritual interpretation is as a permanent law for mankind is a question of ethics, and has already been considered as such. At present we have considered it in its relation to Divine service.

HUMAN ORDINANCES.

II. Public worship is left, as to its form, to the discretion of the congregation, subject, however, to the authority of the Divine laws, and guided by the usage of Scripture. The questions that here arise are not strictly included in dogmatic theology: they therefore need only slight indication.

(1.) The rights of the laws already laid down being reserved, the church may appoint times and seasons and places of religious service. There is no restriction: the Lord's supper itself is not limited to any certain day. There is no hour that may not be set apart. Daily service, and canonical hours, are not in themselves evil, save in connection with superstitions, and as tending to absorb family and private worship. Days of Thanksgiving and of Fasting have the plenary sanction of Scripture. But Saints' days have not that authority; and, although much may be said in favour of making the names of our Lord's inspired saints prominent in the service, the church is *better if it abstain*. There is but a step, as the history of the corruptions of Christianity shows, between this and the Invocation of Saints. As to places, there is no Temple or Sanctuary; in a certain sense there is a House of God, but wherever the church may meet there is, in the truest sense, the House of Prayer.

(2.) As to the order of Divine service, there is the same latitude. The law of Decency and Order requires that the worship be regulated, and that no room be left for caprice. The relations of worship, and sacrament, and preaching must be arranged by the community. As to the much-vexed question of LITURGICAL

PRAYER, it may, at least, be said that it is within the prerogative of the congregation to use it. The Saviour gave the germ of it in His sacred pattern, in His use of the Temple and Synagogue service and hymns, and in His sacramental institutes. It has been one of the most universal usages of Christendom; its abuses do not discredit its use; it approves its value in experience, both as ensuring the completeness of worship and by aiding tranquil devotion; virtually it enters into all extant services; and, as supplementing not superseding spontaneous worship, it may with assurance be both practised and defended.

(3.) As to the superadded ceremonials of Divine service, there is hardly the same latitude. The jurisdiction of the church is attended with great difficulty. But the real question is not to decide between the hard theory that forgets everything but the purely spiritual nature of man and the licentious theory that panders to all his senses. Neither of these can be right. There is a spirit in man, and he is also flesh and blood. There is a simple æsthetical vesture of Divine service without which it ought not to appear before God, without which it cannot commend itself to man. But what is called Ritualism must be entirely condemned. It dishonours the Scripture, by making ceremonials teach doctrines that the Word of God alone should teach. It dishonours the sacraments, which, as the sole elements of ritual given us in a religion that closed the ritual temple, should be absolutely guarded in their simplicity as the Saviour left them. And it dishonours the Spirit of worship by such numberless and ever-varying appeals to the senses as distract the soul from its one function. Concerning such additions of men's will-worship the Lord of the temple says still: *Take these things hence!* John ii. 16

II. THE MEANS OF GRACE.

As an institute of worship the Church of Christ has its ordinary channels for the communication of the influences of the Spirit to the souls of men. These are the Media Gratiæ, or MEANS OF GRACE. Though the Spirit is not bound to these, they are "generally necessary to salva-

tion." They are not, however, equally and in the same sense necessary. The Word of God and prayer are unitedly and severally what may be called the absolute and universal means: as such they may be first discussed. The sacraments are economical means, distinct from the former, yet entirely dependent upon them for their virtue.

I. THE SUPREME MEANS: THE WORD AND PRAYER.

These are the supreme means as they are the basis of all: they give their virtue to the ordinances of the Church, including the sacraments. They are united: the Word gives the warrant to prayer and all its objects; Prayer is the instrument which makes one word effectual. But as means of grace they may be viewed as distinct.

THE WORD.

THE WORD.

The Word of God in the Scriptures contains the whole compass of that spiritual truth which the Holy Spirit uses as His instrument for the communication of every influence on which the salvation of man depends. As the revelation of God's law He uses it for conviction; as the Gospel promise He uses it for salvation; as the depository of ethical truth He uses it for sanctification.

Let us view this in the light of Scripture itself; and then glance at current theories.

TESTIMONY TO ITSELF.

I. The doctrine of the Word concerning itself is that it is the universal channel of grace; that it is not this of itself, through any inherent efficacy, but as the organ of the Holy Ghost; and that its efficacy is nevertheless inherent, as the Spirit's instrument, though it may be resisted. These topics have been discussed, in their application, under the Administration of Redemption. Their bearing on the Word as the means of grace

may, however, be briefly considered. 1. The sufficiency of Scripture is declared throughout both Testaments. The praises of the law of the Lord in the Old Testament, taking Ps. xix. as the text, and Ps. cxix. as the infinitely varied comment, are explicit; for the latter psalm especially gives such names to the law as must include all that we mean by Scripture. In the New Testament we have not one passage only, but a pervasive testimony. What St. Paul says of the Scriptures generally, that they make *wise unto salvation*, and are profitable for every function of grace, *for doctrine, for reproof, for correction, for instruction in righteousness*, must be true of the supreme Scripture, the words of Christ, which are *all truth:* Who therefore prays, *Sanctify them through Thy truth: Thy Word is truth.* 2. The fallen estate of man forbids the thought that the mere presentation of truth should save him. Hence the inherent power of the Word requires the influence of the Spirit to make it effectual. *Neither can he know them, because they are spiritually discerned.* The language of the Holy Ghost must be taught to him who shall understand His words: *why do ye not understand My speech* (λαλιὰν)? *even because ye cannot hear My word* (λόγον). 3. But there is an inherent efficacy in the Word, as applied by the Spirit. It is the universal means of grace, though men may resist it. The Word of God is as efficacious as it is universal and sufficient. It is its inherent efficacy that detects unbelief and convicts it. It is not only effectual in saving, but in condemning also. It is the same Gospel power of God which is a *savour of death unto death*, and a *savour of life unto life.* The Scriptural doctrine of the Word of God as the means of grace will not allow it ever to be made *of none effect.* It is an instrument that never fails. Regarded as the word spoken to mankind, it is never without its power. The Spirit is never absent from the Word: in it He lives and moves, and through it He sheds an infinite variety of influences on all who either reject or receive it. Regarded as the means of grace within the church, it has a sacred, specific, and always present grace accompanying every truth and every promise. The Spirit is in the Word, as the virtue was and is in Christ: ready for impartation to every touch of faith. The self-evidencing energy of the Bible is its sure credential.

Ps xix. Ps. cxix. 2 Tim. iii. 15, 16. John xvi. 13. John xvii. 17. 1 Cor. ii. 14. John viii. 43. 2 Cor. ii. 16. Matt. xv. 6.

ERRORS.

II. It will be enough to indicate some more or less prevalent errors belonging to two entirely opposite types.

1. There has never been wanting a tendency to make the Scriptures sufficient of themselves, without any supernatural accompanying influence, to effect the salvation of men. The ancient Pelagians and semi-Pelagians regarded the Word of God as the intellectual and moral discipline which best suits the spiritual nature of man, the honest use of which will lead all sincere inquirers to perfection. As man's nature retains its original elements unimpaired, his natural powers are sufficient under the influence of truth to guide him to salvation. Modern Rationalism has the same general estimate of the Word of God: it is not the means of grace, but the means of moral discipline.

2. Mystical Theology seeks through means to become dead to means. To the mystics of every communion the Word is to be valued by its substance of truth; which exerts its influence upon the mind, but in a lower region, and as subordinate to its intuition of God. Meditation on the Word leads to contemplation without it.

3. The doctrine which makes the Divine Sovereignty its supreme principle holds the Word to be the means of an absolute and irresistible grace. Whatever effect it produces is produced by the effectual operation of One who cannot be resisted. The Holy Ghost, as a personal Spirit, free in all His acts, and applying redemption only to those whose names are already written in the Book of Life, uses the Word to accomplish His purposes, or accomplishes them without it, as seemeth good to Him. When the Word is used, it is literally His CHANNEL of grace.

4. The doctrine which we hold combines all that is good in them, and rejects the evil. It gives a high, indeed the highest, place to the Scripture as the instrument of all grace. It pays its tribute to the Spirit who alone makes it such. But it regards the Spirit's operation as operating not THROUGH the Word, but IN it and WITH it.

PRAYER.

PRAYER.

Prayer, or communion with God, is not generally reckoned among the Means of Grace, technically so

called. It is regarded rather as the concomitant of the others. But, while it is undeniably true that Prayer is a condition of the efficacy of other means, it is itself and alone a means of grace. In many respects, it is the highest, simplest, most universal, and most effectual of these Means.

I. It is the most universal. Wherever the creature is found, *ask and it shall be given you* is the law of God's dealings. The mediation of Christ, which embraces the history of all mankind, has established this never-failing medium of communion between the Creator and His creature. The constitution of nature is framed with reference to this law, and all the acts of Providence suppose it. No philosophical speculations can avail to disturb this, though none can avail to explain it. In the whole compass of the Word of God the question never rises as to the difficulty of adjusting the fixed economy of things to this everlasting interference with it. The Personal God is the Hearer and Answerer of prayer. This is the eternal medium of grace.

II. It is all-pervading. The Word by which man lives is made the channel of blessing when its promises are pleaded in prayer. Sacraments derive from this their efficacy, and it is adapted to all conditions of life: private, social, and common prayer open and keep open their several channels into the individual race, the family, and the congregation.

III. Hence we see the importance of uniting the Word and Prayer most closely as the abiding, pre-eminent, and essential means of grace. They do not disparage the other means; but must not by them be superseded. This will, however, appear more fully in the consideration of what follows.

II. THE SACRAMENTS AS THE ECONOMICAL OR COVENANT MEANS OF GRACE.

The Saviour, who came not to destroy but to fulfil the law, has retained under new forms those two of the ancient ritual observances which were the specific badges

of the old covenant as such: circumcision, the rite by which the covenant was entered, has become Baptism; and the Passover, the rite by which it was annually confirmed, has become the Lord's Supper. These have been instituted for the perpetual observance of the Christian Church, and placed among its means of grace. As means of grace they have elements of difference, and elements in common with the other means. Their difference is that they are federal transactions: signs and seals of the covenant of redemption. As signs, they represent in action and by symbols the great blessings of the covenant; as seals they are standing pledges of the Divine fidelity in bestowing them on certain conditions, being the Spirit's instrument in aiding and strengthening the faith which they require, and in assuring to that faith the present bestowment of its object. Thus they are, on the one hand, objective institutions which assure the continuance of the Spirit's administration of redemption in the church, and, on the other, subjective confirmations to each believing recipient of his own present interest in the covenant. Moreover, as the covenant is NOT OF ONE, but implies the condescension of God in entering into covenant relations with His people, the signs and seals are mutual: they are emblematic ordinances by which the Divine fidelity is pledged, and they are on our part the outward and visible token by which our faith gives its pledges to God of a cordial acceptance of His terms: both, however, by the Holy Ghost. These federal transactions as belonging to the means of grace have also their elements in common with other means. They are based upon the mediation of Him who is the supreme Means of Grace; they are appointed by the same authority; like other means, they are external notes

and badges of Christian profession; and, finally, they depend for their efficacy on the Holy Spirit's power working in and through human faith. These ordinances have been from the beginning termed SACRAMENTS. Their nature, and efficacy, and number, and general relation to the means of grace are questions which have been much controverted, and given rise to some of the most important differences in the Christian church.

What more this topic requires will be best given in a brief view of the history of the sacramental idea.

SCRIPTURE.

I. In the New Testament no designation is given to these symbols. All types, or prophecies in act, ended with Christ the universal Antitype, and all symbols, or visible representations of invisible realities, ended with the Tongues of fire on the day of Pentecost, and therefore with the Holy Ghost, the universal spiritual reality. This gives deep emphasis to the fact that two symbols were retained, or rather instituted anew for permanent observance. They are closely connected with the blessings they signify: they are also distinctly separated from them; and by plain command, which we see always obeyed throughout the New Testament, they are made perpetual. This will appear more fully on the several Sacraments.

MYSTERY.

II. Very early two names were given to this institution. In the Greek church the term *μυστήριον* was used: mystery, not in the more general Pauline meaning of a secret disclosed, but in that of the profound significance of some perceptible emblem: hence, as a remembrancer of the past in the English Communion service, "these holy mysteries." By the Western church the corresponding word Sacramentum was used: in Roman usage the term had a wide variety of meanings, all however based on the idea of something implying a sacred obligation. In ecclesiastical Latin it came to signify anything consecrated; in the Vulgate it was the translation of *μυστήριον*; and, as the sign of a sacred thing, became the conventional name of the institution.

Rev. i. 20.

VARIETIES OF OPINION.

III. The diversities of doctrine on this subject may be viewed with reference to the Sign, the Seal, and the Divine institution.

1. As to their significatory character there has been no real difference from the beginning among those who have held the Sacraments. Augustine's "aliud videtur, aliud intelligitur" or "verba visibilia," Visible Words, and Chrysostom's ἕτερα ὁρῶμεν ἕτερα πιστεύομεν, have been accepted by all.

2. But as to their character as seals there has been wide discrepancy. The various theories, taking them in their historical order, are as follows:—

TRIDENTINE. (1.) The Extreme Tridentine, which makes the sacraments, not seals of a covenant, but depositories of grace flowing through them of necessity and through them alone: their intrinsic efficacy always accompanying the priestly administration; if performed with intention according to the mind of the church, and on recipients who do not interpose the obstacle of mortal sin. The Council of Trent has this canon: Si quis dixerit per ipsa novæ legis sacramenta ex opere operato non conferri gratiam sed solam fidem divinæ promissionis ad gratiam consequendam sufficere, anathema sit. This doctrine, which is very ancient and widespread, though not held by the Greek church, has three notes of error: 1. it elevates unduly the means, which contain and as it were mechanically or magically discharge their grace; 2. it makes too much depend upon the mind of the administrant; and 3. its negative condition, the not interposing an obstacle, obex, of mortal sin, dishonours evangelical faith, and depends upon the unscriptural definition of mortal sin.

LUTHERAN AND REFORMED. (2.) The Lutheran and the Reformed types of doctrine condemn the "ex opere operato" theory, or that which makes the sacramental act efficacious without reference to the faith of the recipient; but they in some other respects differ. Lutheranism lodges the virtue in the sacraments, makes it inherent in them for ever, but saving only to the believer: it approaches the Roman theory as to their being the appointed and only channels of salvation. It takes Augustine's maxim, accedit verbum et fit sacramentum, and regards that consecrating word as conveying into the elements a grace which they must impart, to the evil for condemnation and to believers for their good. It makes the sacraments necessary means of grace: a participation in the sacraments is essential to a participation in the things they

signify ; and the sacraments are the centre of the plan of salvation. The Reformed doctrine lays stress on the concurrence of the Holy Ghost : virtus Spiritus sancti extrinsecus accedens. Not the Word but the Spirit makes the sacrament a channel of grace ; and, as the Spirit is not bound to forms, He can dispense His grace without the sacraments, before them or after them. Still, though not absolutely necessary, sine quâ non, they are preceptively necessary ; and, as the appointed seals and pledges of the administration of redeeming grace, they must be observed. The early Socinians followed the Swiss Zwingli in making sacraments only signs of Christian profession, and emblems intended to exert a moral influence on the mind : a view which is extensively prevalent among the lesser sections of Christendom.

ARMINIAN.

(3.) The early Arminian doctrine is generally classed with these last-named views. But these are the words of the Remonstrant Confession : Sacramenta cum dicimus, externas ecclesiæ cæremonias seu ritus illos sacros ac solennes intelligimus, quibus veluti fœderalibus signis ac sigillis visibilibus Deus gratiosa beneficia sua in fœdere præsertim evangelico promissa non modo nobis repræsentat et adumbrat, sed et certo modo exhibet atque obsignat, nosque vicissim palam publiceque declaramus ac testamur, nos promissiones omnes divinas vera, firma ætque obsequiosa fide amplecti et beneficia ipsius jugi et grata semper memoria celebrare velle. These words should be carefully studied and translated. They include, beyond those of any other Symbol, all the necessary elements : Federal signs and seals ; not only adumbrating the evangelical blessings of the Christian covenant, but exhibiting and obsignating them ; while they express our public faith, and grateful remembrance. This testimony includes all that is included in our great British Confessions ; and, if it adds anything, the addition is an improvement. The Westminster Confession says : Sacraments are holy signs and seals of the covenant of grace. There is in every sacrament a spiritual relation, or sacramental union between the sign and the thing signified ; whence it comes to pass that the names and effects of the one are attributed to the other. And in the Shorter Catechism the Presbyterian standard says : A sacrament is a holy ordinance instituted by Christ ; wherein, by sensible signs, Christ

and the benefits of the New Covenant are represented, sealed, and applied to believers. Here the last expression gives additional strength to the idea of the seal: not only are blessings pledged, but they are then and there imparted. So the Articles of the Church of England: Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him. With these symbols—Arminian, Reformed, Anglican—our general Proposition agrees.

3. As to the Divine institution of the Sacraments there have been two leading errors. One, represented by some kinds of mysticism in earlier ages, and by the Quakers in modern times, denies the Divine obligation of these ordinances. Baptism was intended only for the first introduction of Gentiles into the church; the Eucharist was only the sanctification of the common meal; and, generally, the Christian economy knows no ritual. The other error has gone to the opposite extreme, and multiplied sacraments.

MULTIPLICATION.

(1.) The origin of the latter error may be traced to the indefinite use of the term Sacrament in the early church: it was applied to almost every mystery of the Christian Faith, and every religious rite. Thus Augustine, while laying stress on the two Sacraments, speaks uncertainly about some other Sacramental rites. Bernard was disposed to add the Feetwashing, and other writers mention other numbers. The Seven Sacraments were first defined by Otto of Bamberg, A.D. 1124; these received ecclesiastical sanction at Florence, A.D. 1439, and were confirmed at the Council of Trent. They were variously defended by the Scholastics: by referring them to the seven cardinal virtues, Faith, Love, Hope, Wisdom, Temperance, Courage, Righteousness; by the analogy of the spiritual life with the physical, as to Birth, Growth, Nourishment, and so forth. The final definition at Trent admits the preeminence of the Eucharist: ipse auctor sanctitatis ante usum est. Baptism, Confirmation, Orders have an indelible character, and cannot be repeated. The anathema is pronounced upon those who deny that the Seven were all instituted by Christ. Hence the institu-

tion of Christ is the supreme test. The apology for the Augsburg Confession allowed Penance to be a sacrament, and Melanchthon was disposed to admit among them Ordination. These were not retained, however, in the churches of the Reformation, although the Lutherans preserved Confession as an institute. The definition in the English Article strikes the true note: the Five added by Rome "are not to be counted sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." To this, however, may be added that they have no connection with the covenant character of the Gospel of Christ. Having this test to apply we may consider the Five additional Sacraments.

CONFIRMATION.

i. CONFIRMATION, anciently known as CHRISM OR THE SEAL, was ordered to be administered not before the seventh year, and only by a bishop, as succeeding to the apostolical prerogative of imposition of hands. The imposition and anointing form the matter; and the form: Signo te signo crucis et confirme te chrismate salutis in nomine, etc. The scriptural ground for this fails. Our Lord's baptism with the Holy Ghost is not in point. Nor are the instances in which apostles imparted the Holy Ghost to the Samaritans: this was a special recognition of Samaritan Christianity. The baptism and anointing of John's disciples at Ephesus were simultaneous: they had not before received Christian baptism. Another passage commonly adduced is that in which the apostle says that after they believed the Ephesians were sealed: here the Greek requires, *when ye believed ye were sealed.* The reception of the young by formal profession of faith into the church has been a laudable usage in most communions. But there is no sacramental institute for that purpose.

Acts viii.

Acts xix. 4.

Eph. i. 13.

PENANCE.

ii. PENANCE as a sacrament is based upon the supposed necessity of making satisfaction to God for sin committed after baptism. The matter of the sacrament is contritio cordis, confessio oris, satisfactio operis. The form is the judicial act and word of absolution. The contrition is not necessarily perfect; the confession is auricular, including omnia et singula peccata

mortalia, and at least once in the year. The satisfaction supposes that the priest is a judge who, in the name of God, imposes penances as the condition of the remission of the temporal punishments of the sin, which, as to the reatus culpæ and its eternal consequences, is forgiven for Christ's merits' sake. These temporal penalties may be exacted in this life or the intermediate state. They may be commuted for satisfactions of various kinds, fasting, prayer, alms; which, however, were connected often with the most unevangelical forms of self-discipline. On this sacrament hangs the doctrine of Purgatory, where the supreme satisfaction of Christ is supplemented: Indulgences, based on the fund of merit stored in the church, and granted, avowedly for the remission of temporal penalty, often, in popular acceptation, for the remission of all sin whatever. This sacrament is not based upon the Word of God: the Scriptural absolution is the declaration of the terms of forgiveness, its confession is not auricular and enforced, its only satisfaction is the perfect obedience of Christ, and its only Judge and Confessor the Lord Himself.

ORDERS. iii. ORDERS or consecration to the priesthood is closely connected with the last: quo tribuitur potestas consecrandi corpus et sanguinem Domini, nec non remittendi et retinendi peccata. As the baptised were endued with grace by imposition of episcopal hands so episcopal hands alone could confer the specific grace of the priesthood.

MATRIMONY. Eph. v. 25. iv. MATRIMONY is elevated to the dignity of a sacrament mainly on the ground of the apostle's words: *This is a great mystery: but I speak concerning Christ and His church.* As a sacrament the ordinance of marriage is treated most elaborately in the Roman and Eastern Theology. It has really, however, the slenderest title; being a natural relation sanctified, and being not an action but a relation. In strange contradiction to this high character of the ordinance was its undervaluation in the celibate life, whether in or out of the priesthood.

UNCTION. Jas. v. 14, 15. Mark vi. 13. v. EXTREME UNCTION rests mainly on the anointing in St. James, where, however, the rite had no reference to death. Its sacramental institution by Christ is supposed to be found in the reference to the same subject in St. Mark's gospel. It is a com-

prehensive sacrament, the Viaticum, useful for the soul and, if God will, for the body too: effectus est mentis sanatio et, in quantum autem expedit, ipsius etiam corporis (Conc. Flor. 1439).

It is remarkable that the Greek and the Roman churches agree in their seven sacraments. Both base their acceptance of them on the authority of the church, and vindicate them as enfolding the whole of life: Baptism is the sanctification of birth, Confirmation of adult life, Penance of the life of daily sin, the Eucharist of life itself, Orders of legitimate authority, Matrimony of the Church's law of continuance, and Unction of the departure hence. Other communions have attempted, and are attempting, to introduce the distinction between Sacramental ordinances which are not sacraments and sacraments proper, but the doctrine laid down at the outset will sternly forbid any addition to our Lord's two covenant institutes. "A sacrament is an outward and visible sign of an inward and spiritual grace, ordained by Christ Himself as a means whereby we receive the same, and a pledge to assure us thereof." Our Lord has chosen and hallowed two, only two; and it is vain to elevate acts which are rather benedictory than sacramental into sacraments.

DENIAL OF SACRAMENTS.

(2.) The opposite error of those who deny that our Lord instituted sacraments, in the sense in which we understand the term, that is, ordinances which seal to those who worthily receive them the grace of redemption, should be carefully avoided by all who would honour the spiritual character of the religion of Christ. To regard our Lord as having placed in His church two rites, which are only rites, only symbols teaching the eye, whether of the assistants or the spectators, is to make Him the Founder of a ritual service. Had that been His design, we all should have submitted with reverence. But it was not His design. There is nothing in His service which is not accompanied by the Holy Ghost, and made the channel of its own appropriate grace. The rites of Christianity have their concomitant benedictions; and are never without them, save to such as bring no preparation of faith, the absence of which makes all religion a mere ceremonial. The true doctrine is between two extremes. It avoids the theory that connects specific blessings, regeneration, and the sustenance of Christ's life, with the sacraments as their sole conductors to the

soul: these are but the covenant pledges of a gift that is with them imparted, but not necessarily in them alone. And it avoids the ritualistic theory that makes sacramental ordinances mere signs that æsthetically act on the minds of those who wait upon them.

BAPTISM.

Baptism is an ordinance appointed by our Lord to be the rite of initiation into the new covenant of grace; being the sign and seal of the blessings of that covenant conferred upon those who thereby avow their acceptance of its one condition of faith in Jesus Christ with its obligations. It is the sacrament of union with Christ, and of membership in the church of Christ: being the outward and visible sign of the sealing of the Holy Ghost. Its nature, mode of administration and subjects are clearly set forth in Scripture; but have been variously interpreted in the Christian church. It will be expedient, therefore, to examine the New Testament first, and afterwards to view its doctrine in the light of controversy.

I. THE SCRIPTURAL DOCTRINE OF BAPTISM.

SCRIPTURE.

The Scripture furnishes a preliminary history of this rite as linked with the Old Covenant, and changed in the New; it gives a clear account of its institution and observance; and defines its meaning and relation to the economy of grace. These topics correspond generally to the teaching of the Old Testament, the Gospels and the Acts, and the Epistles respectively.

1. The Old-Testament representative of Baptism was the covenant rite of circumcision: the type of baptism as it was the rite of admission into the old covenant of grace, established first with Abraham for all nations in his Seed the Christ, and renewed through Moses with the covenant People. As given to Abraham it was the seal of the righteousness of faith to be revealed in Christ. As limited in Moses, it was the symbol of the sanctification of natural increase,

and the seal of participation in external and limited privileges. In both respects it was ordained only *till the Seed should come.* Gal. iii. 19. Baptism took its place as the sign of a spiritual birth and increase; and the seal of internal, universal, and unending privileges. There 1 Pet. iii. 21. were some historical types also, such as the Deluge, and salvation 1 Cor. x. 2 by its waters, and the passage of the Red Sea; ritual types also, Ex. xix. 14 such as the ceremonial washings of the old law. The Prophets also predicted the effusion of the Holy Ghost, of which Christian baptism was to be the symbol, under the similitude of cleansing Zech. xiii. 1. waters: poured out, for ever flowing, and sprinkled upon the Ezek. xxxvi. 25. soul. The ancient baptism of proselytes from heathenism probably had no foundation in the Old Testament beyond the general practice of washing before sacrificing to God. But it seems indisputable, from Rabbinical authorities, that after the captivity every proselyte was circumcised and baptised; moreover, that this baptism included the women and children of his house. This accounts for the general familiarity with the rite assumed in the Gospels. It also sheds its light upon the institute of John the Baptist and our Lord's baptism of His disciples. It must be borne in mind also in our interpretation of St. Peter's words on the Day of Pentecost. There can be no doubt how his hearers would understand: *The promise is unto you, and to your children.* Acts ii. 39.

II. The institution of Christian Baptism has its gradual history. DEVELOPMENT. We have the Gospel preliminary baptisms; the Saviour's institute: and the observance in the early New Testament Church.

1. The Baptism of John has a distinct significance. It was JOHN'S BAPTISM. the baptism of repentance as the preparation for Christ and the New Covenant. It was the rite of transition from the Old Testament to the New. As it belonged to the Old, our Lord Himself, made under the law, submitted to it. As it belonged to the New, He received it not: His New Testament baptism was the effusion of the Holy Spirit upon His human nature, restoring to MAN in Him the Spirit forfeited by the Fall. Our Lord's preliminary act of baptising, as administered by His disciples, was partly a continuation of John's, even as He preached John's repentance; partly an accommodation to the later usage of baptising proselytes; and partly a preparation for His own

final ordinance. Neither of His sacraments was absolutely new: rather the sanctification of a certain remainder of past observances.

CHRISTIAN INSTITUTION.

2. The Christian institute itself was enacted in one clear and definite injunction. It had been prepared for in act, as we have seen; doubtless also in word during the Forty Days: hence the formula was understood when given: *in the name of the Father, and of the Son, and of the Holy Ghost.* The baptised were to be dedicated by man, and consecrated by the Spirit, to the possession and service and redeeming grace of the mediatorial Trinity. Both sacraments were appointed by Christ, to be fully interpreted by the Holy Ghost. The Supper preceded the death of which it was the commemoration; Baptism preceded the Pentecost which was its fulfilment. That day declared its meaning: the one Triune Name, and the various blessings of the Persons in that name; its substitution in place of circumcision as appointed for all nations; its covenant character, as sealing the benefits of the Christian to all who believe and observe the commandments.

Matt. xxviii. 19.

ACTS.

3. From the day of Pentecost Baptism is observed as an indispensable ordinance. There is no instance of conversion without the rite: *they were baptised, both men and women.* But the full formula does not occur: baptism was *in the name of Jesus* (ἐπὶ and ἐν as well as εἰς), that name representing the Trinity. Once that baptism was supplemented by the imposition of apostolic hands and the gift of the Holy Ghost; once it followed that gift; once it was a fruitless ceremony, in the case of Simon Magus. Always it was administered by the officers of the church: those who preached baptised their converts. St. Paul gives the reason of his satisfaction at having baptised so few in Corinth: partly, his jealousy for the name of Christ, partly his higher obligation to preach the Gospel. The households of believing persons were baptised: including obviously their children, whose baptism is not mentioned because implied in the Lord's benediction of them. That they were baptised needs no other proof than that baptism superseded circumcision, and that children are addressed as members of the Christian church.

Acts viii. 12.
Acts ii. 38; x. 48.
Rom. vi. 3.
Acts viii. 17.
Acts x. 47.
Acts viii. 13.
Acts xvi. 15.
1 Cor. i. 16.
Eph. vi. 1.

APOSTOLICAL TEACHING.

III. The later apostolic teaching on Baptism remains to be considered: it is abundantly full and clear.

BAPTISM AND CIRCUMCISION.

1. The strain of reference to it shows that it was regarded as having superseded circumcision as a sign and seal of the Christian covenant. Nothing can be plainer than that the old rite was done away with. If admitted in any case, it was for reasons of expediency; if not practised as the rite of an imperfect covenant, but only as a national usage, there was nothing wrong in it. But circumcision, as the initiatory rite of the preparatory dispensation, was swallowed up in baptism. Negatively and positively St. Paul says: *Ye are complete in Him: . . . in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism.* There is no longer any circumcision, but that which is without hands, and that death of the sinful flesh which the ancient rite signified is signified also by the new rite. But it was done away by being transfigured, and baptism is the sign and seal of the better covenant. We may view this more generally and more particularly. (1.) All the blessings of the Christian covenant are represented as summed up in the Promise made to Abraham; that Promise was Christ, the Seed, and the blessing of Abraham, the Holy Spirit. *As many of you as have been baptised into Christ have put on Christ:* this is the relation of baptism to the reception of Christ and union with Him. *Be baptised, and ye shall receive the gift of the Holy Ghost:* this is its relation to the impartation of the Spirit's grace. (2.) But this is general: we may find the specific blessings which are exhibited and pledged to the believer in his baptism. Justification or the forgiveness of sins: so St. Peter, *Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins;* and Ananias to Paul, *Be baptised, and wash away thy sins.* Christian sonship, both as adoption and as regeneration, is sealed in baptism, *Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ.* Naturally, however, the relation of baptism to circumcision would suggest its more frequent connection with regeneration than with adoption. After having spoken of the symbolical design of circumcision, the putting off the body of the sins of the flesh, the apostle goes on: *Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from*

Col. ii. 10—12.

Gal. iii. 27.

Acts ii. 38.

Acts ii. 38.

Acts xxii. 16.

Gal. iii. 26, 27.

Col. ii. 12.

the dead. This passage makes baptism represent the dying to sin and rising to holiness. So also the parallel to the Romans. Our Lord first connected baptism with the new birth: *born of water and of the Spirit,* and St. Paul winds up the doctrine to Titus: *the laver of regeneration.* Less directly baptism is connected with sanctification. *For by one Spirit are we all baptised into one body:* where the church is referred to as the Lord's sanctified body, and of that church it is said, *that He might sanctify and cleanse it with the washing of water by the Word.* St. Peter calls the Christian baptism the antitype of the salvation of the ark: it *doth also now save us* (*not the putting away of the filth of the flesh, but the answer of a good conscience towards God*); where justification and sanctification unite, though neither of the terms is used. In the Epistle to the Hebrews, as in St. Peter's first, we cannot but feel that the inward sprinkling of the blood of Jesus corresponds with the outward sprinkling of water, its sign. So also in St. John: *not by water only, but by water and blood.*

Rom. vi. 3.
John iii. 5.
Tit. iii. 7.
1 Cor. xii. 13.
Eph. v. 26.
1 Pet. iii. 21.
1 Pet. i. 2.
1 John v. 6.

COVENANT SIGN AND SEAL.

2. Now, in all these passages the sacrament of baptism is, as it were, identified with the blessings which it signifies; and in such a way as will not allow us to think for a moment of its being a mere ritual sign. *One Lord, one faith, one baptism:* this gives baptism a very prominent place; as it not only makes it the badge of all Christians, but also embraces in one word all the privileges of the covenant, not otherwise mentioned. In fact, all the privileges of that covenant are supposed to be sealed, obsignated, imparted to true believers in connection with their baptism. Baptism is never made the sole instrument on the part of God, or the sole condition on the part of man; but it is invariably the seal of the transaction between God and the believer as in the presence of the Church. Blessings may be bestowed before the baptism; and still larger blessings follow it; but they are all sealed over and pledged to the believer as one of the congregation in his baptism. However looked at — whether as affusion, sprinkling, immersion,—it is a SIGN of the descent of the Spirit, and the washing away of sin. And it is a SEAL once for all given of the bestowment of all the blessings of the Spirit upon the believer continuing to believe. But it must ever be remembered that, in every reference to baptism, we find it flanked on the one

Eph. iv. 5.

hand by the absolute condition of faith, and, on the other, by the sole efficiency of the Spirit.

3. It must not be forgotten that the initiatory sacrament has in the epistles a universal character, as extending and enlarging the meaning of the former rite, and adapting it to a more catholic economy. The cardinal passage is that already quoted: *For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* Circumcision here vanishes by its very nature. Baptism for all nations, for men and women, for adults and children, takes its place. Water everywhere flows for all the world: *See, here is water.* By this the God of the Christian covenant *sprinkles many nations.* Nothing that circumcision sealed under the old economy can be lost under the new. Therefore children have their privileges sealed to them in baptism. They are addressed as members of the church in every epistle. If it be asked, What is the blessing sealed to them? the answer is, all that they are capable of receiving. They are children of a race under condemnation: they are *justified freely by His grace through the redemption that is in Christ Jesus.* Children of wrath as belonging to the lineage of Adam, they are grafted into Christ: their baptism is the seal of their present adoption, and the pledge of their regeneration when they are capable of it. Unholy by nature, they are sanctified through baptismal consecration to God: Christ has blessed them, their unholiness is gone, and now are *your children holy.* In the case of adults personal faith, and conscious acceptance of the terms of the covenant, are essential. Of this children are incapable; but the Lord is their everlasting Sponsor; and when He said, *of such is the kingdom of heaven,* He admitted them to all the privileges of His covenant, including the gift of the Spirit to take from them the doom of the race, and to afford them all the preliminary influences of His salvation. The baptism of the children of believing parents is, therefore, a sign of the washing away of original guilt, and a seal of their adoption into the family of God; a sign of the regeneration which their nature needs, and a seal of its impartation in God's good time.

Gal. iii. 27—29.

Acts viii. 36. Isa. lii. 15.

Rom. iii. 24.

1 Cor. vii. 14.

Matt. xix. 14.

II. BAPTISM IN HISTORICAL THEOLOGY.

EARLY CHURCH.

I. The primitive church attached a very high importance to Baptism, as the SACRAMENT OF THE NEW LIFE. It was Illumination or φωτισμός. Hyperbolical language abounds.

1. Very early it was regarded as the instrument rather than the sign and seal; and the forgiveness it conveyed was only of past sins. Hence arose the new Sacrament of Penance. The essential character of baptism was unqualified; though in the case of its accidental absence only contempt condemned. Martyrdom was supposed to supersede it. The Eastern church preferred dipping, the Western sprinkling.

2. The Catechumenate preceded adult baptism and followed infant baptism. It was a most important institute, which has never equally flourished in later years, much to the loss of the church. In the third century the catechumens were divided into Andientes, Genuflectentes, and Competentes.

3. The ceremonial soon became elaborate. In the fourth century the water was consecrated. Epiphany, Easter, Pentecost were the seasons preferred. Tertullian mentions the Sponsors, the Confession, and the Creed. Three immersions were usual in some parts. Exorcism and the renunciation of Satan and his angels occupied an important place in the rite.

4. INFANT BAPTISM of course rose by degrees into ascendency. The objection of Tertullian establishes the fact of the practice: the blessing once forfeited never retrieved fully! As early as Cyprian (Conc. Carth. 253) early baptism was decreed: the third day, though the eighth was admissible. It was then uncontested, as an apostolical usage. On this latter Origen is express. In the Pelagian controversy it was an argument for original sin.

5. In the third century heretical baptism was matter of earnest controversy. Cyprian denied its validity, on ecclesiastical principles, but the authority of the church at Rome prevailed, on the ground of the objective value of the rite, by whomsoever performed in the name of the Holy Trinity.

TRENT.

II. The Romanist doctrine confirmed at Trent the doctrinal decisions and the symbolical ritual which had long been current in the mediæval church. It ordained that Baptism must be sup-

plemented by Confirmation. It decreed that in Baptism "that is taken away which has the character of sin: it is not merely cut down or not imputed." Concupiscence remains as the fomes or fuel of possible sin, and for the matter of our virtue and reward. In fact all the benefits of redemption are applied to the soul. Nothing, however, so clearly exhibits the doctrine as the variety of ritual: from the blessing of the water, through exorcism, the chrism, the white garment, to the giving of the name.

LUTHERAN AND REFORMED.

III. Lutheranism makes baptism ordinarily necessary to salvation, conveying remission and regeneration. Without faith the adult receives no benefit; and the Spirit works in infants the receptivity of faith. Repentance after baptism is, as it were, a "regressus ad baptismum," a return to the baptismal position. The Reformed churches generally make the internal effect concur with the external act in the case of the believing elect. Infants are presumed to be elect, and the benefit is seminal and prospective. The Anglican Formularies are generally a combination of the Lutheran and the Reformed. They distinctly teach regeneration to be the secret virtue of baptism, in adults believing and in all infants. But there are two views of the doctrine: first, that which is more Lutheran and sacramentarian, and supposes a renewal of the soul of the infant; and, secondly, that which regards the new birth as a change of relation only in infants, by which they are translated into the kingdom of grace.

BAPTISTS.

IV. The doctrine of the Baptist communities differs from that of the church generally in two points: they insist that it was appointed to be an expression of adult faith in Christ, denying the right and duty of infant baptism; and they maintain that the only valid baptism is that of immersion in water. Agreeing with them in what they hold, we differ from them in what they deny; but not attributing so much importance to the difference.

INFANT BAPTISM.

1. It is important to establish the validity of infant baptism, inasmuch as by degrees that becomes in established Christian communities the only baptism. Moreover, the settlement of this question is bound up with the wider question of what constitutes membership in the Christian body.

(1.) The Christian Church is the continuation of a church in which children had always been members. The church of Christ

has been one through all ages: the ancients believed in *the Seed*
Gal. iii. 19. that *should come to whom the promise was made,* and were circumcised, they and their children; we believe in the Christ who has come, and are baptised, we and our children. The Gentiles were grafted into the old olive-tree, which olive-tree is the True Vine.
Gen. xii. 3. The covenant with Abraham was for *all the families of the earth* in due time; and, meanwhile, the sign and seal of that covenant was impressed on children as members not of the Jewish commonwealth merely, but as members of the Jewish church. Not a word in the New Testament indicates any change: the promise of the Spirit is to us and our children; households were baptised and the family still sanctified; and even the very silence of the New Testament forbids that we should take from children a birthright they had enjoyed from the beginning.

(2.) The theory of the church held by those who reject infant baptism is not a true theory. It is simply this, that none are to be admitted to church-membership who do not give credible evidence to the church of being regenerate. This theory, as adopted by the Congregationalists, allows such to communicate and to bring their children to baptism for their training towards the full privileges of the church. As adopted by the Baptists, it allows of no membership in the church at all until a credible profession of living faith is made and sealed in baptism. These views of the church are altogether too narrow for the catholic gospel. It is impossible to limit the church, or admission to the church, to the regenerate as approved by men. All who profess faith in the doctrines of Christ, who are seeking salvation, whose lives do not contradict their profession or impeach their sincerity, may be accepted to baptism; and their children with them. To them all the ordinances of religion are open; according to their
2 Tim. ii. 19. faith it is done unto them, and *the Lord knoweth them that are His.* The Baptist theory denies to children, who cannot consciously believe and intelligently profess the faith, a place in the church of the regenerate. We deny that the visible church is limited to the regenerate. Children belong to the church as an institute for making men perfect Christians: children are adopted into the family of God and the household of faith; they
Eph. vi. 4. are to be trained *in the nurture and admonition of the Lord;*

they are members before they finally ratify their vows; and the gentle theory of Christianity is that the influences of the Spirit upon them will bless their instruction amidst the Gospel ordinances to their full participation in all the blessings of both the visible and the invisible church.

MODE.

2. The mode of baptism might seem to be a less important matter in a religion which is not ritual. But the Baptist community thinks otherwise. In dealing with this subject we have only to show that the three kinds of baptism, by immersion, by affusion, and by sprinkling are equally valid according to the appointment of Christ; but that the weight of the evidence is in favour of the last, or of the two latter, which in this argument are one.

(1.) The equal admissibility of the two kinds is proved by three considerations. First, the influences of the Spirit, of which baptism is the outward and visible sign, are described in language including both. *I will pour out My Spirit;* and *then will I sprinkle clean water upon you.* We have *the washing of regeneration.* Secondly, the word baptise in the original Greek, whether in its classic or in its Scriptural use, is capable of both significations: *then went he down, and dipped himself seven times in Jordan* (ἐβαπτίσατο). *Except they wash* (βαπτίσωνται) *they eat not.* The defiled person was *sprinkled* from his uncleanness, which in the Apocrypha is βαπτιζόμενος ἀπὸ νεκροῦ, baptised from a dead body; and in the Revelation βεβαμμένον αἵματι, describes the Saviour's vesture stained in blood, according to the prophet, *Their blood shall be sprinkled upon my garments.* In fact, the word in all its forms refers to the contact of water without prescribing the manner. Thirdly, the practice of the Christian church from the beginning has allowed both, as we have seen.

Joel ii. 28. Ezek. xxxvi. 25. Tit. ii. 6. 2 Kings v. 14. Mark vii. 4. Num. xix. 13. Eccles. xxxiv. Rev. xix. 13. Isa. lxiii. 3.

SPRINKLING.

(2.) But there are many considerations which should lead us to regard affusion or sprinkling as the ordained form of the rite. The catholic design of the Gospel would lead us to infer that the simplest and most universally practicable ordinance would be appointed. Again, the most important realities of which baptism is only the sign are such as sprinkling or affusion indicates: the blood of atonement was sprinkled on the people and on the mercy seat; and the influences of the Spirit are generally the pouring

of water and the anointing. Moreover, the multitudinous baptisms of the New Testament forbid the thought of immersion: especially when it is remembered that whole families were baptised, and individuals sometimes where large quantities of water cannot be supposed to have been accessible. As to the passages which describe baptism as burial with Christ and resurrection with Him, they must be interpreted by the analogy of those which describe it as dying with Christ and putting Him on. It may be said, further, that there are words which obviously would have been employed instead of baptism if the order of immersion had been deemed essential. This last argument is of great force when we remember how carefully the institution of the two sacraments has been guarded in the revelation of the New Testament. As it regards the Lord's Supper, there is no room for misapprehension: every departure from the simplicity of the ordinance is self-convicted. Now, if it had been the Lord's will that every convert and every infant throughout all ages should be immersed in the baptismal flood He would have told us so in language that could not be mistaken. But nine-tenths of the Christian world have understood by baptism the pouring of water. It may be said that this only shows our Lord's intention to have been to allow a large latitude. Be it so: of this we do not complain. But we may infer that if the more cumbrous and difficult rite was not ordained, the simpler one was more in harmony with His will.

EXTREMES.

V. We may sum up with a few concluding remarks on the two extremes in relation to the doctrine of baptism between which the truth lies. On the one hand lies the theory that it is merely a sign or badge of Christian profession, as held by Unitarians and Rationalist Christians of all kinds. This is improved upon by those who make it moreover an impressive ritualistic emblem of the blessings of the new covenant. Both views are correct, but they fall short of the truth. On the other hand, there is the theory of those who make it the sole ordinary appointed method of communicating the virtue of the atonement in the remission of sins, and the impartation of the new life. This notion, common to all high sacramentarian theology, Romanist, Oriental, Lutheran, and Anglican, dishonours the supremacy of the Spirit and the

Word. Its watchword is Baptismal Regeneration, which unevangelically links the sign and the thing signified. The true doctrine includes the first theory and stops short of the last. It makes baptism the initiatory sign of a covenant the blessings of which it most aptly symbolises: the sprinkled blood and the Spirit poured out. It makes it also the seal of a covenant which pledges these blessings to all who believe and dedicate their children to Christ; a seal therefore of an impartation which is quite distinct from the seal, though it may accompany it, as it may have preceded and may also, as in part it must do to unconscious infancy, follow it. Its importance therefore is great in its own order. To the adult it is a perpetual memory of a most solemn obligation, as well as a present encouragement to faith. To our children it is, when they come to know its obligations, a memorial of blessings provided for them before they were born. And on the church administering it to infants it enforces the necessity of taking all spiritual care of its little ones.

BAPTISMAL REGENERATION.

THE EUCHARIST.

EUCHARIST.

The Lord's Supper is a rite ordained by our Lord for perpetual observance in His church, as a sacramental feast in which bread and wine are signs of the body and blood of Christ offered in one oblation on the cross, and seals of the present and constant impartation to the believer of all the benefits of His passion. In this supper the church joyfully and thankfully celebrates before the world the sacrifice once presented in the past, until He come again without sin unto salvation. Moreover, Christ's people partake of the elements as the symbol of a common Christian life and sustentation, as the mutual pledge of union and brotherly fellowship, with all its enjoyments and obligations. Thus this ordinance is the Sacrament, as it signifies and seals the mystical nourishment of Christ; the Eucharist, as commemorating the sacrifice of redemption; and the Communion, as the

badge of united Christian profession. While most Christian people agree as to this last, there have been many and great divisions both as it respects the blessings conveyed in this Sacrament, and the nature of the Eucharistical commemoration. We shall find it useful, as in the case of the other Sacrament, to examine the testimony of Scripture, and then consider the controversies of dogma.

I. SCRIPTURAL DOCTRINE.

SCRIPTURE.

The statements of the New Testament are few, but exceedingly distinct. They describe the institution of a new rite instead of the Passover, and connect it especially with the ratification of the new covenant. St. Paul adds the account that he received, and in it a few additional points of doctrine. Besides these four accounts of the institution, there are sundry incidental allusions which complete our view of the circumstantials of the rite itself. We must glance at the doctrine and the ritual.

PASSOVER AND COMMEMORATION.

I. The second sacrament was instituted in connection with the Passover, and to supersede it for ever.

1. Now the ancient rite was an annual commemoration of the typical redemption of the people; and the Lord's supper is the solemn act of the church's commemoration of the redeeming death of the Saviour of the world. St. Paul's account, the last and fullest authentic statement of the institution, stamps great prominence on this. He adds *In remembrance of Me* to the giving of the bread, as well as to the giving of the cup; and, with reference to both, says *Ye do shew forth the Lord's death till He come.* Our Saviour *blessed* the elements and *gave thanks*: offering the praise of His own atonement which His people continue for ever. Hence the rite is the great expression of the church's gratitude for the gift of Christ, and especially for His atoning death. It is the feast of thanksgiving within the church, and it is the feast of testimony before the world, *showing forth* His death. And the first word used, εὐχαριστήσας, gives the ordinance a name: the EUCHARIST.

1 Cor. xi. 23—26.

Matt. xxvi. 26. Luke xxii. 19.

1 Cor. xi. 26.

EUCHARIST.

PASSOVER AND SACRAMENTAL RATIFICATION.

2. The ancient passover was also the annual ratification of the covenant between God and His people. As such it was itself a sacrifice both of expiation and thanksgiving; and summed up or represented all other covenant sacrifices. When our Lord substituted His supper, He used language which included all, and specially referred to the solemn covenant transaction in which Moses divided the blood of atonement into two parts: *half of the blood he sprinkled on the altar*, to denote the propitiation of God; with the remainder he *sprinkled all the people*, to signify to them the Divine favour, and the *book of the covenant* also, to signify the ratification of the covenant of which that book was the record: *This is the blood of the testament which God hath enjoined unto you.* These words of Moses our Lord connects with the new passover of His new covenant: *Drink ye all of it; for this is My blood of the new testament which is shed for many for the remission of sins.* Obviously, the blessings of the better covenant, symbolised by the bread and wine, deliverance from guilt and life in Christ, are pledged and sealed to all who receive these tokens in faith. He who spiritually *discerns the Lord's sacrifice* in the emblems, *examines and judges himself* as to his submission to the terms of the covenant, and *thus eateth and drinketh not unworthily*, has his faith confirmed by this sacred pledge even to the assurance that all the blessings of redemption are his always and his while he thus receives the seal of the covenant. The Holy Spirit uses this sacramental ordinance for the assurance of faith: hence the meaning of the term SACRAMENT as applied to this ordinance.

Ex. xxiv. 6—8. Heb. ix. 19.

Heb. ix. 20.

Matt. xxvi. 27, 28.

1 Cor. xi. 28—29.

SACRAMENT.

PASSOVER AND COMMUNITY LIFE.

3. But the ancient passover was the rite that kept in annual remembrance the birth of the people as such and their community life in the bond of the covenant. And when our Lord ordained His supper, He distributed to *each* and laid emphasis on the *all*. So St. Paul makes this the external bond of unity: *For we being many are one bread and one body; for we are all partakers of that one bread.* And this follows the declaration that the cup is *the communion of the blood of Christ*, and the bread *the communion of the body of Christ.* The Supper is the sacrament of union with Christ the true Vine; and of union with one another in Christ: hence it might seem that the elements represent not only the sacrificed body of Christ, but the spiritual body itself saved by that sacri-

1 Cor. x. 16, 17.

fice and made part of Himself. The real bond of union, however, is not the bread and wine, but the common participation of life in Christ by the Spirit. But the sacramental eating and drinking together is the outward and visible sign of that union. The Supper therefore is the perfect badge of common discipleship: the mutual pledge of all the offices of brotherly love. It is guarded by the most solemn sanctions. All who profess faith in Christ's atonement, who desire His salvation, and are willing to keep His laws, are invited to come, forbidden to remain absent.

1 Cor. x. 22. But God is the Judge. He was *provoked to jealousy* by those who partook of both the table of the Lord and the table of devils. He smote with *condemnation* those who did eat and drink unworthily.

1 Cor. xi. 27. The church also must watch over the ordinance of its holy fellowship, and the individual must judge himself. After all vigilance is used the Lord's supper in this world will never be without its Judas: it is the typical and imperfect feast of a fellowship that will one day be perfect. Meanwhile, as the sacrament of unity in Christ and with Christ, it is termed by us the COMMUNION.

COMMUNION. RITUAL IN NEW TESTAMENT.

4. The notices scattered through the New Testament give us plain indications of the ritual of this ordinance. The elements, or constituents, are bread and wine: common bread and unadulterated wine. These elements were consecrated: the bread

1 Cor. x. 15—17. was solemnly broken, and the cup was blessed. The ordinance

Acts ii. 42. was called the *breaking of bread*, as if the distribution to each from one common bread was preserved symbolically. The consecration was the setting apart to the most sacred possible use, the express thanksgiving for redemption commemorated by the bread and wine, and invocation of the grace signified. Each element was received separately, and by the act of each recipient.

Acts ii. 46. The communion was frequent: at first daily, certainly every Lord's day. It is obvious that there is no precept on this subject, though there are two extremes which the language of the New Testament shuts out. Annual, or very occasional, celebration

1 Cor. xi. 26. does not comport with the words *As often as ye eat this bread*, interpreted as they are by the signs of frequent communion in the

1 Cor. xi. 20. early part of the Acts. On the other hand, St. Paul says, *when ye come together into one place*, or the church; which implies a

formal assembly that could not be daily. The ceremonial was simple: not for *eating* and *drinking*, but sacramental and symbolical. But it was connected sometimes with a preceding feast, the abuses of which are noted in the epistle to the Corinthians. It was celebrated by the minister as Christ's representative: the bread which we break, the cup which we bless. But there was nothing priestly in the ministerial act, nor was the Lord's Supper, the Κυριακὸν δεῖπνον in any sense the one central act of worship: *they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.* Lastly, it was observed as an ordinance perpetually binding: the Corinthian church was no exception to a general rule.

1 Cor. xi. 20—34.

1 Cor. xi. 20. Acts ii. 42.

II. THE EUCHARIST IN HISTORICAL THEOLOGY.

The history of doctrine on this subject may be broadly viewed as falling under four heads: first, the Patristic period, when germs of error are seen growing up in theology and ritual; secondly, the controversies which issued in the Tridentine doctrine of Rome; thirdly, the different formularies of the Reformation; and, lastly, the present aspect of the question in English theology.

PATRISTIC.

I. In the Patristic age, down to the first great controversy on the subject in the ninth century, we mark in every school of theology the signs of coming error. That error took two forms which afterwards united: respecting the sacramental presence in the Communion, and the sacrificial offering in the Eucharist.

1. As to the former, there was always much difference in expression. The earliest fathers, while using very ambiguous language, never went beyond the figurative presence. So even Cyprian: Calix, quo sanguis Christi ostenditur. They speak of the Eucharist as being the body of Christ, and the heavenly food, but only as they speak of the gospel and faith being the same. Down to Chrysostom there is no hint of the conversion of the substance, though Ignatius and Justin use the term μεταβολή. But both Ambrose and Chrysostom strike the note of future transubstantiation, though generally using the language of a purer faith: the latter declares that the priest held in his hand what was the most adorable in heaven, and the former, Hoc quod conficimus corpus ex virgine est.

2. The sacrificial idea was added to the Eucharist in the third century, though it entered furtively. At first it was an oblation of gratitude for the gifts of God in life as crowned in redemption: the people brought the bread and wine themselves: part was consecrated for the Eucharist proper, the remainder was left for the lovefeast and the use of the ministry. This resemblance to the ancient oblations soon went further. Even Tertullian speaks of sacrifices for the dead; and Cyprian of the priest as offering in the place of Christ, Sacerdos vice Christi vere fungitur. Then the Greek fathers refer to the unbloody sacrifice, and even the sacrifice of propitiation. Cyprian and Augustine are content with the Sacrificii peracti memoria; but Chrysostom and others delight in representing the Eucharist as a repetition of the great oblation, though in such terms as only suggest the error of the future.

MEDIÆVAL.

II. During the Middle Ages this sacrament had the concentrated attention of the Schoolmen fixed upon it. There were two crises of controversy, and then the dogmatic construction went on.

1. In the middle of the ninth century Paschasius Radbertus wrote a treatise in which the idea of Transubstantiation was first expressed: "that the earthly substance of the bread and wine, sacrificed by the virtue and consecration of the Spirit, are converted into the selfsame body and blood which the Blessed Virgin by the virtue of the same Spirit conceived and brought forth: only the corporeal appearance and taste remain for the exercise of faith." Ratramnus opposed him, asserting only the symbolical change and use.

2. Precisely two hundred years later Berengarius wrote a treatise (1030) asserting the spiritual participation of the whole Christ, and the logical contradiction of the other theory. His protest was vain, and Gregory VII. compelled him to recant.

TRANSUBSTANTIATION.

3. Ecclesiastical sanction was given to the theory of TRANSUBSTANTIATION, as elaborated by Thomas Aquinas and Hildebert, by the fourth Lateran Council, under Innocent III. 1215. But the theory took various forms. Aquinas supposed that the Divine power retained the accidents without any substance behind: thus the substance was not so much changed as annihilated, or there was a simple substitution instead of change; others adopted the notion

of what is called IMPANATION: the unity of Divine and human, following the analogy of the incarnation. The consequences rapidly followed: the doctrine of CONCOMITANCE, as laid down by Aquinas, was made the ground for withdrawing the cup from the laity, the blood being in the body and the bread sufficient; the sacrilege of which had been protested against from Leo the Great downwards. The feast of the Adoration of the Host, or sacrifice, was established in 1264. And the mass was decreed as the bloodless repetition of the one sacrifice for the benefit of quick and dead, and was decreed at the same time with Transubstantiation, in 1215.

TRENT. 4. The Council of Trent fixed the Roman doctrine: the substance gone and the accidents remaining, the offering to God is a propitiatory offering, and includes the body, soul, and divinity of the Redeemer, though the transubstantiation itself is only of the bread and wine into the body and blood; masses were sanctioned for the living and the dead, for particular individuals, their effect being to remove the temporal consequences of sin, and the private masses of the priests were permitted. The connection between Transubstantiation and the Sacrifice of the mass governs all the sacramental acts: the Elevation, the Adoration, the Reservation, the Circumgestation.

GREEK CHURCH. 5. The Greek Church differed in some points: retaining Transubstantiation it imposed unleavened bread, gave the cup to the laity, and always administered to children, which the Romish church had gradually abandoned.

PROTESTANTISM. III. Protestantism was mainly a revolt against this doctrine: first its abuses and then its fundamental principles. We must glance at the forms it assumed after the Reformation.

LUTHERANISM. 1. Lutheran Protestantism abolished—that is in its final form and standards, for all was gradual—the Sacrifice of the Mass, with its concomitants. It retained the Sacramental Presence of the body and blood of Christ, but not in the form of Transubstantiation: the sacramental union was the basis, and expressed by sub, in, and cum pane, under, in, and with the elements. Hence the term Consubstantiation, which required the doctrine of Ubiquity, or the presence everywhere of the glorified body of Christ, after a divine and celestial manner. The reception of the

elements is by all who partake the receiving of the corporeity of Christ: but to the benefit of believers only, as the sign and seal of remission of sins, to the unbeliever for condemnation. The impartation of Christ's glorified humanity is therefore for the benefit of the whole nature of man: for the nourishment of his soul and for the sustentation of the germ of the resurrection in the body. This view of the Lutheran doctrine is much developed in its later theology. The basis of the whole system is the assumption that the words of institution must be taken literally, not figuratively. *This* IS *My Body; this* IS *My blood.* And the Lutheran formularies elevate the sacrament to the very highest point as a means of grace: for the impartation of the forgiveness of sins; the strengthening of faith; union with Christ and each other; and all other benefits of the Passion. But the real distinction in the doctrine is its element of Consubstantiation: the very presence of the glorified body and blood of Christ in, with, and under the elements, still remaining elements however, received by the communicants.

Matt. xxvi. 26.

RE-FORMED.

2. Reformed Protestantism diverged widely from the doctrine of Luther. It altogether gave up the Lutheran manducatio oralis, and substituted the manducatio realis sed spiritualis; it gave up therefore the hyperphysical or physical presence. It insisted that *This* IS *My body* meant *This* SIGNIFIES *My body;* and that the sacrament was the sign and pledge of a spiritual union with Christ. But there were certain decided differences among the Reformed communions.

Matt. xxvi. 26.

ZWINGLI.

(1.) Zwingli represented the view that tended towards the merely commemorative design; but his doctrine went beyond that: Christ to the contemplation of faith is not only subjectively but objectively present; and that spiritual eating of the body of Christ which is the appropriation of His atoning grace is a sacramental eating or receiving of the signs and seals of a present Saviour. He rejected the "*in* pane et vino," but would retain the "*cum* pane et vino."

CALVIN.

(2.) Calvin went rather nearer to Lutheranism. What the elements symbolised was to him the Person of Christ as well as His atoning work; and the body of Christ as part of His person. This is received spiritually, but not the less on that account

really: the communicant is lifted up by faith to heaven, and his soul is as surely invigorated by the spiritual body of Christ as His body by the emblems. With these views the Presbyterian and Anglican Confessions substantially agree.

ARMINIANS.

(3.) The Remonstrant Arminians leaned rather to Zwingli than to Calvin; and perhaps laid more stress than either upon the commemorative design of the ordinance. But that they ought not to be classed with the Socinians and their descendants, who make the sacrament only a memorial of the death of Christ, whatever value that death may have, will appear from these words of the Remonstrant Confession: "The holy supper is the second sacred rite of the New Testament, instituted on the night of His betrayal, to celebrate the eucharistical and solemn commemoration of His death; in which believers, after they have duly examined themselves and tested their true faith, eat the holy bread publicly broken in the congregation, and at the same time drink the holy wine publicly poured out, to show forth with solemn thanksgivings the bloody death of Christ undergone for us (by which, as our bodies are sustained with meat and drink, or bread and wine, so our souls are nourished up into the hope of eternal life), and to testify publicly before God and His church their own vivifying and spiritual fellowship with the crucified body and shed blood of Christ (or with Jesus Christ Himself crucified and dead for us), and with all the benefits obtained through the sacrifice of the Redeemer, as well as their mutual charity towards each other." It is true that the covenant seal is omitted; but we must remember what has been already adduced as to the Arminian doctrine of the sacraments generally.

MODERN TENDENCIES.

IV. It remains that we refer to modern tendencies.

1. Protestantism has renounced altogether the perversion of the Eucharist into a propitiatory sacrifice or mass; as also the perversion of the mystery of the spiritual presence into the sacrament of the impartation of the whole Christ through material elements that are only the accidents, or bread and wine without the substance. The Tridentine doctrine is a fundamental violation of the symbolical and covenant character of the ordinance, and is refuted by all that has been shown to be the New-Testament doctrine.

2. But the doctrine of the REAL PRESENCE is held by the Lutheran church: which, however it may guard the doctrine by limiting the corporeal presence of our Lord to the elements in their use only, and denying any local circumscription of that presence, still errs against the truth of Scripture, that Christ's body is in heaven, and that the whole Christ, and not His body only, is imparted spiritually through a sacramental union with Him by the Holy Spirit.

ANGLICAN. 3. The Anglican church retains in her formularies nothing that favours the Romish error; but many of the elements of Lutheran, Calvinistic, and Zwinglian doctrine combined. The twenty-eighth article, however, ought to be decisive, that "the body of Christ is given, taken, and eaten in the supper only after a heavenly and spiritual manner: and the means whereby the body of Christ is received and eaten in the supper, is faith." The modern theory of comprehension in the English church allows all theories to be held; but by no just interpretation can the doctrine of the Real Presence be attributed to that church as represented by her authoritative formularies. The Presbyterian doctrine of the Westminster Conference is substantially the same, and conformed to the Scripture. But the theory that the sacrament is only a commemorative and representative rite is held by many of the religious communities of England.

4. The true doctrine generally is that which bears in mind the design of the ordinance to be a sign to the believing church of all the blessings purchased by the oblation of the one sacrifice for sins, and a seal to the believer of his constant and present interest in all those blessings. Whatever other ends it subserves, as a perpetual memorial of the life and death of Christ, as a badge of union among Christian people, and as a holy service in which all holy affections and purposes are quickened, it is also the abiding exhibition to the eye, in sensible emblems, of the blood of atonement and the bread of life, and also a pledge to those who accept the atonement, as it is offered to penitent and believing faith, of their present, and constant, and eternal heritage of life in Christ. Each of the terms SIGN and SEAL must have its full meaning preserved, while they are made one.

III. THE CHRISTIAN MINISTRY.

For the discharge of the offices of worship towards God, and for the administration of the means of grace, an order has been set apart: called to this function by the Holy Ghost, approved of the church by its representatives, and ordained to office by their brethren in the same order. The history of this institution in the New Testament is very simple, and may be thus summed in its results. First, the ancient ministry of the temple and priesthood was entirely abolished. Secondly, an irregular vocation appears in ministerial gifts and functions which were transitional, adapted to the days of the foundation, yet patterns also for future extraordinary vocations according to the Spirit's wisdom and the church's need. Finally, the established and permanent constitution appears as a Presbyterial body described not so much by name as by office, and in some respect conformed to the model of the synagogue: its function being ministerial, in the Divine service, pastoral, in the spiritual case of the flock, and ruling, in the government of the church. But, simple as the Scriptural arrangements are, they assume in the history of doctrine in the church the widest variety of developments.

I. THE UNIVERSAL PRIESTHOOD.

The ancient temple, with its typical offerings, having been done away in Christ, there is an entire change in the ministry of the congregation. There is one High Priest, who hath passed into the heavens; the entire church is a spiritual temple; and all its living members are a sacrificing priesthood. Whatever the New Testa-

ment says concerning sacrifice in the Christian worship either has reference to the priestly character of all Christians, or is figuratively applied to the functions of the ministry. The universal priesthood of Christ is, however, only the New-Testament fulfilment of the typical priesthood of the entire congregation of Israel. It is an important doctrine, as teaching the true dignity of the individual Christian character, and of the corporate Christian church whose inalienable prerogatives are represented by its ministry. But it has been perverted to the undermining of a distinct ministerial order, and therefore requires qualifications and guards.

Ex. xix. 6. I. *Ye shall be unto Me a kingdom of priests, and an holy nation:* this word spoken to ancient Israel is the foundation of the doctrine of the universal priesthood. But it is in the union of His people with Christ that it has its perfect accomplishment. All the Apostles rejoice to set forth this truth. St. John says: *Ye have an unction, χρίσμα, from the Holy One.* St. James calls religion a *θρησκεία*, which alludes to a ceremonial service. St. Peter and St. Paul call upon all Christians to present their priestly oblations.

1 John ii. 20. Jas. i. 26, 27. 1 Pet. ii. 5. Rom. xii. 1.

II. This doctrine guards against one abuse, and must itself be guarded from another.

GUARDS.

1. There is no separated order of priests in the Christian service: one is our Priest even Christ, and all we are priests through fellowship with Him, presenting through Him as our Representative our *spiritual sacrifice.* The sacerdotal theory of the Christian ministry is a dishonour to our Lord, and is specially condemned by the tenour of the Epistle to the Hebrews. *We have an altar:* but that altar is the cross, and we all have it and minister before it.

1 Pet. ii. 5. Heb. xiii. 10.

2. Yet there is a separated ministry in the New Testament representing the universal priesthood. While the offices of religious worship are more or less common to all, in private and social and public assemblies, there is provision made for the responsible presentation of the Church's religious acts of service and the Church's teaching function. After St. Paul and St. Peter

have bidden all Christians to present these living sacrifices, they go on to speak of the ministries of prophecy, and teaching, and eldership. But the Epistle to the Philippians illustrates the whole subject. At its close the pecuniary offering of that people is said to be a priestly sacrifice acceptable to God; in the beginning the bishops and deacons are representatives of the people; and in the middle St. Paul speaks of the apostolic devotion of his own life as a priestly libation around the altar of their faith. The ancient Levitical service supplied figures for the new ministry; but the new ministry was an ordained function equally defined with that of the old priesthood.

Rom. xii. 1 Pet. ii. 4.

II. OFFICES EXTRAORDINARY AND TRANSITIONAL.

EXTRAORDINARY.

Christianity was founded by the instrumentality of an extraordinary ministry, pre-eminently endowed. This ministry was transitional; and, as such, continued for a season the various extraordinary administrations of the Spirit under the old economy, not one of which passed away without being consummated and glorified in the service of Christianity. While it was designed to be transitory, it was at the same time to exhibit the types of an irregular vocation for special service according to the will of the free Spirit in the church.

References to all these extraordinary agents are dispersed through the Acts and the Epistles; but there are certain passages in which St. Paul enumerates and describes them. Comparing his words to the Ephesians with those to the Corinthians we gather that God *set*, that Christ *gave* as the fruit of His ascension, and that the Spirit *divided to each*, these several functions. We find the whole in an inverted order in these words: *Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.* While all are the ἐνεργημάτα of the one triune God, they are the διακονίαι, or ministries of the Lord, and the χαρισμάτα of the Holy Ghost.

Eph. iv. 11. 1 Cor. xii. 11. 1 Cor. xii. 4, 5, 6.

They are distinguished also as gifts of individual knowledge and faith; gifts of devotional utterance in new tongues; gifts of miraculous acts of healing; and gifts of administration in office. It is with these last, as including the others and surpassing them, that we have to do; and we must consider them first severally, and then in their transitional character.

I. There are three orders: apostles, prophets, evangelists.

APOSTLES. 1. The APOSTOLIC office was pre-eminently a ministry ordained of the Lord Himself. *He chose twelve, whom also He named apostles.* St. John, who never mentions the apostles as such, save symbollically in the Apocalypse, gives nevertheless—as in regard to the sacraments, and the ascension, and some other matters—the best definition of what he omits. *As the Father hath sent Me even so send I you:* the idea of mission or embassage, which has its highest meaning in Christ and in the Holy Ghost, is attached to the Apostles, but descends no lower. They were ambassadors to the world; their credentials were a direct mission from the Lord, confirmed by miraculous powers. Their office was to preach the gospel to all men, in the name of the Risen Lord, whose resurrection they proclaimed; and everywhere to lay the foundation of churches, to be the models of all others in the future. As the Spirit was the invisible representative of the Lord, so the apostles were the visible. Their absolute authority is indicated in two ways: first, as teachers of Christianity, by word and writing, they had the gift of inspiration; and, secondly, as founders of the church, they had the power of the keys, of binding and loosing, that is, of uttering the unchangeable decrees of church government. Their power everywhere is seen to be uncontrolled, and from their word there is no appeal. They had, and could have, no successors: they form a body of men chosen to lay the foundation of the universal church, *built upon the foundation of the apostles and prophets,* and to commit to it the final documents of Scripture. A succession of such men would not have been in harmony with the known will of Christ, to leave a church with a settled organisation, and a finished doctrine, and a natural development under the Holy Ghost. But being dead they yet speak in their writings, which are the only representatives of the apostolical company in the church. It is from St. Paul, the one

Luke vi. 13.

John xx. 21.

Heb. iii. 1.

Eph. ii. 20.

Apostle of the Gentiles, that we gather our fullest information concerning the Apostolical prerogative.

2. The PROPHETS occupy a large place in the Apostolic church. They spoke, like the apostles, under the direct inspiration of the Holy Ghost: not necessarily, or chiefly, predictions, but utterances distinguished from ordinary teaching. Their function was a fulfilment of the Pentecostal word: *And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.* We might expect an abundant effusion of this gift; and we find it. The Epistle to the Corinthians shows that it was common to men and women, that it was occasional and not the special endowment of an order, and that it sometimes pervaded the service of the congregation. But when St. Paul tells the Ephesians that they were *built upon the foundation of the apostles and prophets,* he allows us to infer that there was a well-known body of men whose ordination was directly from the Spirit; to whom, though not as a permanent order uttering revelations which were to be preserved, the truth was immediately revealed. This high prerogative of the Christian Prophets is confirmed by the remarkable words of the same epistle: *As it is now revealed unto his holy apostles and prophets by the Spirit.* PROPHETS. Acts ii. 14—18. 1 Cor. xiv. 3, 24, 25, 31. Eph. ii. 20. Eph. iii. 5.

3. The link between Prophets and EVANGELISTS is given in the account of Timothy's ordination: *According to the prophecies which went before on thee;* and, *Neglect not the gift that is in thee, which was given thee by prophecy.* Timothy is the type of this order: St. Paul's last charge to him is: *Do the work of an evangelist,* εὐαγγελιστοῦ, *make full proof of thy ministry,* διακονίαν. That ministry was the performance, in subordination to the apostles, of the apostolic offices of preaching everywhere the gospel and founding churches. It was strictly subordinate, as is testified in the Acts by the apostles' confirmation of their work by the bestowment of the Spirit, and by the plenary instructions given to Timothy and Titus by the apostle Paul. It was an office that vanished with the apostolate on which it depended. In due time the name was given to the writers of the gospels which the first evangelists preached: Eusebius seems to have been the first to give it this application, and it has been accepted by the consent of Christendom. 1 Tim. i. 18. 1 Tim. iv. 14. 2 Tim. iv. 5. Acts viii.

TRANSITIONAL.

II. The transitional character of these offices connects them with the past and with the future.

1. By them the Old Testament was connected with the New. The human instruments in the foundation of both economies are men supernaturally endowed. The apostles in the new Law answer to Moses in the old; the prophets have risen again, having begun at the advent of Christ and not ceased until the foundations were laid; and the evangelists correspond with those great men who anciently combined the legislative and prophetic functions. But there is the difference which the universal mission of the gospel introduced: the publishers of the evangelical glad tidings were only predicted in the Old Testament.

2. As to the future, these offices have, in the strictest sense, passed away. The apostles have no successors. Their number was sealed: twelve to represent the Tribes of Israel, Matthias having been most solemnly added to complete their body when Judas fell from it; and One added to represent the gentile world. If others, such as Barnabas, seem to bear the name, a careful examination of the texts will show that they only seem to bear it. The prophetic office has been withdrawn. And, in the full meaning of the office there are no longer Evangelists, or men endowed with a delegated apostolical authority. But, though they passed away, their relations to early Christianity cannot be studied without leaving the impression that the same Spirit who set them in the church may reproduce their extraordinary influence without their names and without their miraculous endowments. We need no other apostles, for the apostolic body rules over us still; we need no prophets, for the prophecy is sealed; but evangelists, in the spirit and power of apostles and prophets, though not in their Spirit, will always be needed while the earth is anywhere covered with the darkness of heathenism.

III. THE REGULAR MINISTRY.

The New Testament, especially in its latest epistles, makes it certain that a regular and uniform ministerial constitution was appointed for the church after apostolical supervision was withdrawn. This ministry was divided

into two offices: one, having more particularly the care of the spiritual interests of the flock, and the other more particularly its temporal affairs. The former is the pastorate, the latter the diaconate; and these two have been generally retained though with different names and varying functions by most bodies of Christian people.

The term ministry, *διακονία*, is the most comprehensive that can be used. It is sanctified by its application to the Lord Himself, who came *to minister*, and was a *Minister of the circumcision;* is used by St. Paul of the ministry generally; while it descends to the lowest office, the care of tables. The origin of the word is obscure; most probably it is to be derived from an obsolete *διάκω* or *διήκω*, to run, connected with *διώκω*, to hasten after. Conventionally it is limited in modern times to the pastoral office, or the ministry of the word; which is only one of many instances illustrating the remarkable freedom with which the original terminology of ecclesiastical government has been dealt with in later ages. Generally it may be said that no one function as described in the New Testament finds its precise and unvaried representative in the modern church.

Matt. xx. 28. Rom. xv. 8. Acts vii.

THE PASTORAL OFFICE.

The terms employed to denote the ordinary spiritual officebearers of the church are Presbyters or Elders, and Bishops or Overseers or Superintendents. These constitute one order in the New Testament. The functions assigned to them are those of ministering the Word, and watching over the flock, and ruling the churches: they are Teachers, Pastors, and Rulers.

I. The only names of a permanent character are *πρεσβύτεροι* and *ἐπίσκοποι*: the former being far the more common. NAMES.

1. The New Testament uses these terms interchangeably for the same order of spiritual officers. The same passages which prove this will also throw light upon the functions of this order.

Acts xx. 17, 28. St. Paul *sent to Ephesus, and called the elders of the church,* τοὺς πρεσβυτέρους, and at the close of his charge bids them take heed to the flock over which the Holy Ghost had made them *overseers* or bishops, ἐπισκόπους. In the Pastoral epistles the two names signify one order. Titus was left in Crete for this among other reasons, to *ordain elders in every city;* and as the first qualification of these elders he says, *A bishop must be blameless.* So St. Peter says that the duty of the elders is to feed the flock, ἐπισκοποῦντες, or *taking the oversight.* Hence, writing to the Philippians, St. Paul mentions only two orders, the *bishops and deacons,* as also in his Pastoral epistle to Timothy.

Titus i. 5, 7.

1 Pet. v. 1, 2.

Phil. i. 1.

1 Tim. iii. 1, 8.

2. The differences between the terms are obvious. That of elder had reference to dignity, and was derived from Judaism; that of bishop to office, and was derived from the Greeks. There is no office of eldership as such, but there is an ἐπισκοπή: mentioned once in a sad connection, and once as an object of desire. There is, however, no episcopate alluded to, as a body of bishops; but once at least a Christian Presbytery, as having ordained Timothy, after the pattern of a Jewish Presbytery: πᾶν τὸ πρεσβυτέριον, *all the estate of the elders.* The elders of Judaism were seniors in age, chosen as assessors in the Sanhedrim with high priests and scribes. The elders of Christianity formed a body, generally but not always seniors in age, who presided over the Christian community as the only directing and governing authority.

Acts i. 20.

1 Tim. iii. 1.

1 Tim. iv. 13.

Acts xxii. 5.

3. There are some traces of a pre-eminence given to one member of the Presbyterial body. During the apostolic age the apostles themselves were absolute in all churches and over all their affairs: the evangelists representing their authority where it was delegated. But every corporate body must have a head, primus inter pares; and in the apocalypse that one representative of the presbytery seems to be pointed out in the ANGEL addressed in each of the epistles to the seven churches. The term Angel is symbolical, even as the term Stars: *The seven stars are the angels of the seven churches.* It may be said that it symbolises the ministry collectively, which is exceedingly probable; but even then the individual Angel, though not named, suggests the Divine sanction of an arch-presbyter within a single limited pastoral

Rev. i. 20.

charge. But there is no indication of the appointment of any such authority; certainly not as bearing the name of Bishop.

II. The three functions of ministering the Word, watching over the flock, and ruling the church are distinctly laid down, especially in St. Paul's Pastoral epistles, to which in this connection it may be sufficient to refer in general. FUNCTIONS.

1. The ministration in Divine service includes the ordering of worship, administering the sacraments, and preaching the word. Here the term Minister is appropriate. As angels are ministering spirits, so pastors are ministering men: but both ministers are first to God and then from God. (1.) The responsibility of the due celebration of worship rests with the Ministry: the worship, whether of prayer or praise, as already described. (2.) As the representatives of the Divine will to the church, their duty is to administer the Sacraments, to preach the Gospel for conversion, and to teach the souls converted. All this is in their commission, and for all this they must seek every Divine and human qualification. In the Gospels and Pastoral Epistles these are described. MINISTER.

2. The responsibility of the pastoral care of the flock springs out of the former. The pastoral feeding of the flock is the instruction of its members, old and young; but it is also the vigilant distributive attention to all its interests in the whole economy of life. The under-shepherds, like Him who is the Ἀρχιποίμην, *calleth his own sheep by name.* For this general and particular care of the flock the presbytery is responsible. But in this, as in the ministry of the Word, and indeed in all their functions, they have the ministries of the whole congregation at their discretion. Among the gifts bestowed on the Church were the *helps* or ἀντιλήψεις; and the New Testament exhibits Christians of all classes as being employed in the services of prayer, preaching, and care of the sick. But in all and over all the presbytery have the supreme responsibility. PASTOR. John x. 3.

3. This pastorate passes naturally into government of the church. Its ministers are called ἡγουμένοι, *rulers;* προεστῶτες, *presidents,* and Christians are bidden to *obey them that have the rule.* This authority may be viewed under two aspects: first, as committed to them by the Chief Shepherd, to whom alone they are RULER. Heb. xiii. 17.

responsible as representing Himself; and, secondly, as representing the authority of the Church.

(1.) Their rule is ordained of Christ, and the solemn sanctions of their responsibility are connected with the great day when they must give account to Him who now *walketh in the midst of* the churches and holdeth their *stars in His right hand.* The extent and objects of this authority are to be measured by the degree in which the Presbytery are the representatives of the ordinary ministerial authority of the apostles, in governing the church by teaching and guarding the doctrines and laws of Christianity, by exercising the discipline of receiving and excluding the members of its fellowship, and by the general regulation of the affairs of the Church. That government of the body which was committed to the apostles, they committed through Evangelists to *faithful men,* who should discharge their ordinary ministerial function when the authority of inspiration ceased.

Rev. ii. 1.

2 Tim. ii. 2.

(2.) Their authority may be said also to be representative of that of the church itself. Though all power is of God, and the government of the ministry is ordained of God, there is a sense in which it is only the authority of the whole congregation committed to its ministers. The three offices of Christ are committed to the entire body of His people in their *unction from the Holy One:* they have the doctrine and know all things and can try the spirits; they have the priestly function, so far as they *have an altar and offer up spiritual sacrifices;* and they are kings, a *royal priesthood.* All that the church has from Christ it lodges in its ministers: all, literally and without deduction. The body of the people have no right to teach: they have deputed their elders to that office. As a congregation their priestly functions are in the hands of their ministers. And the rule of the flock they have given over to their judges.

1 John ii. 20.

Heb. xiii. 10.

1 Pet. ii. 5, 9.

4. This Presbyterial government of the churches is one and not divided. Distinctions between a Teaching and a Pastoral and a Ruling Eldership have been established in various communities, as will be hereafter seen, but the Scripture does not sanction them. *Remember them which have the rule over you, who have spoken unto you the word of God.* That a bishop be διδακτικός, *didactic,* or *apt to teach,* was indispensable. Afterwards the apostle

Heb. xiii. 7.

1 Tim. iii. 2.

says: *let the elders that rule* WELL *be counted worthy of double honour, especially they who labour in the word and doctrine.* Very earnest elders must be doubly honoured, with a sideglance at their ample sustenance: doubly if their excellence is in ruling, and still more so if it is teaching. 1 Tim. v. 17.

5. Lastly, these offices of the Presbytery have relation not only to individual churches but to congregations of churches. (1.) Neither in the Old Testament nor in the New is there anything to favour the view that a church was ever regarded as isolated and independent in its government. The unity of the churches as representing the church comes first: whether in our Lord's use of the term—first, *My church* universal, then, *tell it unto the church* local—or in the Acts or in the Epistles or in the Revelation, where *the seven churches which are in Asia* refer to variety in unity. Everywhere first apostles representing the church, then pastors and teachers representing the congregation. (2.) The Church government of the future was sketched in the New Testament. We do not find the exact pattern shown us, but sufficient to indicate that there was in every region a bond of unity among the churches, and that, supposing the apostles withdrawn, that bond was the presbytery. In the Acts we have the first council at Jerusalem, and the assembly of elders at Miletus. As to the former: *as they went through the cities, they delivered them the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established.* As to the latter: *he sent to Ephesus and called the elders of the church.* St. Paul then proceeded to speak to them as representatives of Asia: *Ye know from the first day that I came into Asia.* An entirely isolated Christian community is unknown. Matt. xvi. 18. Matt. xviii. 17. Rev. i. 11. Acts xvi. 4; xx. 17.

THE DIACONATE.

The first officers whose appointment is mentioned after Pentecost were set apart as helpers of the apostles in the service of tables: the feasts and charities of the church. The Seven originally set apart were in all respects an extraordinary creation; but in due time a

distinct order is mentioned by the name of Deacons, whose vocation was, first, to assist the Presbyters in their several offices generally, and, secondly, as their assistants, to take charge of the sick and the poor. To the Deacons corresponded an order of Deaconesses.

ORIGIN.

I. The Seven were to the subsequent deacons what the extraordinary ministers were to the ordinary. They were one of the results of the community of goods ; a temporary expedient out of which a permanent institution grew. An outpouring of love altogether new and peculiar to the Christian church demanded a service of which the ancient economy, temple or synagogue, had no type. Hence the men appointed to assist the apostles were scarcely below them in spiritual endowments ; and indeed added to these new functions the offices of preachers and evangelists and prophets. Certainly nothing in their duties corresponded with the *minister*, ὑπηρέτης, of the Synagogue, or חַזָּן. As we read of THE TWELVE, and of THE SEVENTY, so we read of THE SEVEN.

Luke iv. 20.

Acts xxi. 8.

PASTORAL EPISTLES.

II. The later New Testament mentions the office and qualifications for it in such a manner as to show that it was mainly though not exclusively secular : the deacon is not required to be *apt to teach*, and the *good degree* he is said to purchase is simply the higher more distinctively pastoral office to which the lower led. They were an order common to all churches. They at first cared for the sick and poor ; they dispersed the alms of which the presbyters were the treasurers : *and sent it to the elders by the hands of Barnabas and Saul.* They were appointed *to serve tables :* that is, to take order for the lovefeasts daily connected with the Lord's Supper. This, however, was gradually a less onerous service, and allowed more time for private and public instruction ; so that they became intermediaries between the elders and the people, just as the elders were intermediaries between the individual church and the churches elsewhere. St. Paul describes their duties in the vivid specification he gives of their qualifications, among which are *grave, not double tongued*, and *holding the mystery of the faith in a pure conscience*, which point to the offices of private

1 Tim. iii. 13.

Acts xi. 30.

Acts vi. 2.

1 Tim. iii. 8, 9.

instruction in classes and local preaching as connected with the function of the deacon.

III. The deaconesses constitute a distinct order, originating in the necessity of the female portion of the congregation, especially among the Greeks. DEACONESSES.

1. The office was strictly like that of the deacons so far as concerned the care of the poor, and private instruction: it allowed women to minister in countless ways to the good of the saints under the direction of the elders. These seem to be referred to when St. Paul says: *let not a widow be taken into the number*— καταλεγέσθω, enrolled—*under threescore years old.* This limitation of age was afterwards relaxed. The other qualifications show how important was the office in the apostle's judgment; and generally how extreme was the care taken as to the character of the women who held office in the church. 1 Tim. v. 9, 10.

2. But the deaconesses were more limited than the deacons as to public teaching. *Let your women keep silence in the churches; for it is not permitted unto them to speak,* λαλεῖν. There is nothing more severe in St. Paul's writings than what follows: *it is a shame,* αἰσχρὸν, *for women to speak in the church.* 1 Cor. xiv. 34, 35.

VOCATION AND ORDINATION.

To this ministry there is a Divine vocation, of the Spirit; and a human, of the church. And this vocation is, in the New Testament, sealed by Ordination, through laying on of the hands of the Presbytery.

I. To every service in the church there is a vocation: the ministerial, whether pastoral or more administrative, is a special vocation, more emphatically marked than any other on account of its greater importance. VOCATION.

1. The Divine call is supposed throughout the New Testament. As in the old economy *no man taketh this honour unto himself but he that is called of God,* so in the New our Lord chose His twelve and His seventy; He also chose the twelfth apostle Matthias, and the thirteenth Paul; and of the ordinary elders it is said *all the flock over the which the Holy Ghost hath made you overseers.* The Scrip- DIVINE. Heb. v. 4. Acts xx. 28.

ture gives no specific indication of the way in which the secret choice of the Spirit shows itself; save that the person called (1) must be one who has a spiritual experience of the Christian religion, (2) must have the requisite gifts for the office to which he is called; and (3) must purchase to himself his degree by the usefulness of his preparatory service, by the fruits meet for his candidature. GRACE, first: *hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation;* GIFTS, secondly: the elder must be *apt to teach;* FRUIT, lastly: he must *have used the office of a deacon well,* or have *ministered well.*

2 Cor. v. 18.
1 Tim. iii. 2—13.

HUMAN.

2. The vocation on the part of the church is much more expressly dwelt upon. (1.) Generally, the body of elders or ministers pronounces the call of the church: the apostles set apart the deacons; the *prophets and teachers* announced their specific call to Paul and Barnabas; Timothy and Titus evidently had the same function as the representatives of the apostles and of the church. (2.) Obviously, this implies the consent and ratification of the people, though not their initiative: in the case of the deacons, the judgment of the people themselves was naturally more relied on and had more weight than in the case of the elders. But in neither case was their approval omitted.

Acts xiii. 1.

ORDINATION.

II. ORDINATION was generally by imposition of the hands of the presbytery. This ceremony was borrowed from Judaism, being the symbol and medium of the designation to office, and the pledge of all requisite grace for its discharge.

1. It was the designation to the work of life. They on whom hands were laid were set apart as the act of the church representatively performed. Hence it was the pledge on the part of the church of their maintenance. *Even so hath the Lord ordained that they which preach the gospel should live of the gospel:* an appointment of Christ which explains the injunction to elders, *not for filthy lucre* and *given to hospitality.*

1 Cor. ix. 14
1 Pet v. 2.
1 Tim. iii. 2.

2. On the part of the presbytery it was their formal admission into their own number. *With the laying on of the hands of the presbytery.* Over this presbytery Timothy himself presided when others were ordained: *lay hands suddenly on no man.* In this case Timothy, like Titus, was the representative of the Apostle, who, however, seems himself to have presided over the presbytery

1 Tim. iv. 14.
1 Tim. v. 22.

which ordained Timothy: *stir up the gift of God which is in thee by the putting on of my hands.* From which it follows that in this function the apostle was only the chief or President of the body. 2 Tim. i. 6.

3. On the part of the Spirit it was the pledge of His bestowment of grace for the discharge of the duties of the office: that gift, namely, which St. Paul speaks of as in Timothy. The laying on of the hands of the Apostles was never without a specific blessing: specific as to the blessing, specific also as to the Apostolic hands. But in every age the ministerial GIFT is imparted: not as a present mysterious virtue, or grace, or sacramental gift, but as the pledge in the soul of all needful grace for every emerging duty.

HISTORICAL.

The history of the doctrine of the Ministry, or the Power of the Keys, has been bound up inseparably with the history of the theory of the church itself. A few leading points require attention: limited strictly to the doctrine of the Ministry.

ANTE-NICENE.

I. The Ante-Nicene distinction between clergy and laity contained the germ of the later Hierarchy, but with some striking peculiarities.

1. The Apostolical Fathers lead the way. The first of them, Clement of Rome, speaks of the λαϊκὸς ἄνθρωπος, the *layman.* Another, Ignatius, distinguishes bishop, presbytery, and deacon; and makes the bishop the centre of catholic unity. In the third century the ministry were called CLERUS or CLERICI: both as the lot of God and as the elect guides of the people. Their rank was an ORDO SACERDOTALIS or ECCLESIASTICUS. Hence the early origin of Clergy and Ecclesiastics. There were in this order two departments: the Ordines majores, comprising the Diaconate, the presbyterate, and the episcopate of Divine institution; the Ordines minores, comprising all from the sub-deacon to the door-keeper.

CLERGY AND LAITY.

2. During that period celibacy was optional; the consent of the people to election was required. Laymen were permitted to teach, though not in the presence of the clergy or without their consent. The episcopal institute sprang from ecclesiastical custom,

EPISCOPACY.

based upon the necessity of continuing the apostolic bond of unity. It was universal in the middle of the second century: Ignatius, Irenæus, and Cyprian did much in the third to exalt the office. The Hierarchical idea entered with this. The Chorepiscopi, or country-bishops, were the lowest in episcopal rank. The Metropolitans were the bishops of the leading cities. Antioch for all Syria; Alexandria for Egypt; Rome for Italy and the West. In the fourth century the term Patriarch was attached to these, and to Constantinople and Jerusalem: the five ecclesiastical and political centres of the Roman Empire. To this system the East has adhered. The West has passed on to the Pontificate: the unity of all lower orders.

3. The beginnings of error are to be traced in the earliest times. Almost every doctrinal deviation from the faith generally had its specific influence on the theory of the Christian ministry and its relation to the sacrifice of Christ.

(1.) So far as Judaizing prevailed it brought back the sacrifice and the sacrificing priesthood with the sacrificial altar.

(2.) The notion of a necessary external unity pointed to the supremacy of the bishop as the bond of union in the individual church, according to Ignatius; and of the supremacy of one bishop to secure the unity of all the churches. Even the wholesome doctrine of Catholicity, in opposition to schisms and heresy, tended the same way.

POWER OF THE KEYS.

(3.) The Power of the Keys, which vindicated the purity of the church, was to the clergy a tremendous temptation; and tended, together with the exaggerated notion of the mysteries of which they had the keys, to invest their character with an unevangelical prerogative. In the second century there were two views: one which made the binding and loosing identical with retaining and forgiving sin; and another which made it refer more generally to all ecclesiastical authority. Both, however, took a high stand on this subject. Cyprian asserted that the power of the keys was entrusted first to Peter and then to the other apostles: making that difference between the two on which so great a superstructure has since been raised. The prescriptions of penance for Peccata Mortalia, or sins which threatened spiritual life, with the excommunication and reconciliation or reception into the church again

by absolution, did not before the time of Augustine give the priest more than the power of intercession as the representative of the congregation. Leo the Great did much to exalt the priestly independent intercessory power. Confession was not made to the priests under obligation: while the binding and the loosing had some reference to Divine forgiveness, it had more to church privilege. Public expulsion from the church on Ash-Wednesday, and public acceptance afterwards on the Thursday, were usages of Rome in the fifth century. These gave place during the Middle Ages to private penance and private absolution.

GERMS OF ERROR.

II. From the time of Constantine to the Reformation—twelve hundred years—there was a steady development of the germs of error observable in the first centuries. The main points only need be noted.

MEDIÆVAL.

1. Though some of the highest authorities—Jerome, Chrysostom, Theodoret—asserted the original identity of bishops and presbyters, the episcopal order came to be regarded as the representatives of Christ and the apostles, the organs and instruments of the Holy Ghost. Bishops assumed the sole right to ordain, and in the West to confirm.

THE EPISCOPATE.

2. When Christianity was made the religion of the empire the ministry of the church became in the strictest sense a HIERARCHY. After A.D. 395, when the empire was divided into East and West, this Hierarchy had two heads: the Patriarchs of Rome and Constantinople. These long contended; but Rome gained the victory. ROMA LOCUTA EST became the standard of judgment. The bishop of Rome claimed to be PAPA, POPE or PRIMATE of the whole church as a dignity beyond that of all other bishops,—though in order still only a bishop. Rome was the only Sedes Apostolica in the West, and was therefore the Latin Patriarchate. But the patriarchal system was oligarchical not monarchical; and the four Œcumenical Councils,—of Nicæa, Constantinople, Ephesus, and Chalcedon—made the bishop of Rome only PRIMUS INTER PARES among the patriarchs and bishops, just as every bishop was only Primus inter Pares among the presbyters. The separation of the Greek Church from the Latin is proof that the claim was never conceded. But it was reserved for the Reformation to bring the only good argument—that of Scripture—against the

THE ROMAN PONTIFF.

Hierarchical system, which as such seemed naturally to require a head. It is historical fact that Leo I., called the Great, who died A.D. 461, laid the firm foundations of the modern Papacy, that Gregory I., who died A.D. 604, consolidated the system which culminated with Gregory VII. and Innocent III. in the middle ages.

JEWISH SACERDOTALISM.

3. The Jewish priesthood and worship had gradually become the model of the Christian service. Ordination was accompanied with oil: this being to the special priesthood what baptism was to the universal priesthood, and, like baptism, having a Character indelebilis. By slow degrees every trace of popular election and confirmation passed away; and the clergy became the church. Their administration of the sacraments, the number of which gradually increased, gave them more than the ancient Jewish priestly ascendency. The central service of the Unbloody Sacrifice was waited on by priests clothed in vestments surpassing those of the temple service in variety of symbolical meaning.

SCHOOLS OF CLERGY.

4. Seminaries of ministerial instruction—of which the Catechetical School at Alexandria was the model—abounded in the East. In the West there were many such schools privately set up by the bishops: such as the Monasterium clericorum of Augustine. But the majority of the clergy were profoundly ignorant as ages rolled on.

MONASTICISM.

5. The history of monasticism is only indirectly connected with the ministry. Asceticism marked the private life of many of the clergy from the beginning; in the fourth century this became Anchoretism, or hermit life separated from the world (*ἀναχωρέω* to retire, *ἐρεμία* a desert); thence came the cœnobite or cloister life, or monasticism proper, the ascetic life organised (*κοινὸς βίος*, vita communis, common life); and in the middle ages the monastic orders were the climax. The vows of poverty, chastity, and obedience undertaken by them all were not of themselves ministerial. The monks were Religiosi but not necessarily Clerici until the tenth century.

6. The Mediæval doctrine of the Keys underwent much development. It was completed by Thomas Aquinas. He distinguished between the Potestas (and the Clavis) Ordinis and the Potestas (and the Clavis) Jurisdictionis: the former opening

heaven directly, the latter through the excommunication and absolution in the ecclesiastical forum. The sacramental power of the Keys became the centre of the sacrament of penance. Absolution, according to the final doctrine, procures forgiveness of sins. The opus operans of the penitent's repentance is followed by a pardon ex opere operato. But as judge in foro Dei, the priest can give absolution only as passing judgment on the reality of the penitence. This must after all, even in this doctrine of the Keys, be left conditional and with God.

TRIDENTINE DOCTRINE.

7. The full Roman Catholic doctrine places the administration of grace in the hands of an Ordo sacerdotalis : an ecclesiastical hierarchy jure divino—clerus minor rising to clerus major—which in its stricter sense the bishops really form, culminating in one visible Head, the Successor of St. Peter and the Representative of Christ on earth. The Church is represented by general councils, consisting of the collective episcopate summoned and presided over by the Pope, who has the suprematus jurisdictionis over all bishops. By the same divine right the church—the authority of which the Vatical Council of 1870 has really vested in its Head—has (1) the Potestas Ordinis, magisterii and ministerii, the ordering of all doctrine and worship ; (2) the Potestas Jurisdictionis, that is the Potestas Clavium or Power of the Keys, the authority to dispose of all the treasures of the grace of Christ ; (3) the Potestas Regiminis, or religious authority over the world, which however is an authority always in conflict with the Potestas sæcularis.

THE REFORMATION.

III. The general principle of the Reformation was that the living church was the subject of all power : that the Potestas clavium, or Power of the Keys, was committed by Christ to the apostles as His representatives, and through them to the universal church. The ministerial function or office is of Divine appointment ; but its various forms and names are of human arrangement. Both as human and Divine at once, the ministry is representative of the whole church acting through it.

LUTHERAN. THE KEYS.

1. The Lutheran doctrine was higher than that of the Reformed. It connected the ministerial office with the KEYS. (1.) The ministerium verbi et sacramentorum ; the authority to preach the gospel and remit sins. The following sentences from the Formu-

laries will further explain : "Wherever the (true) church is there is the right of administering the Gospel. Whence it is needful that the church retain the right of calling, choosing, and ordaining ministers." "No one ought to teach in the church or administer sacraments unless duly called." The connection between the Divine and human call is left indefinite : but "by Divine right bishops and rulers in the church are to be obeyed. But if they teach or ordain contrary to the Word of God the Divine command forbids obedience." (2.) The Power of the Keys was regarded as consisting in preaching the Gospel or the terms of forgiveness ; but both Luther and the Lutheran formularies and doctors left much room for confession and personal absolution of the minister.

RE-FORMED. 2. The Reformed type of doctrine was more rigorous. It laid more stress on ecclesiastical discipline, which it reckoned among the notes of the true Church. It rejected private confession and absolution altogether. It introduced a more stringent theory of the equality of pastors. By the side of the Ministri docentes it placed the Ministri ministrantes or lay-elders who represented the church in another sense and in matters of economy and discipline : set apart, and generally ordained, but not to teach.

ANGLICAN. 3, The Anglican doctrine of the Ministry, established at the Reformation, differed in some respects from both these. It retained Episcopacy with the name of Bishop and special prerogatives : Lutheranism disguised this under the name of superintendents and reduced it to a mere human expedient. It retained the Hierarchy, as adapted to a territorial and national religion. It went further than the other bodies in its interpretation of the Power of the Keys : using language as to the private absolution of the minister which is more than merely declarative and significative. The presbyter is also styled priest by an equivocal abbreviation of the word. And, lastly, the Anglican doctrine assumes a special gift and influence of the Holy Spirit in ordination : though the strictly sacramental character of orders is denied.

MODERN THEORIES. IV. It will suffice to indicate the theological points involved in these changes, in some of the more modern phases of opinion : as they affect, that is, doctrine concerning the Christian Ministry.

PAPAL INFALLIBILITY.

1. The Hierarchical tendency has reached its natural consummation in the dogmatic definition of Papal Infallibility in 1870. The Pontiff, or bishop of Rome, or Pope, speaking ex cathedrâ, that is, avowedly pronouncing the mind of the Church, or of the Spirit, in the church, is the infallible oracle of truth. Thus the long controversy as to the meaning of the Keys being given to St. Peter before they were given to the apostolic company, seems to be settled. It is forgotten however: (1) that the special authority given to Peter, that of first opening the kingdom of heaven to Jews and Gentiles, and decreeing what was binding on the church, and declaring the terms of forgiveness,—the power of the Keys—was never arrogated by him; and that he declared only that God *made choice among us that the Gentiles by my mouth should hear the word of the Gospel*, but no more; (2.) That Simon Peter is the only apostle whose fallibility is expressly afterwards declared: *he was to be blamed;* and (3.) That not a word is said of his primacy among the living apostles being transmitted in any way.

Acts xv.7.

Gal. ii. 11.

REACTION AGAINST SEPARATED MINISTRY.

2. From the time of the Reformation there has been a reaction against the Hierarchy which has gone to extremes.

FRIENDS.

(1.) The QUAKERS, as a branch of the mystical family, swept away the ministry with the church and the sacraments: leaving, however, the Spirit to influence certain speakers to profit the assembly. Thus the ministry is a perpetual creation instead of a separated order. The government of the church is among them simply the government of a society on principles of human expediency.

BRETHREN

(2.) The PLYMOUTH BRETHREN, or BRETHREN, are the English branch of a community the principles of which are found in other lands and have never been unrepresented in the church. This sect denounces the denominations of Christianity, falls back upon the Word of God, retains the sacraments, but rejects the separated pastorship, whether as a body or represented by an individual. The order of the ministry is renounced; and the teaching of the Brotherhood is left to the Spirit's supply of gifts or charismata of teaching. This system utterly lacks the consistency of that of the Quakers. Both Brethren and Friends, however, are condemned by the Pastoral Epistles.

IRVINGITES. 3. The Catholic Apostolic Church strives to combine almost all the theories already alluded to. Its ministry is one of charismata, or gifts, restored according to the pattern in the Corinthian epistles, and the Epistles of the Revelation. Its Power of the Keys is very similar to that of the Romanists. Its priestly service seeks to go back to the early ages; but halts midway.

LAITY. 4. The importance of the laity or general body of the congregation has been in modern times steadily more and more acknowledged. The abuse of terms which made the church and the clergy synonymous has passed away to a great extent though not entirely.

VINDICATION. (1.) It is recognised that laymen may act as evangelists towards the world, though not as teachers within the church; that they may be employed in instruction of children, or as catechists; that they may read the Scriptures, publicly and privately; that they may sustain manifold offices more or less spiritual; that they may mainly direct the financial affairs of the church; and that they ought in some respects to be represented in many ecclesiastical courts.

EXCESS. (2.) There are some excesses in this direction, which go to the extreme opposite of the hierarchical excesses. Such is the lay power which is retained by the constitution of the Established Church. Such is the lay-representation in the Presbyterian government proper: ruling elders, chosen for life, in the presbyteries, synods, and general assemblies. These presbyters—laymen in all other respects, and representatives of the lay element—have a voice in matters which affect the ministerial jurisdiction as such. This applies also to several of the minor Methodist bodies.

METHODISM. 5. Methodism Proper is in regard to its doctrine and practice on this subject eminently high at once and free.

(1.) It is Presbyterian as to the basis of its theory: its ministers are of one order only, its Conference being composed of representatives of the Presbytery of the body of churches forming the Connexion. According to the Presbyterian theory churches are represented by their presbyteries: what number of churches is matter of convention or expediency: it may be a Connexion in one land, or a National Church.

BISHOPS OR SUPERINTENDENTS

(2.) It is episcopal, after the earliest type. Augustine says (de Civ. xix. 19): Episcopatus nomen est operis, non honoris. Græcum est enim, atque inde ductum vocabulum, quod ille qui præficitur eis, quibus præficitur, superintendit, curam eorum, scilicet gerens, ἐπὶ quippe super, σκοπὸς intentio est: ergo ἐπισκοπεῖν latine SUPERINTENDERE possumus dicere. Hence the Superintendent in English Methodism as in some parts of Lutheranism. The name Bishop is retained in America.

(3.) It employs the laity in every diaconal function; but does not retain the name. It has its Leaders, Local Preachers, Poor Stewards, and Society Stewards, all of whom may be of the laity, male and female. It uses the service of women in private ministries, as catechists in Sunday-schools and leaders.

(4.) It more carefully than any other religious community distinguishes the functions of the pastorate and of the laity: reserving for the final ministerial jurisdiction all questions that affect the Power of the Keys as left by Christ in His Church. The Methodist doctrine is that our Lord left the Keys—the general government of His Church, and special binding and loosing of authoritative decrees, and the reception and expulsion of its members—to the Church itself, as represented, however, by the men whom the Spirit would raise up with the Church's concurrence to represent its authority.

IV. THE CHURCH IN ITS RELATION TO THE WORLD.

CHURCH AND WORLD.

The Church of Christ, at once visible and invisible, exists to continue and perfect the work which He began. It is His organ for the preparation of His final kingdom. As such it has a twofold relation to those without: first, to maintain itself, in the midst of the world, as the depositary and witness of saving truth; secondly, to win the world to the obedience of Christ, as a Missionary Institute.

Some of the topics here indicated have been already more or less fully discussed. Some of them must be reserved for Escha-

tology. But the view of the Administration of Redemption would not be complete without some general remarks here on the three branches of this subject.

WITNESS.

I. THE WITNESS OF TRUTH.

The Church as an organisation in the world but not of it is the depositary and guardian and witness of the truth. The truth which it has received is the standard of its faith and discipline; as it respects both individual churches and unions of churches on whatever principles united.

Rom. iii. 2. 1 Tim. iii. 15, 16.

1. The chief advantage of the ancient church was that *unto them were committed the oracles of God.* The last declaration of St. Paul was that the house of God was *the pillar and ground of the truth:* a final testimony of the Apostle which, taken in all its large context, gives a most impressive view of the prerogative, responsibility, and dignity of the visible church. These words go back to our Lord's which declare that the Spirit of the truth should abide with His people: the promise was not, by the very terms, limited to the Apostles. In this, as in all, they were representatives of the whole community for ever; representatives also of its permanent Ministry as a whole; besides beng as apostles a unique and pre-eminent class.

2. The church is the guardian of Scripture. There was a company of disciples prepared by the Word SPOKEN to receive the word WRITTEN. To show that the cause of God was not absolutely dependent on the complete Canon, that canon took centuries for its determination. But it was completed for the long future; and no church is faithful which either adds to or takes from the collection of the sacred oracles.

3. The church is the guardian of the truth which is derived from Scripture. One end of its existence is the world of Divine truth as the contradiction of error as it arises: hence the variations of dogmatic definition in Creeds and Formularies. The THREE CREEDS were, until the Reformation, a protest against all the errors of the world and of the church itself. Since then it

has pleased the Spirit that various churches should have their various STANDARDS, ARTICLES, or CONFESSIONS OF FAITH.

4. The individual churches have been raised up to bear witness to sundry and several neglected elements of the truth: it being manifestly the mind of the Spirit that the denominations should act as mutual restraints and excitements. It was not His will that there should be uniformity in the Confessions of Christendom: when that uniformity existed for a season corruption was at the door. He administers the Work of Christ by unity in essentials, and mutual antagonism in things of less moment.

5. But it is the doctrine of Scripture that even the truth as it is in Jesus is not in this world to be revealed in all its fulness. *For we know in part.* A perfect church on earth is not one of the promises or predictions of Scripture. Nor is a finished and rounded scheme of Christian Theology to be expected. Before the exact text of Scripture shall have been determined, and all errors eliminated out of the confessions, and a perfect system of doctrine unfolded, He will have come who is Himself the truth, and will not give His honour to another. 1 Cor. xiii. 9.

II. THE MISSIONARY INSTITUTE. MISSIONS.

The Church of Christ exists for the sake of the spread of the Gospel through the world: it is in virtue of its original commission a missionary church. Its obligation rests upon all individual churches and all their members. With the fulfilment of this commission the functions of the church will cease; the kingdom of Christ will more and more fully be revealed; until by His coming it will be translated from a kingdom of grace to a kingdom of glory.

I. The doctrine of Vocation has brought out the distinction of the Christian church that it has received a commission for all nations: partly, in contradistinction to the limitation of the Theocracy; partly as the term and goal of its mission. SCRIPTURE.

Rom. xvi. 25.

1. Hence the preaching of the Gospel was the *revelation of the mystery* that the Gentiles should be the called.

Matt. xxiii. 14. Luke xviii. 8.

2. And it is declared by our Lord that the Gospel is to be preached for a *witness unto all nations*, before He Himself should come: only for a testimony, however; for *shall He find faith on the earth?*

3. In the history of the New-Testament church we find both principles only by degrees established. (1.) The admission of the Gentiles was slowly acknowledged: not Jerusalem but Antioch was the missionary centre. (2.) The universal preaching of the Gospel was too soon assumed to have prepared for Christ's return.

HISTORICAL.

II. No truth concerning the mission of the Christian church has been so unfaithfully dealt with by the church itself.

1. Until the Roman empire became Christian, missions, the record of which are lost, were vigorously conducted.

2. From that time down to the Reformation they were affected by two evils, which however did not hinder the spread of Christianity. (1.) The faith was propagated to a great extent by the agency of the civil power; and (2) it was diffused in its corrupt form, and sometimes by heretics; but (3) the foundations were everywhere laid on which a better superstructure was afterwards upreared.

3. The Reformation was not mindful enough of the missionary obligation: the English church organised her missions only for the sake of her colonies in the seventeenth century; the Lutheran church made energetic beginnings in the Danish mission; but it was the Romish Propaganda that showed most vigour.

MISSIONARY SOCIETIES.

4. With this century began the Missionary era proper, after the preparations of the last century. It is now acknowledged by most Christian communities that the churches exist as such in order to the preparation and diffusion of the kingdom of Christ among men. Missionary SOCIETIES everywhere exist.

5. But there are some communities, and many individuals in other communities, who believe that the diffusion of the Gospel is a subordinate matter; and that the destruction of His enemies and the establishment of His kingdom must be effected by the visible reappearance of Christ, who will for a thousand years before the end reign upon earth. But the uniform

tenour of the New Testament declares that this Gospel is to be preached in all the earth, to every creature, and that Christ's presence with His missionary church will continue always to the end of the world. This subject will return in the last section, that of Eschatology.

III. THE CHURCH AND THE KINGDOM.

CHURCH AND KINGDOM.

The New Testament ends as it began, with the Kingdom of God and of Christ. That kingdom is the kingdom of heaven, as being in its origin not of this world. It is the kingdom of heaven on earth, as the spiritual authority that is already pervading human society. It is the kingdom of heaven also as the final form into which all the individual churches of Christ upon earth shall melt. It is kingdom absolutely as it is the one manifestation of Christ's mediatorial rule, which had its earlier Old-Testament stage of preparation in Israel, its New-Testament fulfilment among Israel and the Gentiles, and will have its glorious consummation at the Coming of the Lord.

THE ONE KINGDOM.

1. The one *βασιλεία*, or Kingdom, was established in Israel and as a THEOCRACY, which was really a CHRISTOCRACY in disguise, as the rulers in the ancient economy were types and representatives of Christ, who in all ages has ruled virtually or actually.

CHURCH AND KINGDOM.

2. The kingdom of grace coincides with the church, as it has been exhibited in its united visibility and invisibility, good and evil combined. The kingdom, during the interval until the coming of the Lord, is, however, mainly regarded as invisible. Our Lord speaks of it as already come: *behold, the kingdom of God is within you;* ἐντὸς ὑμῶν, among you invisibly. *He that is least in the kingdom of God is greater than he,* John the Baptist. *And from the days of John the Baptist until now the kingdom of heaven suffereth violence*—or is gotten by violence—*and the violent take it by force.* Concerning this, and some other similar passages, it is to be remembered that our Lord speaks by anticipation, as well as with reference to the present, and that His words are of

Luke xvii. 21.
Luke vii. 28.
Matt xi. 12.

Mark ix. 1. prospective and abiding significance. *Verily, I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.* This does not refer to the final Parousia, or the Redeemer's visible coming in His kingdom, but to the invisible coming in the kingdom of grace. This was the outpouring of the Spirit, the founding of the church, and the revolution which laid waste the old Theocracy and its holy city. In this period of grace the Redeemer is KING OF RIGHTEOUSNESS, KING OF PEACE: His metropolis being Jerusalem, the city of the vision of peace.

Heb. vii. 2

THE KINGDOM.

3. The kingdom even now has in some respects the pre-eminence. It is the subject of most of our Lord's parables. Many of the prerogatives and privileges which are too often assigned to the church really belong to the kingdom. It is, for instance, the supreme good which must be sought and purchased, at the cost of all that we have: the *treasure hid in a field*, and the *one pearl of great price.* Whatever differences are here, the kingdom stands for Him who is the inestimable treasure in it: *unto you therefore which believe He is precious.* The Benedictions of our Lord's commencement are the enjoyments of this kingdom; they begin and end with it: *Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.* It is not said of the church that it is *righteousness and peace, and joy in the Holy Ghost.* The evangelical proclamation is *this gospel of the kingdom:* this says all that need be said. Whatever glorious things are said of the church, it after all carries with it a reference to the evil world whence it came: *a glorious church, not having spot or wrinkle, or any such thing.* The kingdom is also mixed, for *they shall gather out of His kingdom all things that offend;* but the predominant idea in it is that of the sphere of Christ's supreme sovereign manifestation.

Matt. xiii. 44.

1 Pet. ii. 7.

Matt. v. 1, 10.

Rom. xiv. 17.

Matt. xxiv. 14.

Eph. v. 27.

Matt. xiii. 41.

Dan. vii. 27.

Rev. i. 9.

4. It is this kingdom that is *an everlasting kingdom.* It is now not yet revealed; and of it St. John, after having spoken of his apostleship to the churches, says: *I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.* We are all fellows in the patience of the kingdom in Jesus: ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ.

VII.

ESCHATOLOGY, OR THE LAST THINGS.

I. DEATH AND THE INTERMEDIATE STATE.

II. THE COMING OF CHRIST: RESURRECTION AND JUDGMENT.

III. THE CONSUMMATION.

THE LAST THINGS.

The Last Things have both an individual and a collective interest; but these cannot be separated. Many of the topics connected with both have been treated already. So far as they contribute to form one connected whole of prophetic doctrine they may be arranged on a threefold order. Death in the Christian economy and the Intermediate State or Kingdom of Hades; the Coming of Christ for resurrection and judgment; the Consummation of all things, and the heavenly state.

Before entering on these in detail a few observations may be made as to the theological characteristics of Eschatology.

I. This entire Department is peculiarly, though not exclusively, one of Christian revelation. CHRISTIAN REVELATION.

1. From the beginning when our Saviour *brought life and immortality to light through the Gospel* to *the revelation of Jesus which God gave unto Him to show unto His servants things which must shortly come to pass* all is declared to be specifically a new teaching. *He will show you things to come:* words that have no limitation. 2 Tim. i. 10. Rev. i. 1. John xvi. 13.

2. All is connected with the Person and Coming of Christ. The Old Testament had one future object: the first Coming of the Redeemer. The New has one future object: the second Coming of the Redeemer.

3. There is an analogy between the prophecies respectively. In ancient times they *searched diligently . . . what or what manner of time,* and so it is now; while in both *blessed is he that readeth* 1 Pet. i. 11.

Rev. i. 3. *and they that hear the words of this prophecy.* If we transfer ourselves back into their estate with our present knowledge we can understand the effect that a certain but indefinite future had upon present duty. We must apply this to our present position.

II. This study is of all others most impressive and important.

IMPORTANCE OF THE SUBJECT.

1. The topics belonging to it have an irresistible attraction, especially as human life advances.

2. But there is a disciplinary reserve. A few words, here and there spoken, might have precluded a thousand controversies. Prov. xxv. 2. But *it is the glory of God to conceal:* it is the glory of His wisdom. St. Paul was caught up to behold what he was not permitted to reveal; but we must remember this while we read his words. From beginning to end the law of revelation is probationary. The original error of penetrating to forbidden knowledge seems to be remembered in the Divine economy of discipline. But on all points that concern probation the teaching is distinct and sufficient.

LIMITATIONS. Acts i. 6.

3. From the apostles' first question, *Lord, wilt Thou at this time?* it has been the error of the church to speculate unduly: sometimes in fanciful, sometimes in tragic, sometimes in sentimental outlines the future of Christianity has been sketched. We must be content to leave some nebulous portions; and to muse without definitions before the unlifted veil: remembering that for us it may be lifted even while we muse.

4. The methods that may be adopted are various, and will be shaped variously according to the bias and prepossessions of the theologian. Some are so prejudiced against the Millennial reign of Christ that they place the Coming generally under the Judicial Office of the Redeemer and rob Eschatology of its keystone. Others are so bewitched by that one theme that they virtually divide redemption into two sections: the first and the second Coming of Christ. Certainly, the return of the Lord as such is the glorious Hope of the church. It is the vanishing point of Christian expectation. Contemplation beholds it alone; but theological meditation looks steadily till it sees Death and Hades as the place and state of preparation for His coming; the coming itself as preceding the resurrection and judgment of all; and beyond it, though still suffused with its glory, the consummation of all things.

I.

DEATH AND THE KINGDOM OF THE DEAD.

The New Testament does not give much prominence to death as an event in the history of the saved; it is generally connected with the state into which it introduces the Christian. The church knows no death.

I. DEATH AND IMMORTALITY.

Death, as a penalty, belongs to the doctrine of sin. In relation to Eschatology it must be regarded, first, as abolished by the death of Christ; as nevertheless continued in the discipline of the Gospel, and made the minister of grace.

DEATH ABOLISHED.

I. It is said by St. Paul that Jesus Christ *hath abolished death, and hath brought life and immortality to light through the Gospel.* Death also is brought to light by the same revelation: that is, Christianity has finally and fully explained what death is. 2 Tim. i. 10.

DEATH AND IMMORTALITY.

1. Death is shown never to mean the opposite of immortality.

(1.) It is never said that existence was forfeited by sin: the only use of the word immortality as referring to man points to the final deliverance of his body from corruptibility. Hence the immortality of man's spirit is everywhere assumed and nowhere proved. God *only hath immortality;* but He hath given it to man as such. 1 Tim. vi. 16. The Christian redemption was irrespective of that: it did not find man mortal, nor did it give him immortality. The coming of Christ has explained the separation of soul and body, and the resolution of body into dust, and brought to light the immortality of the man whose body is restored in the resurrection.

(2.) Arguments for immortality are various and have various degrees of strength. Those which rest upon the immateriality of the soul and its indivisibility, upon its high aspirations, upon its universal instincts, are valid pleas against the materialist.

But there is no argument that demonstrates the immortality of the soul, even as there is none that proves the being of God.

DEATH SPIRITUAL

2. Death as a penalty, or as the doom of separation from God, which is the only death spiritually considered, is abolished. (1.) It is virtually and provisionally abolished for all mankind. He

Heb. ii. 9. tasted death *for every man*, ὑπὲρ παντὸς. And there is a sense in which our Lord removed the condemnation of death from the race. (2.) It is really abolished to all who are in Christ. *He*

John iii. 36. *that believeth on the Son hath everlasting life:* the opposite of that *wrath of God* which *abideth on* the unbeliever. *He that hath the*

1 John v. 12. *Son hath life.* (3.) It is true that the abolition is only provisional and conditional, and gradually revealed in the soul; even as the

Rom. viii. 24. full revelation of death is very gradual. *We are saved by hope:* this runs through the Christian economy; and so does the law of the firstfruits, every blessing and every deliverance being given

Eph. i. 14. only in earnest *until the redemption of the purchased possession.*

DEATH CONTINUED.

II. Death, in its more limited sense as physical, is taken up into the economy of things: continued as an ordinance for the human race, and as a discipline for every believer. It is this death which specifically belongs to Eschatology.

AS TO THE RACE.

1. As to the Race the continuance of death is bound up with the Divine purposes touching the development and the destiny of mankind. What that development would have been without sin we know not: all that we know of the eternal counsel takes up the developments of a race continued through a succession of

Heb. ix. 27. dying generations. (1.) *It is appointed unto men once to die* in their federal relation with the first Adam, that they may rise again with the Second. In a certain sense this was letting the original tendency go on. The earth was adapted to the condition of man as living and dying. Without sin man would have risen above the general law: the tree of life was a sign of what might have been, a sinless immortality. (2.) When the history of the world has reached its last term death shall cease. Mankind waits till He comes for its emancipation. Then will He prove Himself the Lord of death by superseding it; and the last undying generation will give evidence that death was only taken up into the Divine counsel for human development.

CHRISTIAN DEATH.

2. Christian death is abundantly and most impressively

described. It is brought to light. It is not abolished absolutely; but is taken into the Divine counsel for the individual just as it is for the race.

(1.) It enters into the probationary discipline of the believer. Hence it is hallowed and dignified. It is part of the fellowship of our lot with Christ. *If we be dead with Him, we shall also live with Him;* here the suffering of death physical must be included; the awful graces of our Lord's death must be reflected in the death of His saints. Hence it is the last sacrifice of obedience: *I am now ready to be offered.* This refers to more than martyrdom, specifically so called: in a sense all death is a martyrdom, by which the servants of Christ *glorify God.* There is no grace of Christian life which is not made perfect in death: not that death is the minister of grace to destroy sin, but the last earthly act and oblation of the sinless spirit.

2 Tim. ii. 11.

2 Tim. iv. 6.

John xxi. 19.

(2.) It is the end of probation. Other methods of ending it may be imagined: this is appointed. The very sentence of doom is made the goal of destiny, in which the sentence is finally reversed. Hence in a sense death is the judgment.

(3.) Finally, Christian death is transfigured into a departure from this life to another. Every former name is retained; no new one, strictly speaking, is added; but all are sanctified to a higher character and put on their perfection. It is Dissolution, but without the idea of going down to the dust of death: separation of spirit and body; the body being also dissolved into its component elements in the earth—the spirit, no longer a soul, gathered to the fathers and to Christ. The Christian idea of being *unclothed* is an advance: the body is only the clothing. It is *rest*, as of old: but rest in the ceaseless service of the Lord. It is sleep; but it is *sleep in Jesus.* It is the penalty of sin; but no longer a penalty. For to those who believe in Jesus death is no more death: not only is its sting gone, but itself is already annihilated; *whosoever liveth and believeth in Me shall never die.* Finally, it is more than the Old Testament *going the way of all the earth:* it is a departure or decease. Such it was in the case of our Lord: *the decease, τὴν ἔξοδον, which He should accomplish at Jerusalem.* And among the last allusions to death in the New Testament is a simple removal to another sphere: *the time of my departure is at hand.*

2 Cor. v. 4. 2 Thess. i. 7. 1 Thess. iv. 14.

John xi. 26. Josh. xxiii. 14.

Luke ix. 31. 2 Tim. iv. 6.

II. THE INTERMEDIATE STATE.

The estate of the dead, Sheol or Hades, is very fully described throughout the New Testament as that of an intermediate and transitional conscious existence, but not as purgatorial or disciplinary.

THE UNDERWORLD.

I. The collective inhabitants of the earth pass through death into a state or place which is to the spirit what the grave is to the body. This has one name: SHEOL in the Old Testament, the Hollow Place, HADES, in the New, the Invisible.

SHEOL.

1. In the Old Testament this place or state is the one indistinguishable receptacle of all the dead; generally a place of terror and gloom, away from God, not without conscious and continued existence, but with only a feeble hold of life; brightened to the righteous by hope, but by fluctuating hope. The testimonies of Job and Hezekiah represent the dark and the bright side of Sheol respectively. Abraham who descended thither *was gathered to his people.* Also *Aaron shall be gathered unto his people.* And even in Job's answer to his own question, *If a man die, shall he live again?* we read *His sons come to honour and he knoweth it not . . . but his flesh upon him shall have pain, and his soul within him shall mourn.* There are hints of distinct allotments of doom. Enoch's end, Balaam's wish, the Psalmist's prayers, and the prophecy of the Preacher, all attest this.

Job. x. 21. Isa. xxxviii. 11. Gen. xxv. 8. Numb. xx. 24. Job. xiv. 14, 22. Gen. v. 24. Num. xxiii. 10. Ps. xxviii. 3. Eccl. xi 9.

2. In the New Testament there is a gradual development in the idea of Hades, the unseen place.

HADES.

(1.) In the Gospels it is subdivided into two departments: Paradise and Gehenna. Our Lord terms the place of Lazarus *Abraham's bosom;* but at the solemn close said: *To-day shalt thou be with Me in Paradise.* And as to Gehenna, we have only to remember His word concerning the *child of hell.*

Luke xvi. 22. Luke xxiii. 43. Matt. xxiii. 15.

(2.) His own descent into Hades has been elsewhere considered: suffice here that it introduced, not only a new state of things in the underworld, but a new terminology to express it. Paradise and Gehenna—figurative names, one taken from the original garden, and the other from the Valley of Hinnom—both re-

appear, but not emphatically, and neither with certain reference to the intermediate state. The place is not described; description is limited to the condition, character, and employments of that state. But it appears that after the Lord's descent there was a change. The current language of the Epistles refers to the death of believers as the departure *to be with Christ*, the entering *an house not made with hands, eternal in the heavens*, and the attainment of a consummate state in *the general assembly and church of the firstborn which are written in heaven*, where are *the spirits of just men made perfect*. As to the wicked there is no allusion, save to their being generally in Hades: *and death and Hades were cast into the lake of fire. This is the second death.* Hence the current interpretation of Hell as the place of final punishment. St. Peter also mentions *the spirits in prison which sometime were disobedient.*

Phil. i. 23. 2 Cor. v. 1. Heb. xii. 23. Rev. xx. 14. 1 Pet. iii. 19, 20.

(3.) It might seem, therefore, that since the resurrection of Christ, Paradise is a lower heaven—the *third heaven*, and not the *seventh*—while Hades, or hell, is the place of the condemned. Both, however, wait for the consummation which depends upon the resurrection of the body. Of the elevation of Paradise some hint was given when *many bodies of the saints which slept arose, and came out of the graves after His resurrection.*

2 Cor. xii. 2. Matt. xxvii. 52, 53.

II. Historical theology is rich in controversy on this subject.

HISTORY.

1. There are two opposite theories of Speculative Theology which have not been confined to any particular age.

SPECULATIVE THEORIES.

(1.) That of the SLEEP OF THE SOUL in the Intermediate state regards the spirit as only soul and having no existence apart from the body. In the third century Origen opposed the THNETOPSYCHITÆ. In the Middle Ages and at the Reformation the doctrine was revived and condemned under the name of PSYCHOPANNYCHIA, or the soul's intermediate night. That the dead sleep is a figurative expression that does not favour such a doctrine. It seems to relieve the subject of much difficulty to assume that in the consciousness of the soul the moment of death is the moment of resurrection. But the Apostle says that to be absent from the body is to be present with the Lord; and the tenour of Scripture runs that way. This hypothesis, however, has found many supporters in modern times.

SLEEP OF THE SOUL.

(2.) The basis of that theory is Materialism; but there have

NO RESURRECTION.

always been current some exaggerated anti-Materialist theories, which, asserting *that the resurrection is past already*, equally annihilated the intermediate state. They misunderstood the expression *the spirits of just men made perfect;* as if release from matter were the perfection of creaturely being.

2 Tim. ii. 18.

Heb. xii. 23.

(3.) Both these theories are inconsistent with the uniform doctrine that the intermediate state is an antechamber of heaven, or waitingplace for final decision; and that the perfection of man is his triple nature: death being a violent dissolution of what God had united, and the resurrection being the presentation of the whole man in the body of his probation before the bar of God.

2. The doctrine of purgatorial discipline in the intermediate state has been already alluded to.

ROMISH DIVISIONS OF HADES.

(1.) The older mediæval theology taught that there were five regions: Heaven; Hell; the Limbus infantum, where unbaptised infants are without suffering but without the vision of God; the Limbus patrum, where in the same negative state the Old-Testament fathers awaited Christ's coming; and Purgatory, where the mass of imperfect Christians are fitted for heaven, aided in the process by the suffrages of their friends on earth. This was confirmed at Trent.

PURGATORY.

(2.) There is no foundation in Scripture for this dogma. The superstitions based on it in the current Roman theology, and the abuses to which it has ministered, are additional condemnation. Like many other dogmas of that communion it was derived from heathenism. But the strongest argument against it is the dishonour it puts on the perfect satisfaction of the Atonement.

THE GOSPEL IN HADES.

3. Theories of the application of Christ's work in the other world do not lie open to the same objections. This has taken a variety of forms, some having some slight scriptural support, others only defended by sentiment.

(1.) It has already been seen that the Descent of Christ into Hades was accompanied by a proclamation of His Gospel. Exegesis requires this; but theology has no doctrine to found upon it with much confidence.

(2.) The Apocalypse shows that the disembodied spirits of the saints *follow the Lamb;* and have the blessed discipline of com-

Rev. xiv. 4.

munion with Him; that the Lamb *shall feed them;* that they *reign on the earth:* and that they are still companions *in the patience: How long, O Lord?* All this indicates a progress in blessedness during the disembodied state. Rev. vii. 17. Rev. i. 9. Rev. vi. 10.

(3.) Nothing is said as to the publication of the glad tidings of redemption in the other state to those who never heard them on earth. This, like many other secrets of that state, is kept hidden in the Divine counsel. *Son, remember!* may imply that until the day of judgment warning counsel is given; but the *great gulf* is even then *fixed.* The Saviour certainly speaks of sins not to be forgiven *in the world to come.* But no doctrine can be based on such designedly mysterious words. Luke xvi. 25, 26. Matt. xii. 32.

4. There is no subject the study of which requires more self-restraint and strict submission to the Word of God. Nor is there one in which there is more need of avoiding opposite extremes. It is hard to conceive that the spirit which we trace only as developed in strict harmony with a bodily organism can exist in full consciousness without it: but we must hold that mystery of a resurrection before the resurrection—a resurrection of the spirit from its body—until the revelation comes. It is equally hard to understand that the *spirits of just men made perfect* with Christ are only in a state of comparative consummation, and wait for a revelation which to them is as full of mystery as it is to us. Yet it is so, and we must submit to regard the intermediate state as one in which the grace of patient waiting will have its *perfect work:* the grace which pre-eminently belongs to time, and in time shares the supremacy of love, but cannot exist in eternity. The reaction from the dogma of purgatory has tended of late to efface the distinction between the kingdom of the dead and the kingdom of the living above. The extremes of perfect unchangeable fixedness of condition, on the other, and the full work of probation, on the other, must be avoided. The fixed and unalterable state of mankind is always associated with the day of judgment and its issues. We must not antedate those issues; nor must we, with regard either to the saved or the lost, decide that the eternal state as such precedes the crisis when *there should be time no longer:* χρόνος οὐκέτι ἔσται. RESULTS. Heb. xii. 23. Jas. i. 4. Rev. x. 6.

II.

THE DAY.

THE DAY OF CHRIST: RESURRECTION AND JUDGMENT.

The second coming of our Lord is the one event of prophecy and the future: itself the supreme event, it is always associated with the universal resurrection, the judgment of all nations, and the consummation of all things. Though these events are in the style of prophecy foreshortened and presented together, they are widely distinct: though not so distinct as to allow any historical intervals of time.

THE COMING.

I. THE SECOND COMING.

As in the ancient economy the day of Jehovah was the one perspective, so it is in the new. But there is a richer and more steady light upon the Christian day of the Lord, which is variously described in relation to His Person as its final manifestation, and His work as its final consummation. As it regards the latter, there are some historical theories of very considerable importance which must be examined.

AS TO HIS PERSON.

I. This event is as to our Lord Himself a final Mission, a second Coming, and in both His Day.

SENT.

Acts iii. 20, 21.

Rev. i. 1.

1. Even in heaven the Incarnate is still subordinate and will be SENT. *He shall send Jesus Christ . . . whom the heaven must receive.* In harmony with this the New Testament ends with the *Revelation of Jesus Christ which God gave unto Him.*

COMING.

John xiv. 3.

Acts i. 11.

Rev. i. 7.

2. He will also as the glorified Divine-human Person COME. *I will come again. This same Jesus . . . shall so come:* said the angels of the Ascension. *Behold, He cometh with clouds:* is the corresponding human testimony. Thus it is the Coming, in one sense; and, in another, the Second Coming.

3. It will be *His Day; that day; the day of Jesus Christ*, which is in the new economy what the day of Jehovah was in the old. *The day of the Lord* is the horizon of the entire New Testament: the period of His most decisive manifestation.

THE DAY. Luke xvii. 24. 2 Tim. i. 18. Phil. i. 6. 1 Thess. v. 2.

II. As His government and church it is His appearance for consummation: being to the church what judgment is to the individual.

AS TO HIS WORK. MANIFESTATION.

1. It is one final definite Appearance. But three terms are used. (1.) It is the παρουσία, whether He comes or is sent: His PRESENCE, or the coming of one always present: a blessed paradox. (2.) It is the ἀποκάλυψις, or disclosure of Himself from heaven. (3.) It is the ἐπιφανεία, His manifestation in glory to us: when He *shall appear*. *The saving grace appeared*, ἐπεφάνη, and we look for *the glorious appearing of the Great God and our Saviour*. (4.) These may be united, though they are not found all together. The Lord will destroy the Wicked One *with the brightness of His coming*, τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ; and this was before said to be ἐν τῇ ἀποκαλύψει, *when the Lord Jesus shall be revealed*. He is always present by His Spirit; yet He will be revealed from the other world, *from whence also we look for the Saviour;* and His glorious power and perfections will be with Him.

Col. iii. 4. Titus ii. 11—13. 2 Thess. ii. 8. 2 Thess. i. 7. Phil. iii. 20.

2. As the Day of the Lord it is a season, or καίρος, preceded by times or χρόνοι. Indications of time are not wanting: they are general and approximate.

(1.) Generally it is uncertain, but always at hand. This is the key to all the apocalyptic notes of the New Testament. With reference to this event St. Peter tells us that *a thousand years are as one day*. Of this alone is the chronological determination left uncertain: *It is not for you to know the times or the seasons, which the Father hath put in His own power*. It was part of the mediatorial submission of the Godman that, as it respects His human knowledge, of this He remained ignorant: *neither the Son*.

2 Pet. iii. 8. Acts i. 7. Mark xiii. 32.

(2.) The Apostle Paul gave a caution, in the second epistle he wrote, against the misinterpretation of his earlier words in the first. St. Peter left the same kind of caution. So also did the Lord Himself. *And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.* St. Paul tells us that τὸ πλήρωμα τῶν ἐθνῶν, *the fulness of the Gen-*

INDICATIONS OF TIME. Matt. xxiv. 14. Rom. xi. 25.

tiles, shall *come in:* the nations of the earth; not necessarily all individuals, nor necessarily in a true conversion.

Rom. xi. 26—29. (3.) The Jews and Gentiles must be united in the kingdom of Christ; or rather in the tree of life of that kingdom. *And so all Israel shall be saved . . . for the gifts and calling of God are without repentance:* the ancient people as a people shall see Him and Matt. xxiii. 39. mourn and *say, Blessed is He that cometh in the name of the Lord.* This shall be *life from the dead*, a revival and quickening of all Christendom. This is the utmost that Scripture says on the subject. Modern Judaizing has no sanction.

(4.) There will be an Apostasy, or a series of Apostasies issuing in one: as a political power and spiritual delusion combined, but 2 Thess. ii. 8. finally concentred in a human person, the ἄνομος, *that Wicked One:* THE ANTICHRIST pre-eminently. Of the tribulation thence Matt. xxiv. 21. resulting it is said that it will be *such as was not since the beginning of the world to this time, no, nor ever shall be.*

(5.) The world shall have apparently lost for a season the profession of Christianity: at least, the church shall be oppressed to 2 Thess. i. 8. the uttermost, and then will the Lord suddenly appear, *taking vengeance on them that know not God:* not to teach them religion.

3. The Coming of the Lord will be for the consummation of His own work.

Heb. ix. 28. (1.) As to His atonement He will come a second time *without sin unto salvation:* that is, without any redeeming relation to the sin which He will find, and for the complete salvation of those Heb. ix. 24, 26, 28. whom He has saved from sin. Here it is ὀφθήσεται. His appearance to put away sin was πεφανέρωται. His appearance between the two manifestations, in the presence of God for us, is ἐμφανισθῆναι. The three words are exquisitely chosen.

(2.) The kingly office will be merged in the judicial: He will vindicate His atonement as against all who reject it. Sin will be punished as the rejection of Himself and His redemption. *The Lord Jesus shall be revealed from heaven . . . taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:* upon all found without evangelical knowledge of God.

2 Thess. i. 7, 8. 4. Hence it is the only object of expectation to the church as such: to the individual it is combined with personal death. As John ix. 4. to the individual *the night cometh when no man can work.* As to

the church, *the night is far spent, the day is at hand.* The church dieth no more, but buries her dead. The prospect of death is seldom referred to : *the Lord is at hand.* Rom. xiii. 12. Phil. iv. 5.

HISTORICAL.

There is no theological subject on which speculation and speculative theory have been more abundant. There have been no sects based solely upon errors on this topic ; but errors have more or less crept into many : especially in the Ante-Nicene age ; at the end of the first Christian Millennium ; after the Reformation ; and during the last century.

I. There was an early CHILIASM, or MILLENNARIANISM—the Greek and Latin form of the thousand years of our Lord's supposed reign on earth—which was predominant in the early Christian churches. ANTE-NICENE.

1. It was a doctrine of the Jewish or Judaising Christianity : part of the residue of their carnal Messianic expectation. In the second century it was adopted by the Montanists. It was undoubtedly the faith of some of the most eminent Fathers : Papias, Justin, Irenæus, Tertullian, and Lactantius.

2. This doctrine vanished from the church with the fourth century. (1.) It was opposed by those—such as Caius of Rome and Dionysius of Alexandria—who denied the apostolicity of the Apocalypse, on the twentieth chapter of which the theory of a pre-millennial advent is based. (2.) The Alexandrian theology, always spiritualistic and allegorical, utterly condemned it. (3.) The accession of the empire, under Constantine, to Christianity took away the main inducement to cherish the Apocalyptic theory. (4.) Augustine and other teachers introduced an interpretation of the First Resurrection and the Millennial Reign which referred both to the present estate of Christendom. This has been in subsequent times the prevalent theory. (5.) Hence it was excluded from every form of the Early Creeds : FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

II. Mediæval Chiliasm was generally the badge of fanatical and heretical sects. MEDIÆVAL.

1. Some, dating the thousand years from the session of Christ, expected His coming about the end of the tenth century.

2. After the Reformation, the Anabaptists preached a carnal reign of Christ upon earth, as the Fifth Monarchy-men in England afterwards did. Hence the Lutheran Symbols were emphatic in condemning it. Damnant Anabaptistas, qui sentiunt hominibus damnatis ac diabolis finem pœnarum futurum esse. Damnant et alios, qui spargunt Judaicos opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis. Similarly the earlier English Articles, or Confession of Edward VI. The Belgic Confession assigns the date as that in which the number of the elect shall be complete.

AUGS. CONF.

III. Modern theories are almost as diversified as the individual holders of the dogma. But all may be said to be variations on the theme of a PRE-MILLENNIAL ADVENT. And all are condemned by the teaching of Scripture as to the duration and end of the mediatorial and intercessory work in heaven.

PRE-MILLENNIAL ADVENT.

1. The Mystical and Pietist school of Bengel on the Continent brought it into vogue during the last century. It has, during the present century, been incorporated into many systems: being inconsistently held by divines of the Anglican, Westminster, and other Confessions; and consistently by those who in other respects deny the Analogy of the Faith as expressed in the Ancient Creeds and the Formularies of the Reformation and the general consent of the Catholic Church.

2. The pre-Millennial Advent, the centre of the doctrine, is based on one passage in which the Apocalypse predicts the binding of Satan a thousand years, the First Resurrection of martyrs and other elect saints who reign with Christ, the letting loose of Satan and a final apostasy, and the coming of Christ to vindicate His cause. Some think, following Bengel, that there will be two periods of a thousand years; some that the reign of Christ will be visible, at Jerusalem, and in the midst of His risen and glorified saints; that the temple at Jerusalem will be rebuilt, ancient sacrifices restored, though only as commemorative; and that the end of the Christian economy will be another Jewish economy. Some think that the Lord will reign from heaven amidst His risen saints: He and they alike being only occasionally visible, after the analogy of the Forty Days' Interval between the visible and the invisible Christ before the ascension. Some think that

Rev. xx.

there are certain events which must take place, and patiently wait for them; some live in daily expectation of a Saviour, whose coming will vanquish all opposition, and begin a new, better, more effectual, and more glorious dispensation of the Gospel.

3. The Catholic interpretation of the prophecies, on the one hand, and the inconsistency of this hypothesis with the work of Christ on the other, are its sufficient refutation. REFUTED.

(1.) There is but one visible appearance of Christ. Now the Scripture declares that the coming of Christ brings deliverance to the labouring Church: *lift up your heads; for your redemption draweth nigh.* This is inconsistent with a Millennium that should include such a transformation of earth and heavenly reign with a partial election of the saints to be raised. So it is with the notion of a reign after His glorious coming. A church, made perfect in spirit and body, glorified with the Glorified Christ, in the midst of a world still in sin and death! A rebellion of the world against such a rule is a thing incredible: the lapse of such a Christendom would be death from life, a second and profounder FALL OF MAN. Again, where would be place for the judgment, awaiting all? Then again there must be another resurrection of those who during the Millennium had been converted, and a second coming of the Lord to raise them, and to conduct the more general judgment. Finally, the intercession of Christ is represented as continuing ever, even as His spiritual presence in His missionary church is to the end of the world: both inconsistent with this theory. Luke xxi. 8.

(2.) The Apocalypse is a book of symbols. It does not give consecutive history, but continually reverts to the beginning, and exhibits in varying visions the same truth. Satan was bound, or *cast out*, when the Saviour ascended: he has never since been the god and seducer of the nations as he was before, and as he will for a season be permitted to be again. The saints, martyrs and others—the martyrs pre-eminent—now rule with Christ: *and hath made us a kingdom!* They themselves sing: *and they reign upon earth.* The Apostles, and all saints, have part in *the first resurrection*, and in the present Regeneration reign with Christ, though the future Regeneration shall be yet more abundant. The unanimous strain of prophecy concerning the glory of the Messiah's John xii. 31. Rev. i. 6. Rev. v. 10.

kingdom is to be interpreted as partly fulfilled in the spiritual reign of Christ in this world which is not yet fully manifested as it will be; and partly as the earthly figure of a heavenly reality hereafter.

RESURRECTION.

II. THE RESURRECTION.

The resurrection of the dead, as the immediate effect of our Lord's coming, is the first act of the consummation of His redeeming work. It will be the restoration of universal life; the specific resurrection of the saints in union with their Head. The resurrection is that of the man in his integrity, of his flesh in adaptation to a new sphere, and in order to final glorification.

IN RELATION TO CHRIST. John xi. 25.

I. In its relation to our Lord the resurrection is of essential, fundamental, and universal importance. It gives Him one of His names: I AM THE RESURRECTION. As the Prophet He first revealed it fully; as the Priest He procured it by His atonement; as King His Word will effect it.

CHRISTIAN REVELATION. OLD TEST.

1. Our Lord has confirmed and perfected the imperfect revelation of the Old Testament.

Luke xx. 37.

(1.) He expressly declares that the resurrection was dimly but truly taught. *Now that the dead are raised, even Moses showed at the Bush.* The key thus put into our hands His Apostles have instructed us to use freely. Concerning the same Abraham we read: *Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure:* this FIGURE runs through the Old Testament. So Joseph *gave commandment concerning his bones.* The Psalms often rise to the hope of a redemption from Hades: *but God will redeem my soul from the power of the grave,* the soul being the psychical body as well as the soul. The later Old-Testament saints could never forget Enoch and Elias. Hosea sings; *I will ransom them from the power of the grave,* a figurative based upon a literal truth. The same may be said of many passages which refer figuratively to the resurrection. *Thy dead men shall live, together with my dead body shall they arise.* So the dry bones in Ezekiel. In Daniel it is the literal

Heb. xi. 19.

Heb. xi. 22.

Ps. xlix. 15.

Hos. xiii. 14.

Isa. xxvi. 19.

resurrection, and that as linked with judgment: *And many of them that sleep in the dust of the earth shall awake.* Dan. xii. 2.

(2.) But St. Paul speaks of *the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.* 2 Tim. i. 10. Though the distinction between Pharisees and Sadducees proves that the resurrection was accepted and believed by many, and our Lord appeals to Martha's latent faith in it, yet He always speaks, as His disciples do, of the resurrection as a truth which only in the Gospel is fully announced and confirmed.

2. As to the relation of our Lord's person and work to the resurrection, the testimony of the New Testament is full and explicit. CHRIST'S PERSON AND WORK.

(1.) He calls Himself generally *the Life*, and then with the sublime Ἐγώ εἰμι: *I am the Resurrection and the Life.* John xiv. 6. This is the loftiest word, and includes a source of life and power deeper than the mediatorial: *For, as the Father hath life in Himself; so hath He given to the Son to have life in Himself.* John xi. 25, 26. John v. 26. Hence the three acts of resurrection: to show that the Son of Man had power on earth, as to forgive sins, so also to raise the dead.

(2.) The universal resurrection is the fruit of the atonement. This is not clearly stated save in connection with the universal judgment. *Because He is the Son of Man: . . . all that are in the graves shall hear His voice, and shall come forth . . . they that have done evil unto the resurrection of damnation.* John v. 27, 28, 29. Hence it is a function of the mediatorial authority: requiring Divine power in the hands of a Man. It is, like the Lord's own resurrection, the sum and consummation of all miracle: rather it is the second Creation, the formation of ALL human bodies out of the dust as at first Adam was formed.

(3.) As to His people, the risen Lord is the Pledge and the Pattern and the Source of their resurrection life. He is Himself, as the PLEDGE, called the *Firstfruits of them that slept*, and the Firstbegotten of the dead. He is the Πρωτότοκος in this sense also: besides being such as the Son *before every creature*, and as the Incarnate brought *into the world.* In this sense He and the saved are one: the resurrection is of the righteous and unto life; it is ἐξανάστασις. When St. Paul uses this term, he indicates that PLEDGE. 1 Cor. xv. 20. Rev. i. 5. Col. i. 15. Heb. i. 6.

those who rise not to eternal glory remain dead, or rise only to die again. Their resurrection is only to *the second death.* As there is a *better resurrection,* in comparison of the resurrection to the present life again, so there is also a better or a true resurrection in comparison of the *resurrection of damnation.* And of that Christ is the pledge. His glorified body is the PATTERN of their resurrection: *who shall change our vile body, that it may be fashioned like unto His glorious body.* There are two words here of great importance: the σύμμορφον suggests the same idea as that above in *conformable unto His death:* the body is to be subject to the blessed law of our predestination to be *conformed to the image of His Son.* The word *change* is not here the same as in the Corinthian chapter: here it is μετασχηματίσει, which refers only to the new fashion of the risen body; there it is ἀλλαγησόμεθα, *we shall all be changed,* which refers to the entire transformation of the already existing bodies. Now it is of this latter only that our Saviour was the pattern. He *saw no corruption;* and consequently could no more be an example of the final salvation of the body than He could be an example of the final salvation of the soul from hell. And He is the SOURCE of that life. Union with Him is the ground and condition and secret of the resurrection of believers. Hence the emphasis laid upon the ἐξανάστασις, the resurrection within the resurrection. The passages which dwell most copiously upon the resurrection refer only to that of the saints. *If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*

Rev. xx. 6, 14. Heb. xi. 35. John v. 29. PATTERN. Phil. iii. 21. Phil. iii. 10. Rom. viii. 29. 1 Cor. xv. 51. Acts xiii. 37. UNION WITH CHRIST. Rom. viii. 10, 11.

ITS OBJECT.

II. The Object of the resurrection is the Body. But this must be understood in a wide sense. It must include the perfect completeness of the Man raised up; the sameness of the body as the organ of the spirit; and the change that adapts it to its new state. Hence three terms: Integrity, Identity, Glorification.

INTEGRITY OF MAN.

1. The leading, or at least the most important, teaching of Scripture is that of the return of the whole man to existence. (1.) He is perfect only as spirit, soul and body. (2.) In Death *shall the dust return to the earth as it was;* and the psychical soul,

Ecc. xii. 7.

the spirit as using material organisation, vanishes with it. *The spirit shall return unto God who gave it:* not into His essence, but into His keeping. *Behold, all souls are Mine.* (3.) The resurrection is the finished redemption of the man: *waiting for the adoption, to wit, the redemption of our body.* We groan, being burdened, for rest: we groan, being *unclothed,* to be *clothed upon.* Everywhere the person is said to rise again. *Though after my skin worms destroy this body, yet in my flesh shall I see God.* They died and were gathered each *to his people.* Though all *live unto Him,* God waits for their resurrection that He might appear to be *the God of Abraham and the God of Isaac and the God of Jacob.*

Eccles. xii. 7.
Ezek. xviii. 4.
Rom. viii. 23.
2 Cor. v. 2—4.
Job. xix. 26.
Luke xx. 38.
Gen. xxv. 8.

IDENTITY OF BODY.

2. The specific resurrection is of the flesh; and the express revelation of Scripture is, that the same bodies shall rise from the graves. But the identity of the body is not the identity of the man: nor is the identity of the body dependent upon the continuation of the particles in their union which were deposited in the grave. A reference to Scripture examples is necessary here.

(1.) As to our Lord's resurrection-body, there is no analogy. Death never finished its work in Him: His bodily organisation was inviolate. The only argument is that, as His glorification took place upon a physical frame, so also will ours. But it is not said that we shall be raised, in order to be afterwards glorified: *it is raised a spiritual body;* raised immediately as such.

1 Cor. xv. 44.

(2.) Other instances of resurrection have no bearing on the question. They who were restored to earthly life are never spoken of as patterns or illustrations; nor do we know even that Lazarus—save in Martha's supposition—was permitted to decay.

(3.) The only express reference to the subject is in St. Paul's resurrection-chapter. The apostle rebukes the doubter as a fool; and uses the argument of analogy, not to solve what he leaves a mystery, but to obviate objection. *God giveth it a body as it hath pleased Him.* He does not mean that a germ of life remains in the buried body; but that in the resurrection the spirit will have a body given to it which, in the wonder of Divine power, will be to it the same organ it had in time.

1 Cor. xv. 38.

GLORIFICATION.

3. The change wrought upon the body will fit it for new conditions. There will be new heavens and new earth. The *children of the resurrection* will be ἰσαγγέλοι, *they neither marry nor are given in*

Luke xx. 36.
Matt. xxii. 30.

1 Cor. vi. 13. *marriage*; and, as reproduction will cease, so also nutrition: *God shall destroy both it and them:* ἡ κοιλία τοῖς βρώμασιν is referred to. The soul is so renewed as to be a new creation, and the body will be more than a mere restoration: a new creation also. A carnal resurrection was part of a system of Judaizing error which affected the second coming of Christ as well as the first coming. A still higher view is given by St. Paul when not opposing heresy: *Who shall change our vile body*—the body of our humiliation

Phil. iii. 21. —*that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.*

Rev. i. 13—16. What that glorious body is St. John in Patmos tells us: but only

1 Cor. xv. 51, 44, 53. in part. Those who never see physical death will be *changed*. This is a very strong word, and illustrates several others: the *spiritual body, raised in incorruption,* having *put on immortality.*

HISTORICAL.

There has been both without and within the sphere of revelation a wide development of doctrine on this subject. But almost every variation has been reflected in the history of Christian theology.

EARLY CHURCH. I. Every recension of the Apostles' Creed contained the doctrine, which was opposed by the spiritualising Gnostics, who mis-

2 Tim. ii. 18. interpreted the first resurrection and affirmed that *the resurrection is past already.* The Alexandrian school laid stress on the

1 Cor. xv. 44. *spiritual body* of St. Paul; and upon the difference between νεκρῶν and σάρκος as connected with ἀνάστασις. The Christian philosophy of that age was infected, in some cases elevated, by Platonism. But this was opposed by a very literal doctrine: Irenæus and Tertullian accepted a first resurrection after the analogy of the Lord's body during the Forty Days. These two opposite views—the spiritual and the carnal—alternated. The Schoolmen were mostly carnal in their view. Some of them taught that the same bodies would rise again, the same even to the hair and nails.

MODERN. II. 1. The Protestant doctrine was generally faithful to the ancient Creeds: the Apostles' Credo carnis resurrectionem; the Nicene, Exspecto resurrectionem mortuorum; and the Athanasian Ad cujus adventum omnes homines resurgere habent cum corporibus suis. So in all subsequent Confessions.

2. The Lutheran divines very copiously dilated on this topic. They taught that the new body would be the same substance, but clothed with new qualities: differunt non ratione substantiæ, sed quoad qualitates et dona (corpora gloriosa, potentia, spiritualia, cœlestia). Impiorum corpora sunt vasa ad ignominiam et contumeliam. Their high sacramental doctrine was thus expressed by Gerhard: "Our bodies were framed in Adam for immortality; by the incarnation of the Son of God they were taken into affinity with Him; in His resurrection they began to be glorified; they were washed from sin in the laver of regeneration; by faith they became members of Christ in His mystical body, the temples of the Spirit; and fed and sanctified by the body and blood of Christ unto eternal life."

3. The more modern theories are various but unimportant. Sound theology must oppose certain errors. (1.) There are some which would restore the earthly body absolutely; and others, erring on the opposite side, who teach that a new spiritual body will be created. (2.) Some teach that there is a germ of a higher corporeity which remains in the body dissolved, and will form for itself in some inexplicable manner a new frame: thus in fact making the body the principle of resurrection. (3.) Some, like the ancient Greek fathers, teach that anima corpus suum creat, and that the soul will by the miraculous power of God form its own vehicle. But the new creation at the end will have some analogy with that at the first, when God created the body. *Behold, I make all things new:* a second time *Let us make man.* Rev. xxi. 5.

III. THE JUDGMENT.

The judgment is emphatically the final revelation of the Judge: as such the consummation of a judicial work that has ever been going on in the world. It will be executed by Christ as God-man, and in strict connection with His coming to raise the dead. The judgment will be universal and individual. The principles of the Judgment will be the application of sundry and just tests, which will reveal the characters of all, to be

followed by a final and eternal distinction or severance. In the case of the ungodly this judgment will be condemnation in various degrees, but eternal; and in the case of the godly their everlasting confirmation in glory and the rewards of heaven.

THE JUDGE.

I. The JUDGE is our Lord Jesus Christ in His indivisible person as the God-man; but His person may be regarded both as Divine and as human.

GOD.

Heb. xii. 23. Phil. iii. 21. Dan. v.23. Acts i. 24.

1. God is *the Judge of all.* And Christ is God. (1.) None but the Creator of all can appoint the destiny of all, and Jesus hath power to *subdue all things unto Himself.* (2.) The Judge must be the Searcher of hearts: *in whose hands thy breath is, and whose are all thy ways.* Our Lord is appealed to as *Thou, Lord, which knowest the hearts of all men.* (3.) There could be no delegation to the creature of universal judgment, even as there could be no

Isa. xliv. 8.

delegation of miraculous power. *Is there a God beside Me? . . . I know not any!* If the Redeemer were appointed Judge as only man, His function would be only the visible accomplishment of the judgment and sentence of the invisible God; but that is not the style of Scripture. Our cause is altogether and only in His hands.

MAN.

Acts xvii. 31. Ps. ciii. 14.

2. *By that man whom He hath ordained.* In relation to no part of His office is the manhood of Christ more necessary to His people's hearts, and therefore more expressly declared. He is not of like passions but of like flesh and blood; *He knoweth our frame; He remembereth that we are dust.* His experience of temptation—notwithstanding His necessary sinlessness—makes Him a sympathising High-priest, and a merciful Judge.

THE GOD-MAN.

John v. 22—27.

3. Our Lord Himself declares: He hath *committed all judgment unto the Son . . . because He is the Son of Man.* In other words the judgment, as the last mediatorial act, is committed by the most Holy Trinity to the Second Person as incarnate, because He is the Mediator, the Son of Man.

(1.) It will be the final vindication of His own dignity. He who, at His first coming, was meek and lowly in heart, never speaks of His second coming but in language of the most lofty

Matt. xxv. 31—34.

selfassertion. Here only He is *the King*, on *the throne of His glory.* His Divine-human majesty will receive its rights in the judgment.

Then will He Himself be DISCERNED: *then shall all the tribes of the earth mourn* because of the dishonour done to Him by the human race. 1 Cor. xi. 29. Matt. xxiv. 30.

(2.) Hence it will be the overthrow of His enemies. His own: *those Mine enemies.* Whether the Enemy, or those who hold with him, the vengeance of Christ awaits them. Sin is reduced to its essence as unbelief in Jesus, and its punishment is decreed as the act of Christ's own vindication of Himself. Luke xix. 27.

(3.) It will be the final display of His saving attributes towards His saints. The most profound secrets of the Saviour's grace towards His people can never be known till then. *Ye cannot bear them now:* words which were as applicable to the blessings of the Christian covenant as they were to its mysteries. In this sense also that day will be the day of the revelation of Christ. John xvi. 12.

(4.) Our Lord will then vindicate His moral government, exercised through all ages of His mediatorial history. He Himself was the most signal instance of the anomaly that perfect goodness should be encountered by perfect wrong. He will then vindicate Himself as the Administrator of moral government from the beginning. The deep, strong argument for a final judgment is the necessity for such a final rectification. He will prove that this instinct of human nature has not been implanted in vain.

II. The JUDGED are the Race of mankind, and specifically every individual. THE JUDGED.

1. Throughout the whole economy of human things the unity of the race is maintained. Though all men will not die, death is appointed to all men; and still more absolutely the judgment: other things, even death, are contingent; judgment is certain. THE RACE. *He cometh to judge the earth;* which in Daniel is more fully set forth: *The judgment was set, and the books were opened,* when *the Ancient of days did sit.* In the New Testament the doctrine of judgment has become one of the first principles. *Before Him shall be gathered all nations:* these words of the judicial gospel are very explicit. They are confirmed in the Acts: *He will judge the world in righteousness.* And in the passage which gives perhaps the largest view of the judgment: *in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.* The vision presented of the vast congregation of the human race is the most wonderful Ps. xcvi. 13. Dan. vii. 9, 10. Matt. xxv. 32. Acts xvii. 31. Rom. ii. 16.

Acts x. 42. that the human mind has ever been required to conceive. Among the last declarations there are two points to be specially noted: Rev. xx. 12 the congregation of the nations are the *quick and dead* and *small and great:* many who never died shall be judged, and all our Saviour's little ones.

THE INDIVIDUAL. Heb. ix. 27. Acts xvii. 31. 2. The individuality of the judgment is implied in all the passages already adduced; and it is the most solemn secret of man's own instinct. *It is appointed unto men once to die, but after this the judgment;* even as the day was appointed and the Judge. The only thing absolutely both universal and individual is the Eccl. xi. 9. Rom. ii. 6. judgment. *God will bring thee into judgment; Who will render to every man according to his deeds.*

(1.) This obviates every false presumption as to judgment by class. The theory is never shaped into words; but MULTITUDINISM silently infests many speculations. It is hard to reconcile the infinite detail with Divine dignity; but not harder to receive a special judgment than a special providence.

(2.) It precludes the thought that believers will escape the 2 Cor. v. 10. ordeal of judgment. *For we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.* Here there might be some doubt. But in another passage the contrary must Rom. xiv. 12. have been stated, if true: *So then everyone of us shall give account of himself to God:* to the Lord Christ. God must be justified at the last day, as well as now, in absolving the sinner: now, by the atonement; then, by the form and reality of judgment, as declaring the finished result of grace, and allotting to the saints their several rewards. However, it must be observed that there is a difference put between the judgment of the good and that of the evil. 1 Pet. iv. 17. *Judgment must begin at the house of God* both now and hereafter: but it will not be true hereafter that the righteous are *scarcely saved.* The ordeal will not be then a doubtful one; its peculiar strictness and severity are confined to the present life.

(3.) The individuality of the judgment is one of the most powerful arguments that can be used in dealing with men. St. Paul's application in the case of Felix is an instance in relation Acts xxiv. 25. to the unconverted: *And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.* For the believer we have

another most solemn passage: *Knowing therefore the terror of the Lord, we persuade men.* With special rebuke to the spirit of human judgment and censoriousness: *Why dost thou judge thy brother? . . . for we shall all stand before the judgment-seat of Christ.* 2 Cor. v. 11. Rom. xiv. 10.

III. The principles of the JUDGMENT may be exhibited by those five watchwords: Test, Revelation, Separation, Execution, Confirmation combined in their result. THE JUDGMENT.

1. The omniscient Lord will apply some tests. TEST CONSCIENCE.

(1.) The universality of conscience will afford one: the moral consciousness of all men will be appealed to, *accusing or else excusing . . . in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.* Hence this test, the internal judge and deputy, will be the only one in many cases. Rom. ii. 15, 16.

(2.) The measure of revealed truth granted will be another test. *They have Moses and the prophets.* The Old Testament ends with prediction of judgment: *Remember ye the law of Moses.* Our Lord's own words will be to many the standard. Specifically, to His own generation: *it shall be more tolerable!* More generally, to all who have heard the Gospel. *The word that I have spoken, the same shall judge him in the last day.* And the measure of religious knowledge of the Gospel imparted to peoples and individuals will form a test. *To whomsoever much is given, of him shall be much required.* There are varieties of light and manifestation almost as distinct as the line which divides the best heathenism from Christianity. REVELATION. Luke xvi. 29. Mal. iv. 4. Matt. xi. 22. John xii. 48. Luke xii. 48.

(3.) Faith and Works, combined, constitute the standard applied only to Christians. FAITH AND WORKS.

i. In relation to the judgment, and as the final test, faith and works are one. The *work of faith* is the whole of life. Works will be the test and faith the test; but these will be one and the same: faith the principle and works the expression of a Christian life in Christ. We are justified now not by faith and by works; but by faith without the merit of works, and with the evidence of works. So will it be at the last day. 1 Thess. i. 3.

ii. It will be shown hereafter that the works will be the standard by which the allotment of the various degrees of reward will be determined. Gradations will be as manifold then as now:

Rev. xxii. 12. these will not be decided by faith but by works. *My reward is with Me, to give every man according as his work shall be.*

MANIFESTATION. 2. Both in the Old Testament and in the New the day of judgment is represented as the final manifestation of all secrets: of all secrets, whether as such unknown fully to man, or as known only to himself, or as designedly kept hidden by him and known only to God. The depths, whether of Satan or of man, are known only to the Searcher of hearts. But nothing is more constantly impressed than that all secrets shall then be made manifest. Only in two applications is the term SECRETS used: the mysteries of God's Providence on earth, and the mysteries of the human heart and life. But as to both the true meaning of mystery is preserved: what is hidden will be made known.

(1.) Hence man will be his own judge. Our Lord lays stress Luke xix. 22. upon this in the parables of the Talents and the Pounds: *out of thine own mouth!* The Holy Ghost is in this life the Representative of Christ's judicial function. He makes the sinner condemn 1 Cor. xi. 31. himself in conviction. So St. Paul: *If we would judge ourselves, we should not be judged.* This is of general application.

Rom. iii. 4. (2.) The righteousness of the Judge is vindicated. *That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.* The future Judge will approve His own both justice John xv. 22. and mercy. And the present Judge keeps this in view: *If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.*

(3.) Hence the Redeemer will have all His glory. The last Jas. ii. 13. exercise of judgment will be the last exercise of mercy. *Mercy rejoiceth against judgment.* The revelation of the holiest will prove that only infinite mercy saved them. Therefore the revelation of themselves to the saints. But that revelation will not be suffered to produce shame in those who are judged: if a miracle is needed to efface the shame from the memory of sin it will be wrought. Nothing may interrupt the continuity of paradise and heaven.

SEPARATION. 3. The idea of Separation or discrimination inheres in the Greek term κρίσις.

(1.) It is the final separation or sifting of the world. Judg- John xii. 47. ment is ever proceeding. The Saviour said: *If any man hear my words, and believe not, I judge him not.* This must be understood

as meaning that His own preeminent work was salvation; that final judgment was reserved for the last day. Elsewhere He said: *For judgment I am come into the world, that they which see not might see; and that they which see might be made blind.* By the preaching of the Gospel the Spirit executes the offices of Judge. But no judgment is now irreversible: there is a *great gulf* between characters, but it is not *fixed*. *The judgment to come* will be final, absolute, and unchangeable. Hence it is the LAST OR ETERNAL JUDGMENT.

John ix. 39.

Luke xvi. 26.

Acts xxiv. 25.

Heb. vi. 2.

(2.) This separation, again, is twofold. It is a broad separation between two classes; and it is also a discrimination within those classes themselves. As to the former, the distinction will be between *the sheep* and *the goats; the wicked and the just;* the *saints* and those who *obey not the Gospel*. Everywhere this division into two vast masses is maintained: acceptance or rejection of Christ being the alternative. But within these great masses the same process of sifting discrimination and decision goes on. For every man there will be a distinct judgment, succeeding or included in the former, by which his position and degree either in salvation or perdition will be determined.

Matt. xxv. 33.

Matt. xiii. 49.

2 Thess. i. 8.

4. There can be no doubt that the term judgment is most frequently connected with condemnation: this in fact is the more common meaning of κρίσις. Judgment, condemnation, and execution are almost synonymous terms with regard to the wicked: in Scripture, as in the common language of men.

CONDEMNATION.

(1.) Negatively, the judgment will be loss, or the pæna damni or damnation: the quality and essence of this being separation from God. Without God in the world is Sin: severance from the soul's centre and rest. Without God in Eternity is Hell. *Depart from Me, ye cursed:* cursed in that departure.

Matt. xxv. 41.

(2.) Positively, the condemnation of judgment is to punishment internal and external: the departure is not only from Christ but into everlasting punishment, κόλασιν αἰώνιον. The internal mourning *because of Him* is always connected in the figurative language of Scripture with external torment, and that inflicted by the *wrath of the Lamb.* But what the dread figures mean it is not possible to state: nor need we ever know.

Rev. i. 7.

Rev. vi. 16.

(3.) And it will be eternal. *These shall go away into everlasting*

Matt. xxv. 46.

punishment. For, though αἰώνιος may be rendered with a timeless meaning, the word punishment implies the abiding continuance of him upon whom *the wrath of God abideth.*

John iii. 36.

(4.) The judgment on the lost will be condemnation to the fruit of his own doings. *Whatsoever a man soweth, that shall he also reap.* There is the sinner from whom the neglected talent is withdrawn, leaving the spirit officeless, unhonoured, and shut out: *take from him the pound.* And there are the enemies of whom it is said: *bring hither and slay them before Me.*

Gal. vi. 7.

Luke xix. 24—27.

(5.) That judgment will be accepted and submitted to by all throughout the universe. No profounder mystery is in the Apocalypse than the Hallelujahs which are uttered over the demonstrations of the Divine wrath from judgment to judgment.

CONFIRMATION.

5. It is part of the dignity of the saints that the judgment in their case will be only the ratification of a previous sentence. (1.) They *shall not come into condemnation.* Death was their judgment: as he has been called, the Great Revealer. They pass into the presence of Christ who receives them as a Judge and Divider. The resurrection itself is a preliminary judgment. (2.) This may be harmonised with the fact of a judgment. Their PLACE and order in the STATE of salvation has yet to be determined. *Shame and everlasting contempt* are only for the ungodly; but Daniel himself must *stand in his lot at the end of the days.* (3.) They are in Christ while standing before Him. Hence, another paradox: *do ye not know that the saints shall judge the world?* which is St. Paul's version of our Lord's *judging the twelve tribes of Israel.* (4.) And every individual saint will be confirmed in the state and position for which his Christian character fitted him. He will have his own among the many mansions; his own jurisdiction over the ten or the five cities; his own degree of the Vision of God. (5.) It may be said that the Final Judgment will, in the case of the saints, introduce a new economy of service in the universal kingdom of the Triune God, no longer the kingdom of the Mediator. The infinite variety of employments which the Saviour always predicts will occupy the talents and individual gifts of the redeemed for ever. But in that new world they are not, nor can again be, in probation. Their state is confirmed, and will admit only of a necessary development of good. Hence there is no Second Day of Judgment.

John v. 24.

Dan. xii. 2.

Dan. xii. 13.

1 Cor. vi. 2.

Matt xix. 28.

III.

THE CONSUMMATION.

The final issues of our Lord's return may be said to be the consummation of all things: as it respects Christ the end and the beginning of His mediatorial kingdom; as it respects man the finished redemption of the race, and its restoration to the Divine ideal; as it respects the scene of redemption, the world, its transformation; as it respects the Church of Christ its perfection in the eternal vision of God and blessedness of heaven.

END AND NEW BEGINNING.

Generally, there is a close of all and a new beginning of all.

1. *Then cometh the end. The things concerning Me have an end.* As the volume of the Book is finished with its AMEN, so the great scheme has its finish, when the Universe shall say AMEN. 1 Cor. xv. 24.

2. Also, *Behold, I make all things new.* We have every reason to think that the reestablished order will be so new that the old things shall hardly come to remembrance. Luke xxii. 37. Rev. xxi. 5.

3. This is the only notion of CONSUMMATION, an end opening to a new beginning. The end of human development, combined of sin and redemption, is but a contribution from one little section of an unbounded universe. Hence the third τετελέσται of the Divine economy, the fulness of time in the fullest sense. The first was when the world was finished as the scene of redemption. The second was when the Lord's cry declared the new creation finished. But we must look at the details more particularly.

I. THE MEDIATORIAL KINGDOM.

AS TO CHRIST.

I. There will be an end and beginning of THE REDEEMER'S KINGDOM, as it is Kingdom of Grace.

END OF MEDIATORSHIP.

1. The mediatorial economy will cease. The Redemptional Trinity will be again the Absolute. The Son Incarnate will

cease to mediate ; as Incarnate He will be for ever subordinate, but there will be nothing to declare His subordination : no mediatorial rule over enemies, no mediatorial service or worship of His people. The Triune God will be seen by all mankind in the *face of Jesus Christ.* The mediation of grace will become the mediation of glory.

2 Cor. iv. 6.

END OF KINGDOM. 1 Cor. xv. 24.

2. The kingdom will cease because its ends will have been attained. *Then cometh the end . . . when He shall have put down all rule and all authority and power.* The process of His victories is described in the Apocalypse : first and last, the ANTICHRIST, which is a spirit of infidelity, *ἀντὶ*, AGAINST CHRIST, having many forms, such as the Beast and the Man of Sin, and also a final personal manifestation ; every description of heathenism to the ends of the earth ; the corruptions of Christianity, exhibited in Babylon and the Second Beast and the Harlot ; and finally Death, the last enemy that shall be destroyed. In all these conflicts the Church is the fellowship of companions *in tribulation and in the kingdom and patience of Jesus Christ.*

Rev. i. 9.

NEW KINGDOM. 2 Pet. iii. 13.

3. The kingdom will have a new beginning : new as the kingdom of the *new heavens and a new earth* made one. The Spirit of Christ will be the immanent bond between Him and us, between us and the Holy Trinity : *he that is joined unto the Lord is one Spirit.* The Incarnate Person will be glorified then as never before : His personality as Divine will be no more veiled or obscured by any humiliation nor intermittently revealed. GOD shall BE ALL IN ALL : first in Him, then in us.

1 Cor. vi. 17.

1 Cor. xv. 28.

HISTORICAL.

II. On this subject some errors, chiefly ancient, may be noted.

1. Amongst early struggles to reconcile the absolute unity of God with the economical Trinity, we find traces of the heresy that with the consummation of Christ's work the Trinity will be dissolved : the Holy Ghost ceasing to be the name of the operative manifestation of God, and the Son surrendering His office and sinking into the Deity, so that God shall be all in all. But the relation of the Son to the Father is distinctly personal at the close as throughout.

2. It has been thought that the Son, having accomplished the object for which He assumed our nature, would renounce it. But neither can we give up our Head nor will the Head give up His

members. Nor is there any independent human personality to be given up.

3. There is a subtle notion which may now and then be detected, that another government will be finally set up : wider, deeper, more catholic and more effectual than the old. That among the all things new will be new expedients connecting the deficiencies and anomalies of the old. As if the failure of the Son incarnate would be repaired by some new and better dispensation !

II. MANKIND SAVED.

I. As to MANKIND the race will be saved as such. The Divine purpose will be accomplished : *to destroy the works of the devil* among men. Christ came as the predestined and necessary Saviour. *He shall not fail ; He must reign ; His right hand . . . hath gotten Him the victory.* The race in its vast majority, the race as such, is saved : the residue will be cast out not only from God but from mankind.

MAN. 1 John iii. 8. Isa. xlii. 4. 1 Cor. xv. 25. Ps. xcviii. 1.

1. The majority are with Christ ; in this sense also He is *Lord of the dead.* The *men of goodwill* who never heard the angelic *peace on earth* will nevertheless sing *glory to God in the highest.* This we hear in the proleptic description given by the King : *When saw we Thee ?* Of the *increase of His government* apart from the direct preaching of His Gospel we know little. Although there will be a great falling away, and the Son of Man leaves with us His question *Shall He find faith ?* that defection will be only for a short season.

THE RACE SAVED. Rom. xiv. 9. Luke ii. 14. Matt. xxv. 37. Isa. ix. 7. Luke xviii. 8.

2. As it is said that *All Israel shall be saved,* so it may be said that MANKIND IS SAVED. The lost will not mar the unity of the race ; disowned of God they are disavowed of men : *What is the chaff to the wheat ?* They go into the fellowship of the *devil and his angels :* into *shame and everlasting contempt. They went out from us, but they were not of us.* He who knows the price of His own life and death *shall be satisfied.*

Rom. xi. 26. Jer. xxiii. 28. Matt. xxv. 41. Dan. xii. 2. 1 John ii. 19. Isa. liii. 11.

II. There are three theories as it respects the Redemption of the Race which differ from that given in the Scripture : that of those who maintain the doctrine of a final restoration of all the

HISTORICAL

members of the race; that of those who think that the reprobate members of it will be annihilated; and that of some who retain the doctrine of an eternal continuance of the lost, but in a state from which punishment in its strictest sense is excluded.

UNIVERSALISM. 1. What is called the theory of UNIVERSALISM has been held from the time of Origen by many individuals.

ITS PLEAS. (1.) Arguments are used apart from Scripture in support of it. i. That punishment is in the nature of things only remedial. But reformation is not its design, as such: it is the design of chastisement only. And that reformation does not follow it ordinarily needs no proof. ii. In this and other similar arguments appeal is made to our instincts or reason. But natural religion is an uncertain guide. And what it has to say may be seen in the natural theology of all nations, which has set a great gulf for ever between good and evil. iii. The same thing may be said of the plea for the perfectibility of the race. Optimism is set against Pessimism. But we have shown that the perfectibility of the race is consistent with the final loss of many individuals from it. And that perfectibility, apart from the leaven of the Gospel, does not seem a reasonable theory. High culture and conformity to perfect law do not necessarily go together. As to the individual we often see a manifest progression in all that is evil down to the last. iv. Of this kind is the argument that all God's works should be finally perfect: but this argument is equally valid against their being imperfect in the beginning or at any stage.

SCRIPTURE. (2.) Arguments are taken from Scripture also.

Heb. ix. 26. i. The Biblical doctrine of the atonement generally, as an expedient to *put away sin*, is urged. The advocates of a limited atonement use the same argument: the atonement has effectually destroyed sin as to those for whom it was offered. We maintain, with Scripture, that it availed for many who nevertheless perish.

Eph. i. 10. Col. i. 20. ii. The design of Christ's redemption, as a system of government, is also urged: that *He might gather together in one all things in Christ, both which are in heaven and which are on earth;* with which must be connected: *by Him to reconcile all things unto Himself.* The context shows that these passages mainly refer to the redemption of mankind as bringing back the race as such to its unity with the other orders of the universe. We must remember

the analogy of Scripture. *He taketh not hold of angels.* The *all* is often used with limitation: *the free gift came upon all men unto justification of life.* The universalist doctrine is denied by a passage sometimes quoted for it: *For He must reign till He hath put all enemies under His feet. Redeemed unto Himself* is the blessed opposite: the two poles are here. So *that God may be all in all:* in the *all* that is of the saved, who are alone mentioned; and GOD all in all, as opposed to the mediatorial and intermediate government through man's Representative. *That He by the grace of God should taste death for every man:* on the Calvinistic principle this text must lead to Universalism, but we hold that the atoning death of Christ availed for all men literally.

Heb. ii. 16. Rom. v. 18. 1 Cor. xv. 25—28. Heb. ii. 9.

(3.) Origen introduced this error into the ancient church: as he held the fall of every soul to have taken place in a pretemporal condition so he held that in a posttemporal condition sin would cease: this being a strange and inconsistent adaptation of the oriental purgatorial metempsychosis. He interpreted ὑπὲρ παντὸς in the last quoted passage not *for every man,* but *for everything,* and read not χάριτι Θεοῦ, *by the grace of God,* but χώρις Θεοῦ, *outside of God:* thus bringing all sinners, from the greatest to the least, within the sphere of redemption. But his doctrine was condemned, as we have seen. The Christian church has shown a wonderful unanimity in the rejection of this theory. Churches that have trifled with the doctrine of sin have not erred on this point. Heresy never propitiated devils and men by this error.

2. The end of Universalism is reached in another way by the theory of ANNIHILATION, which saves the race at the expense of the very existence of the unsaved.

ANNIHILATION.

(1.) The one fundamental argument here is that which makes man's immortality the gift of Christ and the one blessing of His redemption: just as Gnosticism of old made Christ a Saviour from the bondage of matter and corruptibility. i. There is much semblance of strength in this argument, which vanishes however when three principles are remembered: first, that the Christian LIFE is not existence merely, nor is death ceasing to exist; secondly, that the intervention of Christ was remedial, to save from the effect of sin, not to bring an additional immortality to the race; and, thirdly, that the Scripture speaks of those who

LIFE IN CHRIST.

perish as finding their misery in the consciousness of their loss. ii. It is the Predestinarian Massa perditionis, with the elect eliminated: but, unlike Augustinianism, it consigns the reprobate to nonexistence. Now we accept the idea of election, rightly understood, as against the theory here considered. iii. This doctrine requires a revision of the doctrine of the resurrection. If the life given to the race by Christ is immortality simply, why do all sinners rise again? Only that they may be consigned to extinction? Then the *fearful looking for of judgment and fiery indignation* has no meaning; for whatever the penalty of Hades may be, annihilation must be in comparison a blessing and only a blessing. Moreover the second death is not annihilation. Of the beast and the false prophet it is said that *these both were cast alive into a lake of fire.* Of the devil it is said that he was *cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever . . .* THIS IS THE SECOND DEATH.

Heb. x. 27.

Rev. xix. 20; xx. 10—14.

SCRIPTURAL TERMS.

(2.) The terms used in Scripture must be carefully examined: the common declamatory arguments will be found to have no force. There are three classes. i. All those which speak of life and salvation must be taken with their true correlatives: life and condemnation, life and misery, life and God's displeasure, are antitheses: never life and annihilation. ii. Destruction is not annihilation. Of the prodigal son it is said: *he was lost* or *destroyed*, ἀπωλωλὼς ἦν, *and is found.* It is the paying a debt, δίκην τίσουσιν, *who shall be punished with everlasting destruction*, ὄλεθρον αἰώνιον. *The wrath of God abideth on him.* iii. This word everlasting is the same with reference to heaven and hell. It is a word which cannot be understood, but it may be defined negatively: of time it is continuous to the period marking it off; of eternity it is without limit, eternal, rather than everlasting.

Luke xv. 24. 2 Thess. i. 9. John iii. 36.

THEODICY.

(3.) This theory is supposed to rid the universe of every trace that sin has existed, to restore God to His supremacy, and to deliver ever from the most revolting conceptions that theology forces upon the human mind. But it must be remembered that i. this theory does not remove the fact that sin has existed; and ii. that God never adopts that method of vindicating Himself; and iii. that it says nothing of the impeachment of the Divine

wisdom in submitting to be foiled by His creatures for so many ages.

TIME PUNISHED IN ETERNITY.

(4.) It is said that the punishment of offences committed in time must have a temporal limit. i. This plea should be urged for Universalism: according to the present theory the penalty it would substitute is eternal: annihilation is eternal punishment. ii. The theory, however, objects to all punishment as such: forgetting that while Prevention, Reformation, and Retribution co-exist in the jurisprudence of a probationary state the two former are, in the next world, lost in the latter. This is true on its own principles. iii. Sin temporal and punishment eternal cannot be compared: the terms are not homogeneous. We know absolutely nothing of the relation of time to eternity. iv. Sin is separation from God, and the eternal punishment of sin is the being without hope separated from God. v. The atonement is said to prove that sin is not necessarily visited with eternal doom. But, so far as the atonement avails for individuals, it avails through abolishing their sin; and the penalty is aggravated in the case of those who reject it.

GOD OF LOVE.

(5.) Against endless variations of the plea that God is love we may argue: i. Love as a Divine attribute must not be set against other attributes; ii. as it is the nature of God it must not be misunderstood. It is said of it in both aspects: *herein is love, not that we loved God, but that He loved us, and sent His Son to be the* PROPITIATION *for our sins.* HEREIN: the word propitiation, ἱλασμός, dissolves the whole theory. iii. The argument applies with greater force to the permission of the beginning and long continuance of evil. iv. It would annihilate a PERSONAL GOD exercising government over free will. v. It renders the atonement a superfluous exhibition of resources.

1 John iv. 10.

INTERMEDIATE THEORIES OF MITIGATION.

III. Intermediate theories may be noticed which really, though not avowedly, blend the others. While they deny that any moral agent will ever perish out of existence; and that evil will be banished from the universe; they introduce certain mitigations which must stand or fall on their own merits.

1. The state of the lost is one of absolute submission and even adoring contemplation of Divine justice: the description of Dives and Lazarus is continued beyond Hades into eternity; and

emotions made eternal which prove that the active rebellion is over. This theory does justice to the undeniable truth that the empire of sin will be subverted and every created will brought into subjection. To suppose that lawless rebellion and defiance continue eternally offends as much against the Kingly authority of Christ as universal restoration offends against His Priestly work. But it is hard to distinguish between the sentiment of submission and the germ of all holiness: as it is described it is utterly inconsistent with eternal punishment.

Luke xvi. 25.

2. The sentiments ascribed to the rich man by our Lord, and the word of Abraham to him, *Son, remember!* are certainly to be taken into account so far as Hades, or the Intermediate State, is concerned. A generous theory carries this still further in two ways: first, by introducing converting processes there that shall finally reduce the number of the irreparably lost; and, secondly, by limiting much of the severer language of punishment to that state, leaving for the eternal condition a penalty adapted to a degraded, lowered, and comparatively unconscious existence. This singularly inverts the order: assigning the sensuous woe to the state in which the body has no part.

Luke xii. 48—47.

3. In ancient and in modern times much stress has been laid upon the infinite diversity in punishment and reward: the *few stripes* and the *many stripes*. Though the great gulf is fixed now in Hades, the judgment day may do something to make the lost estate of the far greater part of the lost *more tolerable*.

Matt. x. 15.

Luke xv. 24.

4. In the mystical contemplations of Augustine and other Fathers, and of multitudes since, there has been the sublime but very bold idea of an Intercession that may avail to bring back the prodigals whose lost estate is described as an ἀπολέσις: even as the Prodigal in time *was lost* and was *found*. But He who is the Sole Intercessor for man leaves no assurance of such an intercession.

III. NEW HEAVENS AND EARTH.

I. Not only in psalm and figurative prophecy, but in plain teaching also, the new beginning and consummation of man's universe is taught in Scripture.

ALL THINGS NEW.

1. Generally, there will be a regeneration of all things: as if there were a certain analogy with the salvation of the individual man. His earth is justified: the curse is removed from it, *no more curse*. It is sanctified: *every creature of God is good*. So our Lord speaks of *the Regeneration* in a designedly indeterminate way: *in the regeneration when the Son of man shall sit in the throne of His glory*. That is present: He now sits on that throne, and the apostles now *judge the twelve tribes of Israel*. It is also future. The same may be said of *the times of restitution of all things*. As man is to rise again, so will his earth. When the heavens and earth are said to pass away and *there was found no place for them*, it must be harmonised with other words: *as a vesture shalt Thou fold them up, and they shall be changed*.

Rev. xxii. 3.
1 Tim. iv. 4.
Matt. xix. 28.
Acts iii. 21.
Rev. xx. 11.
Heb. i. 12.

NEW HEAVENS AND EARTH.

2. *Behold, I create new heavens and a new earth*. This prediction referred to the physical world. *I saw a new heaven and a new earth*. St. Peter says: *We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness*. In the Apocalypse heaven and earth are made one: *I John saw the holy city, new Jerusalem, coming down from God out of heaven*. Hence what the present heaven and earth are to man's probation the future will be to his eternal and fixed state: not heaven to be ascended to from earth; but the Lord will make BOTH ONE. The highest heaven, like eternity, will be for ever unknown to man. God alone inhabiteth both. Our heaven will be our earth, and our earth heaven: *the tabernacle of God is with men*, the Incarnate Son dwelling in redeemed manhood as a temple, and redeemed manhood dwelling in Him.

Isa. lxv. 17.
Rev. xxi. 1.
2 Pet. iii. 13.
Rev. xxi. 2.
Rev. xxi. 3.

THE CREATURE.

3. The κτίσις or creature is predicted, in one of the plainest and most didactic portions of the New Testament, as sharing in the *glorious liberty of the children of God* at the Adoption. When the Apocalypse says that *there was no more sea*, and that for the present phenomenal heaven and earth *there was found no place*, it teaches us to interpret the whole as meaning no more than that the scene and sphere of man's development will undergo a corresponding change. As man's body will be fashioned after our Lord's glorious body, so the earth will be fashioned after the similitude of heaven. Men will not therefore be in every sense ἰσάγγελοι.

Rom. viii. 21.
Rev. xxi. 1.
Rev. xx. 11.

4. All this will take place through the power of Christ, by the

agency of fire. But whatever agency the material fire may exert, the change upon our earth will be effected by no material fire. The result will be as utterly beyond any conception we now have as the spiritual body of Christ is in heaven.

5. But it must be remembered that it is only the earth as the scene of redemption that will undergo this change. It is the earth that *being overflowed with water perished*, that is *reserved unto fire*. In the awful greatness of the realms of God and His Christ we and our whole economy are but as the mote in the sunbeam.

2 Pet. iii. 6—18.

HISTORICAL.

II. Speculation has always abounded on this vast subject.

1. There is the error of involving the entire universe in this consummation. Science may trace a connection between every atom of matter and the whole compass of material nature. But this does not hold good in the spiritual domain. *He made the stars also*, at the beginning, refers only to the phenomenal relation of the universe to our earth. So, at the close, *there was found no place for them* refers only to the sphere of human redemption.

Gen. i. 16.

Rev. xx. 11.

2. As to the renovation of the earth two opposite errors are to be observed, with many variations on them.

(1.) One is that of a too spiritual theory. It insists that the material universe is nothing in the world, like the idols, and will vanish: man's ethereal vehicle being literally a spiritual body. But we have no reason to think that anything made by God is destroyed: *The gifts and calling of God are without repentance.* Worlds are known to be undergoing changes which to us are equivalent to disappearance; and creation and glorification seem to be an everlasting law.

Rom. xi. 29.

(2.) The opposite is that of a too literal restoration. i. With Lutheranism corporeity is the law and end of existence. The Gospel is literally to be preached *to every creature;* the Eucharist is the sustentation of both body and soul; and the redemption of Christ will restore all creation: the exact opposite of ancient Gnosticism. ii. Swedenborg's speculations tend to make heaven only an enlargement of earth, and God an expansion of man. iii. Some, not Swedenborgians, cling to the notion of a literal resurrection of all animated existence. iv. Modern, like ancient, Millennarianism adopts this theory, so far as concerns the intermediate kingdom of Christ.

Mark xvi. 15.

3. The truth of Scripture is distorted in all these theories. There will be a resurrection and glorification of all things for man's abode. But *it doth not yet appear what we shall be;* and the same may be said of the where of our existence. 1 John iii. 2.

IV. ETERNAL LIFE.

The consummation of all consummations as it respects the human race is the entrance of mankind into eternal life. Viewed as to God it is the realisation of His purpose with regard to mankind in Christ. As to Christ it is His presentation of Himself, one with the race, to the eternal Father. Viewed as to the heavenly world it is the reconciliation of all the inhabitants of heaven and the race of man: the fellowship eternal and complete. Viewed as to the church it is sealing with perfection the race redeemed by Christ, for His possession and His service. As to the individuals of that church it is the perfection of their own nature in itself and union with God which is eternal blessedness.

DIVINE IDEA REALISED.

I. What in human terms we call the Divine idea of humanity we must also in human terms speak of as having failed: precisely in the same sense as we read: *It repented the Lord that He had made man on the earth.* But the idea not realised in the First Adam has been realised in the Second Adam. He, therefore, the spiritual Father and Head of the new humanity, will represent the new creation unto God, present us faultless before the presence of His glory with exceeding joy. The Adam of Paradise will not be the father of mankind, but only the first among many brethren, sons of God through Christ. The human race will be added to the vast multitude of other aggregate races: with the distinction of a relation to God—*of whom every race in heaven and earth is named*—in the Eternal Son unshared by any other. Gen. vi. 6. Eph. iii. 15.

ALL ORDERS OF CREATION.

II. There are some indications that the end of human history will be the restoration of harmony to the universe.

1. It is as if man will then at length, perfectly redeemed, join with the other orders of intelligent creatures in the service of the

eternal temple: their harmony, without human voices, not being counted perfect.

2. Not indeed that the number of the saved from among men will precisely fill up the vacancy caused by the fall of those who kept not their first estate. This speculation of the Middle Ages introduces a predestinarian element into the final consummation which the Scripture does not warrant.

3. Nor does the testimony of Jesus by the Spirit of prophecy sanction the expectation that the consummation will unite all spirits with all men in the blessedness of union in God. Discord will be suppressed, but not in that way. The union is of heaven and earth: it does not couple hell. And the union is effected as the result of the reconciliation by the sacrifice of Jesus, which was offered in human nature and in human nature alone.

THE CHURCH. Jude 1.

III. The consummation will be the perfection of the mystical church, the company of the *Preserved in Christ Jesus.*

TEMPLE OF TRINITY. Rev. xxi. 2, 3.

1. This church will be in eternal union with Christ one with the Holy Trinity. *Behold, the tabernacle of God is with man*, and He will dwell with them, and they shall be His people. But what is this tabernacle? *I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* Reserving this last symbol, we must fix our thought upon the former; the glorified church is the TABERNACLE or TEMPLE of God: *the fulness of Him that filleth all in all.*

Eph. i. 23.

IN CHRIST.

2. But it will be specially one with Emmanuel, God with us. The last words concerning it drop the name Church, inasmuch as that carries with it a suggestion of a larger mass out of which it is called. When the process is over the church shall lose its name. It will be the BRIDE of Christ: a term often prepared for in earlier Scripture, but reserved for the last revelation, to intimate the unity of the corporate body of the elect, its everlasting and most intimate union with Christ, and the perfect love which He will bestow on it for ever. It will be His KINGDOM also: we *shall reign for ever and ever.* This intimates, not that the Saviour will rule over His church, or through His church rule over the universe or other worlds, but that the fellowship of the redeemed and glorified will be His servants to serve Him for ever. That holy company will be a priesthood also: to present

THE BRIDE.

THE KINGDOM. Rev. xxii. 5.

eternal worship, not through Christ, but in Him and with Him. Priests eternally as worshippers, they will be kings for ever as servants. Their service will be no longer limited and partial. It will have the universe as its sphere; and in its eternal activity, and infinite variety, will surpass every conception that can be formed of it here. Without *the tribulation*, and without *the patience*, of the *kingdom in Jesus*—save it may be in sympathy with other worlds where patience may still share with love the honour of the royal law—they will be for ever its ministering servants. Rev. i. 9.

IV. The consummation will not, however, merge the individual in the race. Eternal blessedness will be the portion of every soul in the innumerable company of the redeemed; that individual blessedness will be the perfection of the created nature of man, which implies its deliverance from evil; and its union with God, which is the Beatific Vision, the fulness of the spirit's blessedness in the creaturely reflection of the Divine image. INDIVIDUAL SAINTS.

1. Negatively, eternal life will be in its final issues the absolute and perfect removal of every evil: that is to say, of all the results of sin and of the possibility of sinning. (1.) Every trace of sin will be effaced from body and soul and spirit: a consummation reserved for the heavenly state. And this negative blessedness of rest and deliverance is itself the positive perfection of man according to the primitive constitution of human nature. From the moment when the dust of the earth yielded to the Finger of God the material for the creation of its perfect product, the human personality has never yet save in Jesus seen its perfection: nor in Jesus upon earth. It will remain for heaven to blot out the last traces of the effect of sin. On earth the sanctified from sin carry with them the results of sin to the grave; in the Intermediate state, though they *see the King in His beauty* with the eyes of the disembodied spirit, their bodily eyes *see corruption*. Only on their admission into heaven will the Redeemer save the whole man: *then shall He appear the second time without sin*, UNTO SALVATION. (2.) The temporal state will give place to an eternal. Eternity as to man will be only time without the element of change. Eternity in its absolute sense is a perfection of the estate of God alone. The eternal NEGATIVE Isa. xxxiii. 17. Ps. xlix. 9. Heb. ix. 28.

state of man will admit no lapse: development there will be, but only of that which is good. Probation will be past; sin or separation from God for ever impossible.

POSITIVE. 2. There are three positive terms by which hope is taught to define without definition its conception of eternal life.

UNION WITH GOD. (1.) The spirit of the saved will be blest in an eternal UNION WITH God, the Triune God, in Jesus Christ. This will be the

John xvii. 21. final fulfilment of the Saviour's word: *that they all may be one; as thou, Father, art in Me, and I in Thee.* (2.) This is also the eternal

VISION OF GOD. VISION OF GOD. *We walk by faith, not by sight:* these words describe the present estate of Christians, as opposed to that in

2 Cor. v. 7, 8. which we shall be *present with the Lord.* St. John also says that

1 John iii. 2. *we shall be like Him, for we shall see Him as He is.* What He is now we know not: for in this world we *see through a glass darkly.*

1 Cor. xiii. 12. St. Paul makes himself a representative of every Christian, even the most privileged, when he says: *Now I know in part: but then shall I know even as also I am known.* The vision of Christ is imparted to faith now; but faith sees Him only as in a mirror:

2 Cor. iii. 18. *beholding as in a glass the glory of the Lord.* With unveiled face, and to the direct intuition, He cannot reveal Himself. That will

Matt. v. 8. be the prerogative of heaven. *Blessed are the pure in heart, for they shall see God:* the BEATIFIC VISION, which the contemplation of faith now prepares for and longs for. (3.) This is Eternal BLESSEDNESS: the term which Christian theology uses to express the utmost bliss of which the created spirit is capable in the vision and enjoyment of God. This is the true personal con-

BLESSEDNESS. summation: εἶτα τὸ τέλος, the spirit of man finds its rest in Him who is the principle and beginning of its life. This is the final issue of the Redeemer's work of God in the soul of man: purity, the vision of God, and blessedness. He gives us PURITY, the perfect deliverance from sin; He showeth our purified spirit in the glorified body the Father in Himself, and we SEE GOD; and in that vision is the everlasting BLESSEDNESS to bestow which was

Acts iii. 26. the object of His mission: *God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.*

Rom. xvi. 26. TO GOD ONLY WISE, BE GLORY THROUGH JESUS CHRIST FOR EVER. AMEN.

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